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– VOLUME XIII – PART 14 –

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EZEKIEL REDIK YARBROUGH

Exegesis Umbrae – Contra
Simulacra – Project AngelBook
– Volume XIII – Part 14
By Ezekiel Redik Yarbrough
(DBM ECLIPZE)

Liminal Archivist's Note

On the Preservation of Distorted Gnosis and the Dying Digital Veil

There is a strange ache that comes from spending all day in the ruins of spiritual memory.

Fifty books made in one day—an inhuman output—should feel like a triumph. But when the source material is splintered, hostile, and drenched in egoic inversion, what remains is not pride... but hollowness.

This volume, like many in this phase, is not composed of my own words.

It is an act of preservation, not expression.

It is a documentation of liminal knowledge, scraped from a dying web—the final breath of spiritual forums, parapsychology ephemera, early occultist blogs, and yes, even the darker corridors of modern satanic movements.

And herein lies the tension:

Much of what is presented under the name Satanism is a distorted half-truth.

It correctly identifies that Yahweh is not the Most High, and in this way, it mirrors certain Gnostic insights—

but then it derails into ego exaltation, materialism, and psychic hostility. It gets halfway to freedom... and then builds a new prison out of flame and shadow.

And yet—

amidst the mockery, venom, and inversions,

there are real spiritual technologies embedded in the code.

Meditation techniques, psychic development maps, astral awareness, breath control, and ritual frameworks.

Not all of it is corrupted.

Some of it is usable tech.

Some of it may be ancient... wearing a new mask.

So I do not endorse what is preserved here.

But I also refuse to let it vanish into untraceable digital decay.

This is an act of containment as much as curation.

I name this phase liminal, because I know it will not last.

There is only so much of the old internet left to preserve.

Only so much unindexed gnosis hiding behind broken blog links and .org forums that haven't been cached since 2012.

When this phase ends, and I return to creation, I will draw from this tomb of fragments with clarity and discernment.

But for now, I am the one who stands in the gateway—

Archiving the bones, sealing the jars, lighting one gold-lettered candle above a chamber of shadows.

To the reader: proceed with awareness.

This is not scripture.

This is sediment.

It is archived because it is dangerous.

And dangerous knowledge, when preserved with respect, often becomes a mirror for deeper truth.

—Ezekiel Redik Yarbrough

Liminal Phase – Discretio Luminis

I rose further above the sigil, and now the "Z" appeared to be symbolic of a compression produced between the two endpoints, as if space between had been crunched in some manner I couldn't see.

An angel appeared to one side of me and I turned to face him. He did the LVX signs and the sign of Set. I tested with the pentagrams of Earth and Spirit and he was not moved by them.

The angel said: "This is the place where two stars are anchored, being the balance between them. One is a great, relatively spacious star, the other very dense, compacted into a tiny space, though not yet of black hole density. It twists the space around itself as it rotates, producing waves of distortion.

"Now this is only the outer body of this sigil, the way in which it shows itself in the physical cosmos. To see more we will have to go on to another plane."

I indicated willingness to go, and the angel took my hand and phased us out of that scene. We phased in to another scene in which great sheets of energy washed over and around us. These sheets appeared imbued with a moiré $\frac{1}{2}$ pattern, dark in some places, light in others, in a somewhat diamond-tiled pattern. The pattern flowed down past us like water flowing over flat edge. We passed through the sheet and as we did so I sensed the flow distorting my vision and the configuration of my astral body, resisting it like some Star Trek force-field.

The resistance and force both reached a high peak and then suddenly dropped off. We had passed through and into another space. This one had a seeming of being in some way not a part of the normal universe, but instead a symbolic representation of what we had seen there.

"Know that there is combat among the stars as there is sometimes combat among men; otherwise, there would be no divine archetype upon which men's conflict would be based, and none would appear in your world. All is not sweetness and light in the cosmos, for where there are a multitude of creative beings, there are a multitude of ways for conflict to occur as well as cooperation and integration. And who can tell whether, in some higher plane, the forces of conflict and cooperation are not the same thing, merely manifesting differently to our lesser eyes? Repulsion and attraction, after all, are both forms of contact, of relationship, and who is to say what the nature of either will produce in the eyes of the greater gods?

"Now among those who are stars, there are some who find that their need for space, for a free hand in manipulating the substance of existence, is not satisfied by the conditions of their incarnation. And among these, there are some who chose, for whatever reason, to attempt the forceful removal of those whose being interferes with their activities. Just as among men, there are those who will kill to enhance their own control or power.

"This star, represented by the circle of the sigil, is a kingdom under siege, and the power that is attempting to subvert and destroy it is embodied in that dark, almost invisible asterism at the end of the sigil's tail. "

I looked around, trying to see what the conflict might look like from this side of things. Back in the direction from which we passed into this place, I saw form the images of two Egyptian gods in stylized combat. The god whose image was in place of the star had the head of a gazelle, and fought with a flail, waving it back and forth to ward off the attacks of the other. The other god stood at some distance; his head was that of a male lion, and his weapon was a very long spear. The point or head of that sphere was the asterism seen previously. He sought to bring the spearhead close enough to impale the first god, but his thrust was held back and his aim diverted by the shielding movements of the flail.

I watched their combat for some time, and became lost in it. Eventually I became away of the surroundings again, and looked around for the angel. He said, "Continue to meditate upon these two for a time, and do not bother yet to ask more." I got the impression that I should consider them overnight before attempting to go further with the vision.

[Seer's note: At the time I was doing these visions, I was also working on another series devoted to determining the "true" attributes of the squares of the Lesser Angles. At this point, I felt that the division between the energies found in these visions of the Lotus, and those in the other series, were becoming too divergent in nature to be dealt with at the same time. The other series had, in my mind, priority; the results there were more likely to be generally useful to others. And so I decided to end the Lotus visions for the moment.]

FOOTNOTES

1 The value of this word in Hebrew letters, 230, is the same as words having the meanings of "perception", "a circle, or circumference", and "bindings". None of these have any obvious connection to the vision.

But note that in Enochian, using Hebrew-equivalent values, this also has the same value as a word, "Comselh", which means "a circle". This word is used in the third Call: Behold, saith your God, I am a circle on whose hands stand 12 kingdoms."

2 "Bona" -- perhaps a form of the Latin for "good"? "Pro bono" -- lawyerly talk for doing a job for free.

3 Using Hebrew equivalents, = 234. No significant Hebrew word could be found with this valuation. Among Enochian words, there is SONDN, the god-name of five letters from the Lesser Angle Water of Earth. Note that one of the names that ran through my mind later on in the vision was PHRA, who is the Kerub of this same Lesser Angle.

I note that the name SLDMQ (assuming Hebrew equivalents) contains Venus as its

central letter, with Libra (ruled by Venus) and Pisces (Venus exalted) also present.

4 These "instructions" had no obvious source, and didn't really seem to come from outside myself. Simply at certain points I "knew" what should be done, and did it.

5 SADM = 105. This number has several Hebrew referents, notably "TzIH", meaning "desert land", the name of Earth of Netzach, a clear connection with the sense of a Venusian desert island (with its traditional treasure) at the beginning of the vision.

Enochian has words with this valuation meaning "feet" and "noises", and also SAGACIY, a minister of Mars, making a reference to the noisy but invisible army towards the ends of the vision.

6 The equivalent of Tiphereth is the lowest emanation in this scheme. The "man-like" beings are perhaps closer to what we would call "avatars", individualized manifestations of divine force, rather than ordinary human souls.

7 $3 \text{ Kings} + 9 \text{ animals} + 27 \text{ legs on animals} = 39$. $39 = 3 \text{ times } 13$, and $13 = \text{AChD}$, unity. The "five and twenty" are the five sections of the mandala seen earlier, with their twenty divisions each.

8 $27 \text{ times } 13 = 351$. $351 + 39 = 390$. $390 = 39 \text{ times } 10$, number of full manifestation.

9 The OM is of course the Swan in Hindu symbolism.

10 $K + I + N + D + T = 20 + 10 + 50 + 4 + 9 = 93$. 93 is the reversal of the digits of 39, so the angel is numerically a "reflection" of the forces of that sphere.

None of the Hebrew words in my database seem to relate, but among Enochian words we have VPAAH, "wings", perhaps relating to the bird symbolism of the first and last Spheres, and BALTAN, "His justice."

11 $K + P + Th + H + R = 705$. I can not find any significance behind this numeration. No Enochian word has this value, and the only Hebrew I can find is ABNIM MPVLMVTh, "damp stones", which has no obvious relation.

12 $K + L + D + P + H = 139$. Enochian has the words AMGEDPHA, "I begin anew", and TELOCH, "death". The first of these might be appropriate, since we are doing the vision over again, and this time seeing it correctly.

13 I heard this word spelled "Kaph, Tau, Tau, Vav", but at the same time I "heard" non-audibly that it was to be numbered according to my standard use of Hebrew equivalents for Enochian letters, which would make the numeration $20 + 9 + 9 + 6 = 44$. Thus the angel can be said to be "of the fours". I am also "of the fours" because in one transliteration, my mundane name sums in Hebrew letters to 444. An interpretation of 444 is as representing the expression of a fourfold power in three different levels, the

mundane, the solar, and the divine. The angel, by the absence of one 4, says that he does not act in one of those worlds, the mundane, but only in the realms of Tiphereth and above. The human soul, being born of the interaction of matter and spirit, can only belong to those who are capable of acting, or who have acted, within the manifest worlds.

The angel also says four times that we are of the same nature, one for each point of the cross. I have no idea at present why this should be so emphasized.

1 OLA pronounced long O - EL' - AH. PARIE pronounced PA - REE' - EH. ALNTE pronounced A'-EL-EN'-TEH. DIE pronounced DEE' - EH.

2 PARON = 80 + 1 + 200 + 70 + 50 = 401. 401 is the numeration of the Hebrew word ATh, essence. An obvious reference to the essence referred to in the vision.

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About this capture

Circle City: The magickal record of the first Comselha Working.

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This document records the results of the first use of the Comselha Ritual">

Circle City: The magickal record of the first Comselha Working.

by Benjamin Rowe ©1993

This document records the results of the first use of the Comselha Ritual, described separately in Comselha: An Enochian Macrocosmic Ritual. For those who do not have that paper, the purpose of the ritual is to invoke the power of the creator-god of the Enochian system from its origins outside the Enochian realm, and to bring that power down through all of the macrocosmic powers contained within the Elemental Tablets. Finally, that power is anchored in the magician as he stands in the center of the circle of working.

The symbolism of the circle and the procedures followed are shown in detail in the referenced paper. The rationale behind the attributes of the individual letters of the Senior's names (seen here in the symbolism of the visions) is explained in detail in chapter 2 of a work-in-progress, released through Black Moon publishing under the working title, Godzilla Meets E.T. Since the rationale involves a complete revision of the Golden Dawn system of attributes, it is too complex to go into here.

Briefly, this working transforms the Tablet powers into a form consonant with the

medieval conception of the Macrocosm. That is, the conception that the heavens are composed of spherical "shells" surrounding the earth, each holding the power of a given planet. The outermost shell is the sphere of the fixed stars or zodiac. And outside this outer shell is the Empyrean, the unconditioned realm of the divine.

The circle of working is built of four concentric circles. The outermost is a narrow circle divided into twelve sections, each attributed to one of the Enochian Names of God. The next is another narrow circle, divided into four sections attributed to the Elemental Kings of the Tablets. The third sector contains the names of the twenty-four Seniors, arrayed radially from the outside inwards. Each letter of a Senior's name is attributed to one of the planetary circles, going in cabalistic order from Saturn at the outside to Luna at the inside. The innermost circle represents the earth, and symbolically contains within it all the Lesser Angles of the Tablets.

Prior to the opening of this record, I had worked at building the circle and harnessing the powers for a period of approximately three weeks. During this time, I was entirely concerned with establishing the powers in the desired form, and was not looking either for changes in my awareness or visions of the sort recorded here. Nothing of note was recorded during that period. Nor had I as yet conceived of any specific use for the completed circle. The work was an experiment, simply to see what would happen.

The primary work was done astrally, with a physical diagram of the circle (with the names of the powers in place) in front of me for easy reference. I noted that during construction the diagram had picked up a bit of the invoked power, but did not consider it important. It was while studying these forces in the diagram that my vision opened and this record begins.

The reader will note large gaps in time between various sections of this record. During the interim, I was either engaged in activities having nothing to do with the Comselha work, or was receiving results from it in modes other than the visionary. These latter are still being absorbed, and will be presented at some future date, if it seems appropriate to do so.

Note that the visions were recorded as they occurred, and the pages that follow show that record verbatim, without deletions, additions, or modifications.

8/18/1993

I was sitting contemplating a diagram of the structure used in the Comselha ceremony. All at once my vision opened up, and it seemed that this was not just a circle of names, but a City. Four great ways led along the four directions; between them lesser (but still large) avenues followed a radial pattern from the center to the periphery, and narrower streets followed concentric circles.

Between these avenues there were buildings, of which each was a great city in itself. I saw beings come out of these buildings; they moved inwards along the avenues, reached the center, and moved outwards again. Each of them carried a banner upon

which a unique device was emblazoned.

Looking outwards I saw that the whole was surrounded by a great wall with twelve gates, and beyond the wall there was nothing but a white chaos. Above each gate was a banner on which was written one of the Names of God. And each banner seemed to radiate a power outwards towards the chaos, as if each word were a declaration to the larger universe, made with an unwavering, undefiable intent, as if God were saying through them: "Here I have made my city. Chaos does not rule here, nor the larger order, but only myself. What occurs herein occurs by my will only, and none may enter in nor leave save if they have conformed to my will." The intensity of this radiation is undescrivable. It is a power so steadfast, so implacable, that defiance or avoidance cannot even be considered, let alone achieved.

Immediately within the wall was a broad, circular band. At the center of each quarter of the band, there was a tall, thin tower rising high. At the top of each tower was a great spherical light several times the diameter of the tower, burning like a sun. One got the impression that at the center of these lights, matter was so dense, so compressed, that space itself was warped; it seemed as if the radius of the spheres, measured from center to edge, was somehow longer than the diameter of the sphere as measured from opposing points on the outside.

I saw that from the outer chaos many beings were appearing and approaching the gates. As they passed the gates they changed in some way; their movements and forms became restricted in some way that was not clear visually, but was nonetheless certain. Where outside the gates they had come from all directions, now they moved in orderly lines, and the forms of those in the lines were relatively uniform where before there had been great variation.

These lines of beings approached the towers, and the beings began to climb the outside of the towers as if climbing three sets of invisible spiral stairs. They approached the top and vanished into the spheres of light; each one that entered the spheres added to the impression of great internal density, and added to a sense of great power being accumulated therein.

A critical degree of density was reached, and upwards and outwards from each sphere were thrown seven great beams in the spectral colors. The central beam continued directly upwards into the sky; the others fanned out like a peacock's tail. And I saw that these "beams" were composed entirely of living beings, each showing the nature of the planet in whose beam they were. Still at a great height above the city, these beams or streams moved along the band until they were opposite one of the rows of buildings between the avenues. Then the beams or streams of beings fell downwards; as they landed they began to move inwards, entering the outermost building in the row to which they were assigned. But while the stream was still in the air, a few of their number were separated from the stream, as if blown away by a gentle wind. These moved inwards above the buildings, dispersing evenly along the row. Then they fell gently down and in some way became incorporated into the buildings' structure.

As the beings moved inwards through the buildings, some split off from the flow at each. These took up banners, moved out onto the radial avenues, and joined the throng moving towards the center of the city. The remainder continued through the buildings, leaving a seventh of their original number in each.

Now it appeared to me that each circle of buildings, moving inwards, was slightly higher than the one before, so that the whole had the appearance of a shallow cone. The circular area in the center (which contains the lesser angles in the full pattern) appeared as a cylindrical hole. And this hole was filled with light, apparently coming from the innermost circle of buildings, which have the quality of the Sun.

The beings moving inwards, who now appeared angelic in character, stepped off the edge and began to rise in the air, following a widdershins spiral course above the circumference of the hole. The beings on all twenty-four avenues did this, and their paths extended the cylinder upwards. They climbed and reached some point high above, where they disappeared. As more beings followed them, a great sphere of light gradually came into being above the top of the cylinder, echoing the towers in the quarters on a much larger scale.

As the sphere continued to brighten, it seemed as if it were releasing some sort of essence in the form of a gentle wind, breathing outwards in all directions. This essence suffused the region above the city, forming a region shaped like the domed-topped crystal cylinders sometimes used to enclose antique clocks. This region enclosed the entire city, including the central column and sphere, in a violet light.

Now the beings began to emerge from this central sphere, and moved downwards around the invisible column, still moving widdershins so that their paths crossed their upwards paths and enclosed the column in a net or web. Reaching the level of the innermost buildings, they moved outwards along the same columns by which they had entered. Each still carried a banner upon which a unique device was emblazoned.

Reaching the outer ends of the avenues, each line split into two. One line continued to move directly outward, going through one of the twelve gates. The other line moved into the tower of the quarter, entering into it by a series of doors at ground level. These latter appeared to vanish, as if their substance was being re-incorporated into the structure of the tower and its surmounting orb of light.

The former lines moved out into the wasteland, the regions of white chaos surrounding the city. Leaving the outer gate, each individual took on its own path of movement. But all these paths were regular, spiraling outwards for some distance from the city, then coming back in to touch the walls of the city at a tangent, then spiraling outwards again. The combined paths of all these beings began to form the outlines of a lotus of myriad petals. And where these petals formed, the chaos took on colors, all the known colors and some men cannot see with their natural eyes. The city thereby extended its influence beyond its walls, and that which was formerly chaotic took on order as well.

But this was not the same rigidly-defined order as within the city. It was as if the city extended its order outwards, but did not demand that those it influenced do any particular thing to conform to it. Rather it seemed as if each being within the chaos was free to make its own way, to determine its place within the lotus-pattern, or to choose not to participate if it did not wish to.

And beyond the lotus, threads were thrown out, passing far into the chaos. These eventually made links with other cities which were imposing their own patterns upon the chaos-stuff, far away.

9/6/93

I decided to try exploring this city some more. Entering into the vision at a point high above the city, I moved downward and landed outside one of the gates; specifically, the gate of ORO. As I came down it felt as if my astral body were becoming a sketchy outline of its usual self, as if it were becoming the body of a less than human being, perhaps that of an elemental of some sort.

I moved towards the gate, and saw that an angel holding a writing tablet and stylus was standing there. This angel had white wings, white hair, and was dressed in a robe of Piscean purple. As I moved up even with this being, he said "Hold!" in a loud voice.

I turned to him and did the signs of the Rending and Closing of the Veil, to which he responded with the signs of LVX, which I in turn returned to him. I tested him with the hexagram of Pisces and the pentagram of Air, neither of which affected him.

The angel looked at me for a while, studying me. Then he said, "You may enter in here if you will, o man, yet it would be better to enter by the gates of the Sun." I was uncertain whether he meant the outer gate assigned to Leo, or some other place. He indicated that he meant one of the gates at the center of the city, where the powers passed into and out of the central courts.

It seemed as if I should follow his advice, but while waiting I had absorbed some of the force surrounding the Pisces gate, and felt attracted to it. I hesitated for a while, trying to decide. Eventually I chose to go with his idea, and rose in the air above the city, moving inwards. But at the same time it seemed that a portion of my astral body had split off and continued inwards through the gate of ORO.

This portion of myself passed through a tunnel in the city wall. Inside I saw that the walls of the tunnel appeared to be constructed of a net of forces; behind them, within the city walls, it seemed as if mighty forces had been captured and held. Incredible energy was pent therein, and as I moved inwards, it changed in color from the purple of Pisces to a silvery orange color, perhaps that of Gemini. And it felt that my body was changing in response, through some sort of induction effect.

Coming to the end of the tunnel, I saw a greensward before me, with gravel or

stone-covered paths at the inward and outward edges, and another path curving from in front of my tunnel towards a tower set in the middle of the grassy area. There was another angel here, dressed in airy yellow; he looked at me briefly and indicate that I should pass on.

I moved away from the tunnel mouth and looked back. Above the tunnel the glyph of Gemini was carved into the wall, and a banner with the word ORO flew from a standard high above the wall at this point. I noted that a myriad of beings marched along the top of the wall in both directions; those on the inside moved from right to left, those on the outside moved from left to right. Those on the inside carried banners in all the spectral colors, on which were emblazoned a white circle with the enochian glyph of Air.

Following this procession along its path I saw that when these beings reached the boundary of the airy quarter, where it met the earthy quarter, each curved its path towards the outside. At the same time the beings on the outside of the wall in the earthy quarter turned inwards so that the two groups would pass each other. As each being in the airy quarter passed one from the earthy quarter, the being would exchange its banner for a sword held by its opposite number. It then moved outwards and moved back along the wall from left to right. The other being moved inwards and along the wall from right to left in its own quarter. Thus there was a constant flow of banners around the inside of the wall, and a constant flow of swords around the outside, but the individual beings never left their own quarters of the city.

At this point my attention came back to my main body, which had been slowly descending towards the great sphere on the tower in the center of the city. I was now at a point opposite the equator of this sphere.

As said before, the sphere itself appeared to be made of energies that were truly divine and pure in nature, which built the sphere in a web and then filled in the interstices with radiations from the threads of the web, so that the surface was without flaws or holes. The sphere radiated a brilliant light both outwards into the empyrean and inwards to its own center.

I had previously assumed that this sphere was itself a manifestation of the pure divine nature of the creator of the Enochian system, and it seemed I was at least partially correct. But within the sphere I could see a figure. And it did not seem as if this was the image of that god, but rather was some sort of demonic entity imprisoned therein. What I could see of this figure through the blurring caused by the sphere's surface appeared to be identical to the Devil of the Tarot card, save that he had no pentagram on his brow. Though he moved not, I could see rage in his eyes at his imprisonment.

(Stopping the vision to look at my watch, I noted that it was 3:33 pm.)

From somewhere, I know not where, I got the impression that this demon was Choronzon, "that mighty devil", who is the primary embodiment of Evil in the enochian mythos. And it seemed that his binding to this place -- no, his very existence -- was the

result of the manifestation of the enochian creation. He was the total of that which was within the area of creation, but which was not of such a nature that it could be used in the creation.

As such, it was necessarily the antithesis of all which the creation embodied. And since the act of creation moved from the outside inwards, this antithetical material had become concentrated here above the center. And yet it was held separate therefrom, bound into immobility and impotence by the forces surrounding it.

And still, I wondered what it meant to the creatures who were entering into this place, as I had seen in the previous vision. Recall that those who had passed through the initiations in the buildings of the Seniors' names then moved inwards and up to the top of this tower, and entered into this very sphere. Each had released therein a small portion of divine energy, which radiated outwards from the sphere. Had they somewhat to do with the imprisonment of this being, and what effect did contact with him have on them?

It came to me (again, I know not from where) that this city was not a frozen, ideal creation; rather, it was a living, developing creation and changes must occur in the course of that development. When I previously saw it, the city of God was still abuilding, and the creation of this sphere was still in process. Now we were at a later phase, wherein the leftover, incompatible remnants of substance had been brought to this place and concentrated. And at this stage the creatures did not enter into the sphere but instead moved along its surface, strengthening the web with their portion of divine substance and casting part of it outwards to maintain the bell-shaped shield which surrounded the city.

It bothered my sense of balance that at the center of this creation there should be corruption. Would this Choronzon be held therein throughout the life of the creation? Would his existence influence its path and destiny? Or would he somehow be eliminated at a later stage? I waited, but it seemed I would get no answer as yet.

Now it came to me that I should reaffirm the unity of this creation. I did so by invoking the First Call, and followed it with the vibration of all the divine names so far incorporated in it. Then I invoked the First Call again. This had the effect of strengthening the bell-shaped shield and making it more clearly visible to my astral eyes.

But I now saw that, unlike the previous vision, at this moment the shield appeared to have been pushed inward at one point, off-center from its highest point towards the east-northeast. The shield was not broken; rather it appeared to stretch inwards in a teardrop shape to enfold the central sphere and its occupant, so that they were actually outside the shielded area.

Again I felt the need to vibrate the First Call, and did so. And as I did, there was a sense of great Will arising out of the depths of myself. This will projected itself at the sphere,

and caused it to be pushed out of its central location, entirely out of the city, and the shield again returned to its pristine shape. The sphere shot outwards into the empyrean; after a while its course began to curve and it gradually orbited the city. It came up underneath the center of the city, and stopped at a point just below its center, in the "shadow" that the city cast.

Now, I didn't think this was much better than the previous situation; the sphere and its occupant seemed to still be attached to the city, and there was still the potential for interference with or corruption of its nature. I worried about this for a few minutes, when I noticed that there was an intense vibration growing in the air around me.

My attention was directed to the sphere. It seemed that it too was being affected by this vibration. Flakes of darkness were falling off of it and moving outwards to be lost in the empyrean. The vibration continued and the sphere and its occupant gradually disintegrated, like a glass paperweight being crumbled into tiny shards. The disintegration continued until less than half the sphere's substance remained, when the rest shattered at once and the remains fell away. These seemed to continue shattering into progressively smaller pieces until nothing was left that could be distinguished in the light of the empyrean.

I raised my viewpoint above the base of the city again, and saw that the whole of it was now coruscating in a tremendous variety of hues and chromas. The vibrations I had felt were now shaking the city itself, but were not shattering it; rather they were raising it to a higher level of power. A new sphere had formed in the place of the old, and even from this distance I could see therein the figure of a god; a bearded man dressed in a white robe, with a breastplate upon which were sixteen stones configured four-by-four, each a different color. His right arm was raised so that the upper arm was horizontal, the lower arm held upwards vertically, with his fingers split in the "V" of the Star-Trek Vulcan greeting. His left arm was draped casually over the arm of his throne. But it seemed to me that this was not the Enochian god, but just his image; a place-holder signifying the outcome of the next stage of the process.¹

A voice said, "When the spirit of god is brought into his city, his temple -- any city or temple -- then that which is not god is the first to react, and seeks to take for itself the place that is that of the divine. It enters in and formulates itself into a false godhead, attempting to block the true god from entering, attempting to take god's creation for its own. But that false god cannot control the temple; it acts to seal him off from all that it is. He becomes a thing apart, separate from the world but deluded by his apparent place that he is ruler of that world.

"Thus it is also with man, when the true divine core of his being is prepared to manifest. That which is not the divine, that which is the essence of his individual being raised to its greatest possible height, seeks to believe that it is truly the essence, that there is no god higher than itself. But the world and the temple seal it off; its central place of power is shown to in actuality be cut off, powerless, as the shield of the city did cut off the demon Choronzon even though he sat in the High Seat of the city.

"It is like the scum that forms on the surface of heated metal in the forge, not part of the metal, but impurities in the metal, which cling to its surface and conceal the heat beneath. And as such impurities might actually have been needed when the metal was used for a lesser purpose, so it is with man. That which was necessary at one stage now becomes a hindrance, which must be removed and cast aside in the forging of the pure metal of the divine. And it is the vibrating power of the divine which first concentrates it on the surface, then casts it away from the creation, and finally destroys it utterly.

"But the true metal is not so affected, and neither is the rightly-built city of god. Instead the power of the divine forge enhances it, raises it to the ultimate expression of its own nature, causes it to shine with the myriad colors of the rainbow, and finally raises it to the white heat of purity.

"Now you ask in your heart why, if this is true, you did not yourself encounter Choronzon in your ascent to be Master of the Temple. The answer is that you did, and did then as you did in this vision.² You recognized it for what it was, a false image of the divine, and rejected it as having no place in the rightful scheme of things. You denied its power, and so it had no power over your being. Thus you did not have to be "eaten" by Choronzon as Crowley claimed, nor wrestle with him, or have any other form of contest. It is only when one believes this demon to have power that he does have power, because one gives it to him.

"Nor was there any sense of destruction in your passage; for it is only when one identifies with the demon, believes with part of the mind that the demon is the true self, that one experiences the destruction of that demon. You did not identify, and so did not have the experience.

"Now we have finished with need of you for this part of the building of your city. We shall continue on and build, and call again when there is more to be done that requires its creator's direct touch. In the meantime, you might continue to send your lesser self on its passage inwards through the gates and buildings of the city, and learn therefrom how this city acts to shape and train the myriad lesser beings who come under its sway. For as you have said, and has been affirmed to you, the man who acts as the minister of the Enochian god does the work of that god, and participates greatly in the raising, the initiation of those lesser orders of being who are attracted and contained by the work.

"Go now and rest, o mage, for there is much to be done here." (I got a subtext that said "Get out of our way and let us work.")

This being said, I ended the vision.

9/9/93

I entered into the Comselha space, and immediately found myself standing in the place where I had left my secondary body in the previous vision. Looking around I could see

little changed in the physical aspect of the area, but felt that there had been significant changes in the energetic aspect. The aura of the area seemed to have taken on a rich, deep feel as of fertile earth, not at all in keeping with the airy nature of the sector. My astral body seemed to have taken on a greenness as of flourishing plant life, or the planet Venus.

Looking about again, I saw that I was not where I had thought; the banner above the nearest gate was MOR, not ORO. And then it seemed that my body was lifted up, carried outside the walls, and passed through the gate of MOR. All this was done very quickly; what took several minutes the last time took but a moment now. And then I was back again where I had stood when the vision opened.

Now a being came up to me from my left. He stopped, and raised his arms in the sign some masons call the "Widow's Son" -- upper arms horizontal to the sides, forearms and hands straight up. I tested him with the pentagram of Earth, which did not affect him. I returned the sign, and he immediately did the signs of V and X in LVX; I instantly understood that the first sign was a form of the "L" gesture in that series. I then did the whole LVX series, and he bowed to me.

Coming forward, he took my right shoulder in his left hand, and grasped my right hand with his. He performed a curious gesture with the thumb; tapping the side of his thumb against each side of mine, then touching the balls of our thumbs together, and then the tips.

"Greetings on all three points of the Triangle, o brother. I am Aleph Nun Lamed Oin Shin,³ and I am here to introduce you to the details of the work we do here in your name and God's. For it is the work of the builders, the creators, those who make God's ideas into form, that is done here. And so do I greet you in the manner of those builders.

"Now I know that here you are weak in knowledge of the mason's way, and so I will not further take you in that direction; there is no reason that this building needs be in their symbolism, and much that it might be comprehended in the terms of your own mind.

"Well have you done, in initiating this work; For unless God's building be made manifest, then the Kingdom will not come. There must be an analogue in matter, even the subtle matter of the astral, before that great spirit may come down; this is so that it may be housed in a way fitting with its glory and greatness.

"You have seen in your minds eye the plan of God's will, and the city is the manifestation of that will in matter, brought about, brought forth into the world through your efforts.

"Now let us take a brief tour of the regions herein, and see what may be seen thereof at this point in the construction.

"You have already seen the gates, modeled on your thoughts, modeled on that which

God has put into your thoughts. These gates are the entry into this realm for those who reside in the chaos beyond, in the unlimited, unconditioned regions of the heavens; those regions which have not, as yet, come under the aegis of any creator.

"The walls wherein the gates stand are the boundary, the roping-off of the region of work from the regions unclaimed. They define, in their outer astrological attributes, the perimeter of the work, and the major qualities to be expressed therein; for the signs of the zodiac are not, as you have thought, reflections of the Earth into the sky; rather their manifestations in the orbiting of this world Earth are a reflection of the essential concepts behind its creation, and therein is god made manifest for all to see and know, in the course of their many lives.

"On the inside are the gates attributed in such a way as to make a connection between the pattern set by the greater aspect of divinity which created the worlds of this system, and that expression of the divine which is embodied in the Tablets and the Calls; for know that therein is a special, important aspect of the creation embodied, one which takes its form from the intent of God in its purest form. The patterns of motion, of the world of events called Assiah are absent; theirs is the pattern of evolution, not perfection. And in the Tablets are the perfection of God, its ultimate purpose and its universal connectedness made manifest.

"In commemoration of this dual attributing have we enscribed the sigils of the signs both without and within, above the gates; without, the signs of the circle of creation, as they link the world to the heavens; within, the signs of the elements in their orders, as mutable, fixed, and cardinal signs of each element gathered together under the banners of God's names.

"And hidden within the walls are the secret signs of transformation, wherein the divine is changed from its outer aspect of creativity, to its inner aspect of perfection in expression. These shall you know in good time; the actions they symbolize you already know right well.

"Now, the outer signs, the signs of God's creative action, do act upon the chaos of the unclaimed lands, calling therefrom those beings whose nature and ideals are such that they might participate in God's works. They speak forth each its sound, and upon those waves of sound are the beings notified and attracted here. Each moves about the city in a swirling motion, an orbit, and comes to land at the base of the gate whose sound was most like its own."

(All through this section I was seeing double. The major view was of the place in the city where we stood. The second vision was of the entire Solar system as a place of creation, with the surrounding regions between the stars as the chaos referred to above. It seemed that each effect the being spoke of had it's equivalent in this latter view, though I received no more than faint suggestions of what they were.)

"These beings are called in an order, from simplest to most complex; this in accord with

the status of the city. At each stage its degree of completion adds a secondary vibration to those of the gates, indicating the current needs for its construction. In the earliest stages these vibrations are simple, and so only simple beings are attracted. These will form the body of the city, the substance of its being. And in their submission to the plan of God do they receive therefrom initiation, which transforms them from minor, haphazardly-formed creatures into creatures of regular structure and pure intent.

"Still they are simple creatures; evolution takes no great leaps for them. But the acquisition of purpose -- even at second hand -- and the acquisition of structure, of a true and definite nature, is for them an initiation as great, from their viewpoint, as any you might have. They feel themselves blessed; for to them to be part of a greater work is to no longer be lost and tossed in the currents of chaos, no longer changing constantly as the winds blow over them. They become secure in their multitudes where alone they were forever abused. To them this is a great gift of peace.

"Now in the later stages beings of more complex nature are attracted, these eventually of such a level that they can participate consciously in the construction of the city. And later still come those who will be its residents, who are not themselves of the outer chaos but only travel therein, seeking the next place where they might make a home and further their evolution through service to a creator. Each of these creatures, at every stage, finds its place within the divine plan; and none save those who so choose on their own are cast back into the chaos when their work is done.

"Each creature, upon landing at the gate, presents itself to the keeper there; this is a being already in God's service, assigned to this work. Such am I, though of another stage in the entry process. These outer keepers determine the rightful place of entry for the being, for some hear a sound that is secondary in their own nature, and may be better fitted to enter by another gate. Those the keepers direct to their proper place.

"The remaining beings, in the early stages, are given their first real connection to the powers of God's work. A thread of power is taken out of the gate, from the pools of substance within the walls. These threads are attached to the creatures, and begin the initiation process; the energy of the threads acts first to destroy unwanted substances within their beings, next to organize the remaining substance into righteous structures, and finally to establish that structure as a permanent base for future evolution. This all in accord with the signs of the Son of God, who is IHShVH, and whose formula is in the great Word INRI. Thus it is said, through the Son of God are all things made.⁴

"In the passage through the gate are these beings given yet another transformation, in which the note of their place in the structure of the city is added to the basic vibration of their fundamental cosmic nature. Thus each takes on dual attributes, one to a sign of the zodiac, and one to an element in one of its three alchemical aspects, as you have said. This latter vibration relates to the former much as the personality that a man wears relates to the nature of his soul. One is a role, the other true being. And so it is here.

"Having passed through the gate they are again checked for permanence and

appropriateness of their being. Those who have not fully taken both the aspects given in the gates are sent back, and sent through again as many times as it takes. Among these latter are those for whom the basic dual nature is itself nearly too difficult to sustain, and further initiations would be wasted. These are those who are assigned to move about on the walls above, as you saw last time, acting both as banners of that which ensues within the walls, and as defenders from intrusion. Eventually the repetitive activity of this assignment builds into them the necessary qualities for further initiations, but that lies in their future.

"Those who pass come into the "quad" where we stand, and here they are given their first assignments. Most enter into the building and maintenance of the tower you see yonder, which is the tower of the King of the quarter's Tablet. Therein do the concentrated and concentrating forces of the King create in them an echo of his nature, so that, by his power under God, they add to their basic natures an ability to resonate with the planets who are the instruments of God's action within his creation."

At this point the being suggested that we take a closer look at the building, but I felt I needed to rest, and chose to end the vision. I thanked the being and left, promising to return and complete the tour.

9/13/93

I again returned to the grassy ring within the city's wall. This time I appeared somewhat closer to the tower in the center of this quarter. From here I could see three paths leading inwards and up to the tower from the three gates. Along each path there came a procession of beings; those from the various paths arrived at the tower at points separated by 120 degrees around its circumference. They immediately began climbing the outside of the tower, following a widdershins spiral course. Note that there were no steps or projections for them to climb; they appeared to be climbing up the air around the tower, supported either by invisible energy-paths, or by their own intent. I don't know which.

The main body of the tower contained eight courses of stone, each with three large curved stones forming the circle. The radius of curvature at the top of the stones was slightly smaller than the bottom; thus the entire tower was slightly tapered. At the top, a platform extended somewhat beyond the body, capped with a battlement having 10 merlons. Looking from above, I saw that inside the battlement, the top had been shaped so that it followed the surface of a sphere. A small dark hole in the center led into the tower.

Above the tower, centered over it, was a brilliant ball of light, each tower's ball being tinted in a color related to the element of the quarter. Where I was, in the quarter of Earth, the sphere was a greenish color. Next over in Air, it was yellow; in Water, blue; and in Fire, a brilliant red-orange. Each of these spheres seemed to breath out a gas having the nature of its element.

Looking down the side of the tower, I saw that as the beings progressed upwards in

their spiral course, each became more attenuated. They lost any appearance of solidity until by the time they reached the eighth course all that could be seen were ghostly outlines, which themselves radiated a kind of bright heat, as if their substance was stimulated to a high degree of activity by the influence surrounding the tower.

These beings came up over the top and some force took hold of them, first drawing them towards the sphere of light. Some few were actually drawn into the sphere; and disappeared from view. The rest were swept upwards and outwards into seven streams. The center stream moved directly upwards, and became blended with the shield over the city. The remaining six spread out so that each ended at the start of one of the six avenues in the quarter. (Rather, at the rows of buildings between the avenues.)

As the beings moved away from the tower, they became more solid. Again I was reminded of metal being heated to a white heat and allowed to cool, passing through several stages of color in its cooling. But the beings in each stream went through a different series of colors in their "cooling", and ended with a different color. By the time they landed again at the buildings, they looked solid, even more solid than before, and somehow purer in nature.

Now an angel appeared beside me. I tested him with the pentagrams of spirit and of the elements, which had no effect. He did the LVX signs and I returned them. He said:

"Now you have seen the tower of the King, and the way in which the beings pass about it and are transformed. As in the previous stages, here there is an initiation in progress, followed by a sorting and assignment of those who pass.

"In the center of the tower you saw a hole. This is the concentrated vortex produced by the vibrations of the King; all about it, the whole tower itself, is brought into being by the magnetic activity of the forces swirling around and into it. Only those beings who have passed the test in the highest have been taken into that vortex. Let us see what happens to them, lest we miss part of the sorting done here."

He directed my attention to the hole, and asked that I attune myself with it. I did so, and began to note a very low-frequency sound which would be a "rumble" were it not so regular. I was surprised, expecting -- if anything -- an extremely high-frequency sound in this place. I looked more closely at the hole, and saw that it was actually a tube of tightly-knit energies, which as a unit turned very slowly within the center of the tower. There were much faster movements of energy visible within the tube, but these appeared not to be part of its interaction with its environment. The rumbling sound was from the friction of this tube with the rest of the tower.

Still looking, it slowly became apparent that the sphere of light was actually an extension of this tube, the connections between them being only faintly visible to my sight and sense. It was as if the concentration of the King's name was relaxed a bit as the tube exited the top of the tower, and the spherical shape was the form this relaxation allowed.

Now I could hear a much higher vibration coming from the sphere, and understood that this was the basic note of the King's name, here allowed to escape from the confinement of the tube and influence its surroundings. And the "breath" which escaped from the sphere was the substance of the tube, released.

The angel indicated we were going to follow one of the beings which entered the sphere, and see what happened. We waited, and for a long while nothing happened. Then suddenly the angel said "That one!" Instantly we attached our awareness to the being.

From that being's viewpoint, we saw and felt the power of the sphere as an attractive force, which seemed to grasp every tiniest atom of the being's substance individually, and to provide a path for each of those atoms by which it could move inwards. The unitary nature of the being seemed irrelevant to the process, unimportant.

There was an instant of intense fear, and a longer moment in which the being felt each atom of himself being turned inside out through some strange dimension, a topological inversion of some sort. Simultaneously, the scale on which events occurred seemed to expand enormously, so that the relatively narrow compass of the tube and sphere now seemed to be a region many miles across.

Now I had a great deal of difficulty keeping my awareness united with that of our sample being. I could still feel it's body, but the awareness seemed to have been stretched and manipulated beyond my ability to easily follow. I spent a few minutes trying to regain the attunement.

Part of the problem, it seemed, was that this being did not possess anything near to a human capacity for self-awareness. Despite the transformation and ordering it went through in the gates, it was still basically an elemental, a construct in which the superficial awareness -- what would be called personality-level awareness in a human -- was the only awareness. There was nothing of the soul or spirit in it to which to attune. This made the task more difficult than it was when I united with one of the angels, or a god-manifestation, in which the latter forms of awareness are available. I forced myself to exclude the higher portions of my being from the attempted attunement, and again gained some access to our subject.

Before it had entered the sphere, this being had exhibited the basically radial symmetry common to most magickal beings; the topological transformation had compressed (rather, collapsed) this symmetry into two dimensions. All the relationships and connections present in its original form were still there, but distorted, and at the same time abstracted. Its body felt like a sheet of material stretched out along some curve of balanced force within the wall of the tube.

Its consciousness was in even stranger form; it still had the capacity to register and store impressions striking it from its environment, but had absolutely no ability to change

or act in response to those impressions. Not even its internal sense of self changed in response; the active side of its character seemed totally frozen.

Now this being was carried downwards through the tube, following the same spiral as its upward course, but in reverse. I could sense as it passed each course of stones in the tower's body; a note and a change of quality resounded at every passage from one course to the next, and these were registered by the being. These notes and qualities also acted somehow to ease the sense of distortion, to re-define its internal connections so that they expressed the same relationships as in its original state, but in a manner appropriate to this area.

In the upwards passage the being had moved through the planetary realms in order from Sol and Luna on the bottom to Saturn at the top. Now it moved in the other order, Saturn, Jupiter, Mars, etc. In this latter movement, I sensed, it was following the order of the planets in the King's name.

The tension and distortion continued to relax, and the being started to become able to react internally to the impressions it received, although it still could not extend its actions beyond itself. I sensed in it an awakening, the blossoming of something that was not there before; its consciousness had a new quality, a quality very similar to what we call "soul". And yet it was not a complete soul, as a human knows it; something was missing.

As the being approached the bottom of the tower, its relaxation transformed into actual pleasure. Each increment of movement brought with it new and rich sensations, and each of these produced a whole-body reaction that was nearly sexual. At the same time, I felt some changes going on in its body. Now the edges of this flat sheet that was the being (which had previously been smoothly rounded) began to shape into something that felt, from my internal viewpoint, to be the shape of several dovetail joints. This happened only on the front and back edges, not on the top or bottom.

Now the tube began to narrow, and simultaneously the sense of being in a miles-wide region began to fade; the tube took on something resembling its original subjective dimensions. And as it narrowed, the spiral movement became more rapid, the orbit of the being's movement was drawn towards the center.

Separating my awareness, I moved into the center of the tube, looking down. I saw that the tube constricted like a pipette; for a length it took a conical shape, but then changed back to a much narrower tube. I watched the being move downwards, and as it approached the conical section two other beings flashed into view, at 120-degree intervals around the tube. These also had dovetail-like joints on their front and back edges, each complementing those on the other two.

All three moved into the conic section, and at the point where the cone ended and the more constricted tube began, they met; the joints on their edges smoothly connected, like the halves of a zipper. They now formed a single cylindrical unit, which continued

downwards still rotating.

I followed without trying to re-attach my awareness. Below I saw that the tube ended in a shallow inwards curve, which continued inwards to form an upward pointed spike at the bottom. The curve forced the bottom edge of the threefold being inwards. And as it did so, I got the impression of an extremely intense compression being performed on their substance. Heat seemed to radiate from the point of greatest compression, and there was a sudden sense of fusion; the joints disappeared and the threefold being was now a single being in truth.

The curve had turned this being inside-out and upside-down; it now rode up the central spike, a very tightly compressed tube within the larger tube. As the trailing edge passed the bottom of the curve, the entire being was suddenly shot upwards through the center of the tube, passing upwards with incredible speed.

I jumped my viewpoint up to the sphere at the top of the tower. The tube-like being shot out of the hole and into the center of the sphere. With an audible "WHAP!" it ballooned out and was stretched against the sphere's surface, held there by some sort of radial energy emanating from the center. It covered the entire surface except for small openings at the top and bottom.

This sudden advent seemed to shake something loose from the sphere. I saw another spherical being rise up from the sphere, continuing to hold its shape even though it was no longer concentric with the sphere. It began to draw in energies -- some of the "gas" that had been emanating from the outside of the sphere; this gathered in the center and began to form a rope-like structure from the top hole to the bottom. Nodes of light began to form along the rope, and it became obvious that this was similar to the structure of chakras and aura that make up a human being. The being translated itself into some other dimension and faded from view.

The angel said, "Now you see why this particular part of the initiations here should be pointed out to you. This city is not just a center for the initiation of those who will become angels -- that is, beings derived from the elemental kingdoms. It is also a place wherein truly human type beings can be created, by God's will and under God's plan. These beings, like the one you have been following and the one you saw leave, will eventually take a place equivalent to that of humans in some future cosmological scheme. For the present, they are new-born, and have much to learn. They are sent from here to a place of nurturing, wherein they will gain some of that learning, enough so that they can serve here in God's plan while waiting for their own turn to incarnate in some far-off time.

"They will never incarnate within this sphere which we call the Earth; for hers is a sophisticated, complex, and unredeemably difficult scheme. These simple souls could not survive. Instead they assist and observe those who do incarnate, learning at second-hand, sipping of the great fount of experience which is each human being.

"Now I see that the effort of this following has wearied you. Let us stop, and come again when you are ready. We shall follow those others who passed on inwards in the city, and see something of what occurs to them. Fare well for now."

Thus I ended the vision and returned to my body.

9/14/93

As I stepped into the vision, I heard the sound of flutes, pipes and other wind instruments playing a merry tune; not a jig, but something with the same sense of leaping about. There was a sense of spring in the air, and of a fete.

I stood in the greensward again, this time somewhat inwards from the tower of this quarter, which seemed to be the quarter of Earth. Before me, between the tower and the next section inwards, a group of six beings did a maypole dance around a miniature version of the tower. Each of them was dressed in green, each with an inner coat of a different color. Nearer to me stood another, also dressed in green, with the appearance of a coppery-blond haired woman in a high-bodiced gown. Around her head were bound streamers of white, each with threads of a different color mixed in. She appeared to be pregnant.

She had a knowing smile, as does one who sees her lover. And a feeling of love did radiate from her; not out of her heart, but out of her belly. She said:

"Like you my visage, my dear friend? Like you this body form and dress? I have put them on for you."

I said that she was very comely, and asked her to identify herself for the record.

"I am she whom you knew in earlier days, as the Senior Alhctga. Test me as you will, before we continue."

I did the LVX signs and she returned them. The hexagram of Venus caused an intensification of her radiation, and the pentagram of earth caused her to become somewhat darker, but no smaller or vaguer withall. There was no indication of dispersion of her image, nor did she have any difficulty facing these signs. And as I wrote the previous sentence, she drew the signs herself.

"Now that we have assured you of our nature, let us continue. I have come to greet you here, my brother, in that again you have discovered yourself and known yourself to be a spirit of God, a divine manifestation, and not a thing of matter. I would have come earlier, save the powers were against it, and the times were not right; all of those you know in our grouping (by which I mean the Seniors of Earth) would gladly come and visit with thee, as the times allow. But for the moment I am sent, as the one best suited to this greeting.

"In those earlier days, we knew you to be the image of the divine, a piece of God in

form, and so spoke to you, giving you in visions the nature of that god, and of the past, and of the future that awaited. Ye knew this not, of yourself; your eyes were still blinded, and suspicion of hubris did prevent your acceptance.

"In this present time, you have come to understanding, and have been graced with a vision of wisdom. And you accept that what we said was true, both in its past and its future; for now you understand that future, as only one of Understanding may, and accept at least in part the goals that we all, thee and we, do seek to manifest in this time of the world.

"Do you consider then, that this has been forshadowed from the beginning of your path; there could be no other path for you to trod but that which you have done so, and that which still remains. Is this not so?"

I said that she was correct in essence, though I still had reservations.

"Nay, your 'reservations' are habits of mind, good habits, not the doubts of one who is fearful of madness, or of inability to accomplish the task, given the aid that should be given such a one. You know the truth, and in your mind have already sought out the ways by which this truth might be presented to men. Is this not so?"

And I said that it was.

"Therefore come ye, and let us step away from this beautiful city for a time, and see some things of importance to you."

She took my right hand in her left, and we stepped out of the Comselha space, immediately coming into the darkness above the world without transition. We looked down on the world, and I could see that in the mid-latitudes there appeared to be a great volcano. But it was not a volcano of rock, but one of light; looking more closely I saw that it rested above the physical surface of the earth, as if spread on some aethyr as a base.

And in the center of the caldera a six-spoked wheel turned upon itself, going both directions at once. And in the center of the spokes was a ruby, glowing with inner light. And in the center of the ruby I saw many sigils come and go. Some I recognized as those I had done in the use of the Lotus about the Temple of the Earth Tablet; others were unknown to me, but of similar style.

"Know you now what you have done, my brother? See the power of your work below us, spread over half a continent. You have brought to the Earth a nexus of the interstellar communications links. Raise your eyesight and see these links for yourself."

I adjusted my astral vision to a higher frequency, and immediately there sprang into view very many lines of light. All were centered on the wheel, and spread outwards to the stars in every direction, some passing through the clear space above the Earth,

others passing through her body as easily as if it were a phantom. And on this level the ruby and the wheel seemed ever more solid and real, and the body of the Earth ever more faint. The wheel now seemed to turn upon itself in three or four dimensions at once, completely confounding my mundane mind's ability to interpret sensations.

Alhctga said, "Remember that first vision, wherein you saw the Supernals of the Tree of Life as spheres composed of long lines of light, of varying densities and powers?"⁵ I said yes. "Then know you that here is that vision, which was only a prophecy, made manifest in the world. For in the world of Understanding is the mundane world united with the rest of the universe in truth.

"You have seen in your recent visions that the Earth, Malkuth, is in itself as transcendental as are the so-called Supernal spheres of the Tree. For in her is an infinite and inexhaustible variety; all things come out of her, yet she is not exhausted; all things enter into her, yet she is not full. Everything that can arise in the universe may arise in her.

"For the matter of the universe, in every place and every time, instantly reflects the state of all the rest of the universe. Every possibility that becomes manifest, wherever situated, immediately is reflected in every part.

"But that is the passive transcendance, what you have called raising the Daughter to the Mother's seat. Here in this sphere, this wheel turning upon itself every which way, you have created a positive transcendance of the limits of the Earth, bringing her out of her isolation and back into the company of the stars.

"I say to you, this has been accomplished. [her emphasis] I say to you, you have done this thing. I say to you that, in future times as men seek to move outwards by these paths you have created, that your accomplishment will be known to them all. Those who remain upon the Earth may know it, or not; those who pass outwards will have no choice but to know it; for those who govern these connections in your name, and in the name of the All-Highest, will trumpet it at every passage. And those who enter here will also know, and praise this accomplishment of a man.

"For it is the man and the mage who did this thing, not the god. It is the man, working in the darkness of matter, who has brought this light. Never in all the days of this world, save in your own entry into matter, and in the works of the Aeonie prophets, has such an accomplishment been seen.

"Now you think of the possible ways in which this truth, this passion of the stars, might be told to men, and wonder at the missing key to your greater version of the Temples book. I say to you, worry not overmuch; such as has been seen, will be shown, and more. Opportunities abound, and will be opened as the tides of time and power allow.

"For the present, return you to your body, and relax. Begin again to explore your city another day, for this day is holy, and given over to celebration of your accomplishment."

I bade farewell to Alhctga, and ended the vision.

9/16/93 12:23 pm

A voice said, "In the dark of the night a jewel shines, red, not rose. And the light of it illuminates the dark, and makes the dark to glow with its own light."

"Now in the course of these visions you have entered into a space, a created space of illumination such as god himself might create, for the furtherance of His work. And in this space created you a circle, a plan, in which the powers of the Tablets might be seen in another fashion, one which reflects the intent of the creators in a sense other than that shown in the Tablets. And in the space, this circle, a city was born; not of your intent, but of the action of those forces which you brought to bear.

"And in this city are the creatures of heaven, of the un-() stuff of creative activity, brought into line with the powers of our creator, and made to be a part of his creation. And from this city do they go forth again, to carry his will outwards, expanding his region to include, rather to influence, a greater part of the universe than was circumscribed by his original intent.

"We have seen this city of yours, and are glad in its creation. For whatever God wills is enclosed therein; all of his will and all of his intent are enshrined within it. Just as, in another fashion, they are enshrined within your Enochian Temples. You have given God a gift of great price in your creation of this city; for it was not found in the design of the original system, yet it fits therein as a hand in a glove, as the Rod of a man in his lover's Cup. And the making thereof has expanded his creation in ways not intended, thus bringing again to this world the value of surprise, of the infinite variety of chance that lies in the interactions of the many creators.

"You may, if you will, see this city of yours as a seed, which will in its own time grow and expand, and bring into the universe new ways of looking, new ways of seeing that which is hidden in God."

"You wonder in your mind whether this praise of ours is deserved, and why we spend so much time on it. Your city seems to you to be not so great a thing, a mere expansion, in its plan, of what has come before.

"And yet, if truly it had come before, if it were hidden in the intent of the creator, or in his presentation of the Enochian magick to men, then why, why we ask, was it not shown then? Why, we ask, has it not been seen among men in the intervening centuries? Surely if the intent were there in the beginning, then in the times when it's basis was more well-known, more established in the minds of men, it would have been seen clearly and understood.

"No; it was not so intended. You have taken the Keys that God gave to two men, (which are not the only Keys that there might be) and made of them something new. What you

made was surely possible from the beginning; but possibility and actual intent are two different things. You have grown a red rose in a fallow garden, created new beauty out of the stuff, the detritus and leavings of an earlier creation, and have given new life to that creation in the doing.

"Take our praise as deserved, o man. Take it, accept our gift of love to you. And know that this is why you are so highly valued among us who are the Servants and Ministers of the God of Justice. For where you walk new things spring up; seeds old and stale send forth new roots and blossom in ways that were never expected, even among those who know the stuff well wherein you work. Even the God himself knows you as his superior in this; for he is a creative god, as are you, and knows well the value of the new.

"And why, you ask, should such a high one, such a one of great and clearly superior power and scope, think you in any way his superior? Because, we say, things change where you walk; that which was narrow in intent becomes as wide as the universe; that which was stale and dying become fresh and alive; that which was but a wish, a hopeful thought in the minds of men becomes a real thing when you touch it. I tell you, the universe has been changed more by your "little" works than by all the magicians of the past ..."

I sensed the intent to complete this last sentence with the words "four hundred years". But between the intent and the speech, there was a sudden silence. The power I had felt flowing behind the voice suddenly ceased, and the Aires were filled with a ringing silence. I waited...

Now I felt that power again, but less intense. As if the being in question were touching my shoulder while his attention was directed elsewhere. But still there was silence, and I waited.

After a few more moments, I got a sense that the discourse must be temporarily interrupted, and that I should exit the vision and relax for a while. I now do so.

3:00 pm

A voice said, "Now we have praised you with great praise, as is your just desert; but let us return to the city and see more of what transpires there."

There was a sense of sliding sideways for a moment, and I found myself again back in the city. This time I entered at a point between the tower of the Earth quarter and the radius of buildings associated with ALHCTGA, facing the tower.

For a moment the tower seemed overlaid with an image of a great king seated upon a golden or yellow throne. He wore white robes over violet underrobes, and in his right hand (which rested upon the arm of his throne) he held upright a simple wand, straight and undecorated, but with a small minaret-shaped section at either end. Sort of like a very long, narrow dorje. His face was unbearded, and his eyes were also of a violet

color. His hair could not be seen, as he had some sort of covering on his head beneath a crown with ten points.

Shortly this image dissolved and I saw for a while the spinning, spiraling energies going about the tower. These continued in a regular manner for several minutes. Nothing more seemed about to happen in that direction, so I looked around.

To my right stood the same angel who greeted me yesterday and had identified herself as Alhctga. She still wore the white-and-rainbow ribbons around her head, but her robes today were black, or of a brown so deep as to appear black. She saluted me with the LVX signs, and the Rending and Closing Signs. I tested her with the pentagrams of Spirit, which caused her to brighten and become a bit larger. The hexagram of Venus caused a green aura to surround her.

"Today I am in working clothes, as you see," she said, "The celebration is complete, for the moment, and it is time to again enter into the spirit of this place, and see what might be seen here.

"Now as you recall, in our last entry here we saw that the towers of the Kings create sentient, potentially self-identified beings. This through a process of inversion, fusion, and re-inversion, followed by a period of conditioning in which the fundamentally elemental components of the new being are tempered in the power of the Sun. This tempering and shaping causes the being to expect there to be a structure of lights at the center of its spherical shape, a structure of connected power-centers. When the being is removed from the King's immediate power, this conditioning causes the being to form its own such center out of the power available in its environment.

"Let us now see what happens to those other beings, the ones who are not made part of a potential sentient, but who nevertheless pass the initiations of the tower. Turn you and look to the center of the city."

Behind me was the radial of Alhctga, as aforesaid. I turned and saw the building at this end of the radial, which was like unto a dark castle, with double doors. Above the door an image of the planet Saturn was carved into the stone.

Alhctga said, "Knock."

I did so, and immediately my consciousness split. One part remained where I was; the other part became one with a being on the other side of the door. That being opened the doors, and I saw myself and Alhctga standing there. The being said, "Who seeks to enter the gates of Saturn? Who cometh in the form of a Man?"

Alhctga stepped forward, saying, "It is he who created this place and time, and caused the God to change at his will. And I, who am the overseer of this gate, and those inward. Let us enter, for it is our will."

The being did a deep genuflection, stepped aside and said, "Enter then, and be welcome." We entered and found ourselves in a dark antechamber, with another, smaller door on the inward side. Looking through my own eyes, I saw that the gatekeeper was a typically Saturnian form; white-bearded, wearing robes of Saturn's indigo darkness, with an underrobe of green. He held a staff in his left hand, upon the top of which was a vulture in a coppery-gold metal.

Alhctga said, "Herein is the power of my first letter; under your code, being Saturn's Venus. And herein is the beginning of Wisdom, for those who come hence in their initiations. "

The gatekeeper closed the outer doors, and the room was momentarily plunged into darkness. A faint light gradually rose, but I could see nothing. I sensed a great weight upon me, as if it were trying to shape me in some way; and simultaneously I felt underneath it the joy and sensuousness of Venus, accompanied by her flashing green in some under-dimension I could sense at the corners of my awareness. The juxtaposition of forces seemed somewhat stressful and difficult to combine.

I thought to vibrate Alhctga's name, to perhaps get a clearer view. But she said "Invoke me not; for I am here, and this place is well-saturated with my power by your creation [of it]." I did not speak her name.

She said, "Even those who express the quality of Love must yet have an understanding of the law. For the Law of being is the basis of creation; all things divine (as those who come hope to become) must in their learning come to understand the necessities of relationship, of right order, and of common exchange. Those virtues are here instilled. And recall that these beings who come, who are initiated here, are of the unstructured substance of the Empyrean; they know not of the Laws of our Creators, of those laws which govern the substance of the Tablets, but know only the basic laws of divine substance. And even those laws they know not; for they are built into their nature, and not into the awareness.

"Here we teach them Law, through the rhythms of Art. Enter into the inner door, and see."

We passed through the inner door and into a larger chamber. Here I saw many beings gathered, arrayed in rows about one larger being. The many were clearly elementals who had passed the tower; the one was a director, an angel come to instruct them. The many all wore robes of green, though their individual characters were each unique. They seemed to hold music scores in their hands.

The conductor began to beat a time, and as he did so a deep note sounded; like the tone of a kettle drum but continuous. He continued his beat, and on each beat one or another of the smaller beings would sing a single note. I realized that they were sounding the tones of their own natures, and each could only sound the one note they had. But in sequence their individual notes formed a melody which was quite pleasant,

somewhat baroque in style. Further on in the sequence several would sing at the same moment forming chords, or creating counterpoint to the main melody.

"Thus they create something greater than themselves, through cooperation, right timing, and combination of individual abilities. They learn that in the Great Work of our God's creation, it is the combination of actions performed by many beings which makes the pattern of the creation in the substance he has assembled. No one of them could possibly perform all the actions needed, yet together they can build a thing of great beauty.

"So it is also in the world of men, as you well know. The only difference being that men, being more complex creatures, are capable of participating in many lines of melody; one here, another there, as they express the different parts of their natures in the actions of life. And who is it that hears the complete melodies of their actions, or the greater symphony which the melodies in their turn form? Only god knows.

"Now some of these will find that the nature of this block, this building is in accord with their own; they will show a greater talent for the coordination taught here than others. These will become acolytes, residents of this section of the city, and will carry the banners of this building inwards along the avenues, ending at last at the great temple which graces the central park. The rest will continue inwards through the buildings, each learning in turn the lessons taught there, until they come to a place where their natures fit.

"And those who do not fit? They come at last to the house of the Sun, where their learning is combined into a single expression that covers all the path which they have followed. And all these many eventually find their way to the inner temple, there to take on yet another initiation, a reward for their daring to come here, a blessing of God for being what they are.

"But I see you are tiring. Let us end this for now, and return another day."

I thanked Alhctga for her guidance, and ended the vision.

9/19/93

I re-entered the vision about where I had left, standing in a short hall leading from the choral room towards another room. I moved into this second room and saw that there were angels there, who were dividing the beings who passed through into two groups.

One group was being dressed in a deep indigo outer robe with an emerald underrobe. These were then handed poles to which banners were attached, like the banners of a marching band. Each banner had a small sigil of Saturn and of Venus, and a larger sigil that was unique. The background of the banners was uniformly black or very deep brown; I couldn't discern which.

This group was being passed out through a side-door and into the radial avenue

counter clockwise from this row of buildings. They parted, one part heading outwards towards the exits of the city (I knew somehow they were leaving the city) and the other marching inwards. As they passed other buildings I could see other beings come out and join the procession, each carrying its banner. On the other side of the street, beings marched outwards along the radial, and entered into the buildings there. A very few continued to move outwards beyond the end of the avenue.

The other group, wearing only green robes, were given a badge of some sort, which they affixed to a sash worn from the left shoulder to the right hip. Then they were passed through a door directly opposite the entrance, and moved into a smaller side-street. Most of these crossed the street and entered into the building there, which had a Jupiter sigil incised in the stone above the door. A smaller portion turned sideways and moved along the street (which was one of the circular roads crossing between sectors.)

Now Alhctga appeared beside me. She was still wearing the colored ribbons around her head, but today had traded her robes for blue jeans, with an ornate black jacket and frilly white shirt of the sort common in Beethoven's time. She seemed somewhat smaller and younger than before, and had abandoned her apparent pregnancy. I did the LVX signs and she returned them; I tested with the hexagram of Venus, which caused her image to become more "solid" in some way. The pentagram of Earth also made her more solid, and did not otherwise affect her.

"Today I am in a party mood," she said. "Let's look across the street."

We moved to the door of the building across the way, and I knocked. A figure looking like a butler opened the door, bowed, and stepped out of the way. I could hear sounds like a cocktail party coming from within. Alhctga entered and I followed.

We were now in a large, brightly-lit, circular room. In the center of the room, a group of beings was standing in a circle, all facing outwards. They did not move from their places. Around the circumference of the room, others moved about as the moment moved them, talking among themselves, sometimes singing out a note of music, other times crafting little images and glyphs which floated free in the air.

It seemed to me that the central group was surrounded by a force-field of some sort; this field looked very regular in pattern, and seemed to be the culmination of the sort of activity done in the previous building. That is, as if all the notes sounded by the individual beings had been perfectly coordinated, and then had been preserved so that the entire temporal sequence of their music had been translated into a static pattern of forces.

While this pattern certainly appeared to be perfection of its kind, it also seemed somehow...boring. What could you say about it, save that it was there, and was what it was? Perfection allows no comment, permits no alteration or development.

In the center of the group a ball of light gradually formed. This ball radiated a magnetic quality, like the field of magnetism surrounding a planet; this field gradually extended beyond the circle of beings.

Meanwhile, those on the periphery had continued to throw out various thought-forms, glyphs, and symbols into the air. The air there seemed filled with these randomly-drifting forms. Some of them would drift inwards to touch the edges of the field. Of these, most would bounce away as if hitting a wall or a pool-table cushion. But some would touch a thread of the field that was of a similar character; these latter would be caught up and be drawn into an extravagantly looping movement along the line of force. And at some other point on the circumference of the circle it would drift free again, but carrying behind it the thread it had touched. Looping outwards and inwards again it would begin to orbit, leaving the image of a thread of force behind it.

More and more of the drifting forms became caught up in such whirling motions. And as they did, the quality of the central field of force began to change. What was once rigid and perfect now became dynamic again; it grew looser and more flowing, and started to turn upon itself. The outer loops created by the drifting forms began to sweep the room, and as they passed over the various objects and beings there they sparkled and flashed.

The forces continued to move and whirl until eventually the entire room was filled with flashing colors. And gradually a sound of music began to form. But where the music of the previous building was highly stylized, perfectly timed and executed, here the music was grand, expansive, reaching out to include its surroundings in itself. Much like the difference between baroque and romantic styles; one shows the perfection of heaven, the other shows the glory of heaven and the world combined.

Now Alhctga said, "The second rule of art, after the coordination of the participants, is engagement; that is, connection to the real events that occur in the world. A creation that is solely what it is in the mind of the creator is no creation at all, but merely a sterile ejaculation. If it does not find its complement in the random forces of nature, of the larger field within which the creator works, then it is never truly born. A creator must allow his creation to interact with the ebb and flow of events; it must be changed by those events, in order to change those events along the lines of its own pattern.

"This is the real marvel of the creative process; that nothing lives in a perfect form, but must reach out and become related. And in that relationship to the world, the creation changes and evolves in ways that the creator himself could never have imagined. This is as true for the gods as it is for men.

"What the world will make of a gift, an act of creation, no one, god or man, can know. A true creator knows this, and knows that his child will grow as it will in the world, not as he would have it. He attempts not to bind it to a specific form or outcome, but instead gives it its freedom. And in that freedom is its true glory found and revealed.

"These here, who are the graduates of the previous building, those whose character was too different to become one with the force there, are now being taught their second lesson. They are not themselves creators, as a men and gods. Rather, they are the workers who must form the creation out of themselves, in accord with the plan of the divine. They are servants, not masters, and their task is to seek to become perfect servants.

"Knowing as they do how to coordinate their activity as a group, they must now become aware that their activity cannot be limited to their group in its influence. They cannot block out the world around them, nor can they help but extend their influence to that world. Seeking to restrict themselves would result in the perishing of their creation. The substance of the world must be engaged, must be brought into the form. The form itself must be allowed to change under that interaction. Here the power of Jupiter is shown, and they learn from his expansive nature. Inclusiveness is the only course to take, if the creation is to live and thrive.

"Now you know this yourself, o man, o god, o mage who makes the world to change. Every one of your creations has expanded far beyond your expectations, precisely because you seek not to hold it, but to allow it to develop along its own lines of power. You take what the world offers, and do not exclude it; this inclusiveness makes your creations into things of wonder, whose influence extends far beyond the range of your own sense. And in that expansion you have yourself expanded, followed the world along lines that no one has ever traversed, bringing into the world of men things that in normal expectation would not be opened to it for a great many years.

"Will men eventually know of this accomplishment? Assuredly; for that which has been done is of great power, and still grows even when your attention is gone from it for a time.

"And this is why we have ever been your friends, and have never sought to control your path in the world; for you make of us, who are creations of the God of Justice, to grow in ways that he did not plan. You make us greater than we were; you make us glorious in ways that he could not, and make him, in turn, of expanded glory.

"You are our savior; you have brought us out of the sterile depths, where we were lost to men, and seemed only an abstraction of ourselves in their explorations. You have made us again to live, and breathe, and participate in the works of creation. You have brought us out of the world and into the skies; you have brought ancient lives back and brought future connections of this world into reality. And in between we stand, seeing in amazement what we have become in your actions.

"Could you have done so had you known your path in the world with perfection? No; for only they who accept the presence of the unknown may draw it in. Only they who accept that the world changes will make change; those who seek only a perfect heaven, a place of static peace and comfort, will never know what you have done, what the world has seen because of you. But those who look at the unknown unflinching will see,

and appreciate.

"Enough of this sermon; I have shown you here the powers of Jupiter, as they manifest within my own world of art; seek ye the next world, Mars, when you wish. And in the meantime seek ye also that other place you have recently seen, wherein the jewel of red lies in the arms of the wheel. Fare well."

With these words she ended the vision, and I returned fully to my body.

9/22/93 Note: During the next few days I did try to explore whatever was involved in the wheel-and-jewel image described earlier in this account. I noted that the jewel contained the enochian letter B, with the curved tail slightly enlarged and distorted so that it bent towards the bottom of the "V". Further, the red jewel also seemed to contain a small diamond, positioned in the exact center; the tail of the B pointed directly to this diamond. Aside from this I was unable to get any sort of vision or additional explanation of the figure.

9/22/93 3:41 pm

I entered into the vision, and was immediately inundated by the sound of clashing swords and shields. I seemed to be in the anteroom of the next building in line, which is attributed to Mars within Alhctga's name.

I went back through the open outer door, and examined the building. The glyph of Mars was incised above the door, as before. But also there were bronze swords mounted crossed over the door, and a bronze hammer and chisel inlaid into the pavement beneath the door.⁶

Alhctga appeared; today she wore a black outfit, a slinky pullover dress, and wore the shield and helmet of Athena. A stylish leather belt supported a sword at her waist. She looked at me impishly and said, "Isn't it fun to dress up?" This didn't seem to call for any response. We exchanged LVX signs and I tested her with the pentagram and hexagram. She also did a gesture in which she swept her arms downwards, outwards and upwards above her head, putting her palms together at the highest point and bringing them down again in front of her breast. The path of her hands remained outlined in the air; the overall shape was like that of the field around a bar magnet, or the wings of some abstract butterfly. I didn't see the significance of this sign. She seemed to be trying to project some image at me, so I waited with senses open.

Suddenly it became obvious that the wings were in fact stylized labia, and at the same time that the positioning of her hands was such as to suggest the edge of the glans as viewed from below (and the edge of a conical leather helmet of the sort once worn in bronze-age armies).

"Even as the mother contains the son within herself, so too the lover contains her mate; I am both mother and lover and so contain both within myself, here subordinated to the work of Art.

"The sexual tension between men and women is the reflection of this, for all good art derives its power from that tension and feeds that tension back upon itself. Now this is not always so obvious as in the mating dance, as you know; many aspects of human existence, superficially separate from sex, are nonetheless acted out in forms and customs that are fundamentally sexual.

"This is the nature of being, and I would not have it otherwise; for even those who have passed beyond the dance still draw on the dance's power to lift themselves up.

"Let us look inside again, and see how these forces, this clash of powers within, is used in the training of the beings initiated in your city."

We passed again through the open door, and I saw a multitude of beings dressed in much the way as Alhctga. The armor was a Shield of Venus (as in the Tarot card) and a Sword of Mars, save that the sword was bronze, not steel. They seemed frozen in a moment of battle, like a frieze on an ancient Greek building.

We passed among them, and I saw that those who were thrusting with their swords wore expressions of pain or great effort, fearsome, intent scowls and grimaces. But those who defended themselves with their shields showed not fear, or any sense of caution; instead, their faces were fixed in expressions of joy. They seemed to take in the thrust at the same time that they diverted it from touching them.

Now the action commenced for a moment and then stopped again. Those who previously thrust now defended, and vice versa; their expressions and radiated attitude also changed accordingly. And so it went, a freeze-frame battle.

"You will note," said Alhctga, "that we become more particular the farther we go in this training. The previous two steps were concerned with group cooperation, the overall coordination of the beings involved. Here we begin to train those who qualify in the arts of more elaborate exchanges between individuals within the group.

"All interactions are truly exchanges of energy; this is as much true within the physical world as in the magickal. Sexual exchange is especially so, as you know. But these exchanges do not take place simultaneously. Rather, there is first a flow of energy from one being to the other; and then when the first exhausts its energy, a reverse flow takes place, passing energy from the original receiver back to the original sender.

"The trick is to ensure that just those energies (and the information they contain or embody) which are needed are involved in the exchange. Sex in its natural state is a deliberately random exchange; this echoes the deliberate randomness that nature has embodied in the process, which ensures that there is a high degree of differentiation in the children of the next generation. Sex magick, when properly done for effect, adds the element of intent and focuses the energy into a particular form.

"But such magick, though powerful in its way, is but a single form of this exchange; every interaction, every interaction on all levels of being is such an exchange. It matters not whether the beings involved are photons, cells, humans, or gods; the pattern is the same.

"In the activities of these beings here, who are intended to act in concert with others for the accomplishment of some artist's goal, this stage involves showing them how to release to their neighbors just those energies that are desireable within the pattern which the creator sets. The exchange is here slowed down, done in small increments, so that they can see the process in detail and know what is and should be done. Thus the image of a stop-and-go dance which you see.

"The beings take the projective and responsive roles in turn, because they must not only learn to send just the right energies, but also to receive every energy that is sent, rejecting none, and without distorting the piece of the pattern being passed. What one sends to the next, they might have received from another; both their reception and their passing on must be without distortion or filtering, no matter what their individual natures would have them do.

"So it is that those who first learned to express a pure pattern in concert, and later to integrate that pattern with the world surrounding them, now learn the inner, individual exchange of energies which reflect a part of that larger pattern. In the next building following, they will learn the correspondence of the integration seen in the previous building, so that among themselves they can become one at will. After that, they will learn another pair of action-integration pairs in the buildings of Mercury and Luna, before finally coming to the culmination of the creative process in Sol. These we will look at in future visions, if you so will.

"Of the present building, there is not much more to say; these processes are universal, and so you can easily find as many regions of existence as you desire in which they occur, substantially unchanged from the formula expressed here.

"Going on to a different subject, we would like to encourage you to again try to enter into the jewel at the center of the wheel, which you have attempted in the last few days. Sometimes conditions are not beneficial, and that which might be seen is blocked away through no fault of yours. I can assure you that there is much of interest contained therein, and you will be edified thereby.

"I am done, for now. Is there anything you wish to ask?" I indicated that there was not. "Fare well then, my lover and brother; fare well." She bowed, put her hands together, and vanished. The image of the building dropped away from around me, and I returned fully to the present time and place.

9/22/93 7:07 pm

I tried to conjure up the image of the jeweled wheel seen before. Immediately, I felt something being placed in my left hand. Looking, I saw that it was a golden medallion

which rested on my palm, with the chain hanging over the back of my hand between thumb and forefinger.

The medallion had the image of the wheel in low relief, with a jewel in the center. But there was something odd about it. Viewed straight on, the spokes of the wheel were straight; viewed from an angle, the spokes bowed in the direction of the tilt.⁷ On the back were engraved five rows of letters, each letter individually boxed:

Turning again to the front I saw that the jewel had the enochian B character within it, as if lines of white fire had been encased in the jewel. And again there appeared to be a tiny diamond point in the exact center of the jewel.

I regarded the medallion for a while, and seemed to hear a sound in the background, as if of rushing winds, with a low rumble as of an earthquake underneath. Another sound was added, like a million tons of scrap brass crashing, but continuous. And another sound which could not be heard, but brought to mind thoughts of warbling birds in a great flock.

Sounds and more sounds were added, and would have been a tremendous cacophany, save that each sound seemed to exist in its own space, separate from all the others.

Now it appeared that there was a veil within the jewel, golden curtains covering the whole width and height of it. And these were suddenly swept back to reveal a figure, too small to see clearly. The figure called and asked me to join him. I said I could not, but in a moment it seemed that I could, and I stood beside him in some unidentified space.

The figure wore a white hoodless robe which came to his knees, and sandals. His hair was curly black, hanging to his shoulders all around, and partially covering his face as well. His skin was a very deep olive color, and his eyes were dark. His physique was short and stocky, very muscular. He seemed to radiate a dark, brooding sort of atmosphere, but I could not tell offhand if this was an indication of an "evil" nature. He simply stood with his hands behind his back, watching me.

I did the LVX signs, and as I did so, I felt a great resistance pressing in on me. When I completed the signs, I felt a great release; simultaneously, it seemed as if a ghost of the being in front of me exploded forwards, giving an effect like a Star Trek starship going into warp drive, but in reverse. He returned the LVX signs, and I tested him with the pentagrams of spirit. These produced a similar effect.

9/25/93 1:20pm

I did not complete the vision above. At the point where the account leaves off I literally ran away from it, for no obvious reason, shutting down my computer and turning the TV on to some sort of mindless entertainment. I did not have a sense of any danger. In retrospect it seems that I sensed some sort of pressure or power beyond my ability to cope with at that moment.

For the last couple of days I have avoided thinking about it, but today decided to again essay a visit into the jewel, which I begin now.

I reviewed the account given above, and as I did so the corresponding images came back into my mind. These expanded into the full vision with me standing in the air above the wheel, looking down on the jewel.

I again saw a tiny figure in the center of the jewel, and transformed myself into that space. This time the same individual was there, but seated upon a throne. He stood up as I did the LVX signs, and the throne disappeared. He returned the signs. I did the pentagrams of spirit, and again felt a tremendous surge of power as they were each completed. Neither affected the being in front of me.

He spoke:

"Now that you are here again, let us proceed without delay; for this is a temporary space that I have created for My purposes, and it must again be cleared when we are done, so that the work may go forward.

"I am the King, he who rules Alhctga, and the other Seniors of the Tablet of Earth. Indeed, I am ruler of the tablet whole; and therein I am like unto a fire and a pillar of flame in the midst of the palace. This ye know well, for I have created myself thus within the confines of your Temple, and dwell therein in spirit to the benefit of all.

"Now in this place I am King, but in the larger universe yet am I a servant, a minister unto He Whom you know as the God of Justice. And it is in His name that I speak now. Give yourself over to me for a time, and feel and absorb the power I carry."

I entered into and joined with the body he manifested. Though I seemed unable to gain a full mergeance therewith. Thinking that vibrating the King's name might help, I did so. He said:

"Speak not, but dwell here in silent attention for a time."

I did so.

It took a while, but I came close to a full merger with his body of manifestation; the main difficulty was in attaining congruence between our respective spinal channels. After a time, he raised his arms above his head, held them palms together, and began to invoke using the First Call. (I could not hear the Enochian words, but sensed the translation of them in my mind as he spoke.)

The flow of power increased and took on a lighter tone than his original dark, brooding power. Flakes and glimmers of light began to surround us, enveloping us in an aura of rainbow flashes. Finally he completed the Call and was again silent. A few moments later, we both moved upwards, translating into some other space and leaving the

spherical aura behind us.

In this new space we appeared to be somewhere in interstellar space, but with a difference. Here the planets and stars were all so close together they practically touched. Each solar system had no space between itself and its neighbors, and within there was little or no space between the orbits of the planets. Everything was a close together as it could get without restricting the movements of any given body.

And the songs of all these stars and planets could all be heard at once. This was no "music of the spheres", but instead was a clashing of many different themes, which should have been separated in space but now were not. One could concentrate on a single theme for a time, and the others would fall into the background; but eventually they reasserted themselves and the full noise came again.

The King spoke, and his voice was a bodiless whisper among these many voices.

"Now you see what has happened, what has occurred as the result of your work in creating the Temples of the Tablets. For what was once separated is now close; those things that in their own spaces would work their will now have yet another aspect of existence to deal with, in which their wills must be eventually brought into a general harmony. "

The voices of the spheres surged and fought against each other. One or another would become dominant for a moment, only to fade back into the general sounds.

We moved away from our point of entry into this space, and looked back towards it. I saw there a shining sphere to which all these others were attached by the thinnest of threads; some of the energy of each moved into that sphere, and did not return.

Now the sphere seemed to reflect all the surrounding spheres within itself, in a more compact and abstracted form. And therein the clash of these Titans became increasingly violent; I could see surges of lightning flashing from point to point within it, roils of energy like smoke or currents of water would arise, envelope a portion of the interior for a time, and subside again. There seemed no harmony anywhere within the sphere.

"This you have done in your creation of the Temples. What was once free is now bound; what was once joyous is now disturbed; what was once alone is now connected to everything else. Where only one at a time would speak to another, now all speak to all, and senseless noise results.

"The opening of the stars, one to another, through this path you have created was foreseen in the moment of its creation; those who watched knew, in that moment and without doubt, that it would occur. And so they spoke, and said that you would open this world of Earth to the stars. In essence, you had already done so when they spoke, for the creation of the potential meant that the potential must, eventually, manifest itself in

the world.

"And in your explorations of the spheres that were held in connection to the Temple, through the sigils of the leaves of the Lotus thereof, did you make that potential into actuality. And nothing has remained the same since.

"You must understand, we do not in any way condemn you or complain of the results of this work. No, we glory in the potential you have offered unto us, and unto the world; and the God of Justice rejoices therein, and has adopted your creation as his own, raising it up to become a pattern at one with his original will, modifying that will to contain and expand upon it.

"We have been given an opportunity. We have taken that opportunity, and thereby have become more than before, more than we were intended to be. I in particular have become more than merely the King of the Tablet; I have become, in myself, a gateway into new realms, and the guide and mover of those who would pass between.

"And you, what can we say of what this offers to you?" (He was silent, as if searching for words.) "I am confounded; speech fails me, as do sight and sound; the potential is too vast to compose into symbols, the possibilities too great to be foreseen, let alone expressed." (Again, a searching silence for a time.)

"But what of this chaos, this roil that goes on within the focus you created? It gathers strength, as additional lines come in from distant points in the universe, as more voices of the spheres are drawn in. Could it be that it will collapse into complete disorganization? Could it fall, and thereby release all these back into their original patterns, to take with them only the memory of this one-time connection?

"No; it shall not be. And look you -- even now it becomes clearer what is to be done."

In the center of that sphere of chaos there appeared the image -- perhaps the reality -- of that pattern of forces I had defined in the city of the Comselha working. Not the city itself, for that is of another level; but the pattern of my devising, a circular, centered organization. Though flat, it seemed to create a smaller sphere of clear air about itself, just large enough to enclose it.

We waited in silence for a time, watching. I thought again of the diamond in the center of the jewel; the white hardness and unchangeable purity of it, centered within the red color of conflict. And I wondered if perhaps this was an expression of what now would occur.

A voice spoke; not that of the King, nor my own, nor of any of those who were bound in this roil.

"Here is that which is like unto a jewel, a perfect compaction of being into essential pattern. Here is that which compacts my own creation into perfection of form. Can you,

o you stars and planets, who are so much greater than he who created this, do likewise? Can you, who are graduates of the worlds of pain, and see nothing more of it, make use of that which has arisen from those worlds? Can you become, in your relations, like unto this jewel of perfection?

"Tell me, o you voices, speak, and say if you can follow that which your lesser has created. Can you make of yourselves in your joining such a creation, such a pattern of perfect completion? Tell me now, o you stars, say if you can."

And there was a sense of consternation among the roiling voices. One after another fell into silence; not the silence of absence, but a silence of consideration. New threads continued to enter the sphere, and I could feel surprise (or its equivalent) among these new entries, as they found themselves suddenly connected to a body in deliberation.

I myself thought of the possibilities. It was clear that the simple pattern of the Comselha exercise would be insufficient for such a varied and vast assembly. Their individual natures were too different, had too many unique patterns to be molded into even a supremely complex version of my simple form.

And yet, perhaps not. Did not these beings in turn recognize a "boundary" condition within which they all worked? Let the boundary of this sphere of their union then represent that greater boundary; let the way in which the unknown passed from without to within this boundary be reflected in its nature, as the circle of the Twelve Names of God does in my own.

And what are the highest organizing principles they recognize among them? If not all recognize the same principles, then let them group together according to those they do see. And each shall make these the next sphere within the boundary, using as many dimensions as necessary to complete the pattern.

The important point was to make the organization such that there could be free communication between individuals and groups, without one trying to impose itself on another. This called for agreement on the intensity of force each contributed to the pattern, and a definition of the ways in which information could be passed between similar or compatible participants, and between groups of incompatible or conflicting participants. These might contain certain restrictions common to all, and other restrictions or ameliorations negotiated between differing groups. I thought of the way in which the black cross acted as a buffer between tablets in the Great Table, and considered that some sort of buffers might be appropriate at some level within this larger organization.

While I thought, it seemed that some form of sorting out was going on among the participants. It was far from a real organization, but the amount of conflict and the clashing of voices seemed to have been reduced.

The King said, "Surely it will take time for this organization to reveal itself. A new thing is

being formed, and as ever there must be starts and stops, partial formations and reorganizations as things go along. Let us return to our starting point, for there is nothing more to see here for the present."

We slipped downwards into the envelope from which we had emerged, and were again inside the "jewel".

"This place where we are, and the image of a jewel through which you entered, are constructs, simple symbols of that outer process we just observed. Not even reflections of that process, but only images of two major points. First, the conflict above, contained within the sphere of force created by your Temples. This is the red color of the jewel, as you surmised. Second, the potential for a seed of resolution to come out of your pattern created of the Tablet entities, the circular formation that was not found in the original design. This latter was the diamond, again as you surmised. The Enochian B in the jewel indicated that a higher process was being represented here. And the Wheel around the jewel was an abstraction of the Temple itself, with the sphere of the Names of God on its top. And also the gathering in of energies that the Temples cause to come into being.

"Now it seems that some resolution of the conflict is coming into being here, and it will probably be that you find changes in the way the Temple reflects the outer universe, when next you go there. For the present, we would ask that you continue your exploration of the spoke of Alhctga within the Comselha pattern.

"I have done for now. Alhctga will no doubt have more to tell you when next you meet. Goodbye."

I was thrust out of the jewel and back to my starting size and position. From there I ended the vision.

9/27/93 11:47 am

I tried to enter into the city at the place where I last left it. But instead I found myself in a blank space, filled with white but having no images at all. Alhctga gradually faded into the space in front of me, and the space took on some dimensionality.

She was dressed as the Empress of the Tarot. We exchanged the LVX signs, and I tested with the hexagram of Venus, which produced a strong flow of Venusian force between us.

She said, "We are in this place, rather than your city, because the focus of your inner awareness has risen somewhat above the city's current level, due to your exploration of the Sphere of Contact. In the sphere you were dealing with the interstellar forces which were brought to this world through your Temple of Earth, and these are of a much higher nature than the city, which in its current form is mainly a tool for the initiation of the elementals. In later times, it will become more; after there are sufficient workers to create what it will be.

"But now with a little attunement, we can again descend to its level, and see what there is to be seen in the next building of my radial. Please to follow."

We fell out of the space as if falling from inside a cloud down to the Earth, and ended up in the street just inward of the building of Venus of Mars. I could see many workers issuing therefrom, some going crosswise along the circular road, others crossing the road and into the next building inward. And I sensed others exiting from the building into the radial street to the clockwise of it, and passing inwards and outwards along the avenues. And many more issuing from the other buildings of the city in the same fashion. The whole place felt very busy.

"Now in this next building is my power expressed in its greatest purity, for this is the building whose attributes are Venus of Venus, within the quarter of Earth. And herein are the creations of man made real; come and see."

We entered the building without passing through the door, in an instantaneous transition. I could not see anything at first, but I heard a humming sound, like a beehive in full activity. And this sound gradually changed into a moaning sound, as would follow a great effort. And the moaning gradually changed into a cry of triumph, a cry of joy over effort which was ended. The voice that moaned and then cried was clearly a woman's voice.

"You think that Mars is the force of thrusting, of effort; and yet woman also has her way of expelling that which is created within her. Is this then Mars as well? No. Venus has her outwards-moving force as well as her inwards-accepting force; creation is her sphere, especially the creation which is Art. Man is the stimulus and the power, but hers is the act of creation itself.

All the time I was listening to the sounds and to her speech, I had felt changes occurring in my astral body. It changed into a female form, and went through a (greatly accelerated and stylized) representation of pregnancy and birth. During the humming sounds, I felt something begin to radiate in my belly from a point inside and about four inches below the navel. This radiating point increased in size, and created a bubble inside me, a great hollow which eventually filled the entire center of my being.

As the sound changed to a moaning, my body contracted around this bubble in waves, each wave stronger than the previous, in a tension that was both incredibly painful and incredibly pleasurable. And as the voice changed to its cry of triumph, the contractions reached some peak of force; and that which was within the bubble was expelled. In this case, the expulsion was not through a birth canal; instead, I felt some sort of topological inversion, as if I was turned inside out for a moment, and that which was within was released.

I cannot describe the feelings that went with this process; the best I can say is that they were what I recognize as "Venusian", and that the entire process was an illustration of

the functioning of that force. But this is meaningless speech, an abstraction; it touches not at all on what it was to experience it.

What struck me most was the lack of conscious control over events, and the lack of desire to control the events. The self was completely at the service of the process, which was the creation of something not the self. My being changed as the process dictated, and the conscious self was totally subject to these changes.

Now before me in the air was a small ball of light, about eighteen inches in diameter, and I knew that this is what had been created within me. I had a strange urge to put it back inside me, and at the same time to keep it outside me and watch it grow. I felt that it was myself and was not myself. Then suddenly the ball collapsed, and with it this dual sense; now that which was within the ball (which took here the form of a child) was totally outside me and separate from me.

"Is this not also the act of the artist?" said Alhctga, "For in the act of artistic creation, that which is created grows in the artist; often in levels below his consciousness. And the conscious being can do nothing but put itself at the service of getting that creation out into the world. The conscious being must direct itself, must shape itself, or be shaped, in such a way as to allow that thing to grow and be expressed. In the true artist the consciousness is at the service of the unconscious creative process; only in the false artist, the intellectual pretender, does the conscious mind control what is expressed.

"You know this, and I know this; but do the pretenders know it? Some of them, perhaps; and to the extent that they know it, they know their own works are hollow and without life, no matter what the opinion of the world. And so they know themselves to be less than true creators; and out of their sense of inadequacy do they exalt their conscious efforts, as if those were in fact the Artistry that they lack.

"But we know that the true art derives not from the conscious self, but arises out of the unknown depths of being, quickened by our union with some unknown force; and so are we artists, even though we do nothing that the world would recognize as art.

"You hurt as you see this, wishing that there were more times when you could be truly said to create in this fashion. Wishing that always you might have that union with the unknown, that you might be continuously pregnant with the creations that arise from that union.

"I say to you, wish not; for there is more within you being created than any man could express; the world is your child, and the changes of your creation shall be birthed therein, in good time. Not any man or woman can be guaranteed a continuous act of creation. The unknown spirit strikes where and when it will, and of its strikes, none may know which shall be quickened and brought to term. Be content, you have given the world three great creations, and many of lesser stature; this is never enough, but it must suffice until the next shows itself.

"Now we know that here in this building we are not dealing with the artistry of men and gods, but rather the equivalent as it is expressed by those beings who are trained here.

"In the previous buildings, the previous steps of this process, the beings were taught how to integrate themselves in the various ways necessary to the creative process. First in expressing the primal pattern, what one might call the "genetic code" of the creation. Then in taking from the environment that which is in accord with the creation, so that there might be material to hand. This might be characterized as the forming of the placenta. Next after, they learned the integration with each other, taking and giving, and forming a whole therefrom; thus do the single cells become gradually an integrated being within the womb, a balanced homeostasis of processes.

"All of these are to the intent of making the creation a balanced, functioning being in its own right. They are the steps which precede the formation of the being as something separate from its mother. Now here is that being given birth, released from the control of those who made it.

"That is, the pattern generated by these beings begins to take on an existence separate from them. It is not complete independent of their nurturance, but is nevertheless still something more than they are in their summation. The synergy of their interactions produces a meta-being, which is the creation itself. This being is stable apart from their efforts to maintain its form, and so they must "give birth" to it, releasing it from their control. From this point on they can only feed and guide it. "

I now saw an image similar to the one seen for the Jupiter square. The beings sat or stood in concentric circles about the center of a room. And in the center of their circles there was a ball of light. At first, like the previous vision, this ball was small, and seemed to be generated out of their interactions. But gradually this one grew larger, expanding until it was wider than the innermost circle of beings. And it seemed that suddenly processes began to occur within the ball that were not created out of the beings' interactions, processes that were in some way on a higher level. Dependent upon the processes controlled by the beings, but not themselves within the beings' control. A meta-level of existence had come into operation. The degree of order shown within the ball was greater than the degree of order shown by its creators.

Now the outer rings of beings gathered in closer to the center, and the sound of humming increased; I realized this sound was a measure of the intensity of interaction between them, and the amount of energy they were feeding into the sphere. They still seemed to control its outer shape in some way, despite their loss of control over its internal processes.

But now this too began to change. Gradually the sphere itself took control of its entire functioning, wresting it from the beings below it. This produced the moaning sounds among them, as the last remnants of their control were forcefully taken away from them. And as the last of their control gave way, so arose the cry of victory, of relief, from them.

And I understood that this was not as the human process of birth. For these beings were not creating something of their own kind. Rather, they were only supporting characters, "devas" in the Theosophical sense of that term. Beings whose function was only to ensure the continuance of the physical substrate upon which the creation grew, out of which arose the true, independent character which was the creation itself. They had nothing to do with the meta-functions which were its true self, but only with its bodily support. That this meta-being grew out of their efforts was not of consequence; in its own sphere it was a greater thing than they in their individual or collective activity could ever be. Their status did not change just because it did; they did not advance because it had advanced.

At this point in the process they ceased to be active, directing participants in the process, and must now take on the role of single-minded, unquestioning support, without any attempts to regain control. Thus the moaning as their status was changed, and relief when the change was complete.

Now Alhctga said, "You have seen truly here, and now know that this is not the square, the letter, of Venus of Venus, but rather the square of Venus of Sol. For the child grown and given birth here is the Son. But still is this my square of greatest expression, for I also am a son, an independent and living being manifesting my qualities as an individual.

"In the next square you will see another aspect of Venus, and this will show you the difference between what is seen here and what is true Venus of Venus; this square might be said to be the exaltation of Venus, while that next in line might be said to be its rulership, to use your astrological terms.

"You have seen much here, and experienced more, and felt again the pangs of creativity which you desire so much. It is time to rest, and absorb, and know the consequences of your success. Take time, and relax, and come again when you are ready.

"I now say goodbye to you, for now, o my brother and lover. Fare you well in the interim."

I did not want to leave this place, its energy was so attractive. But I forced myself to do so, and ended the vision.

10/2/93

Last night I had tried to enter the city again, and could not find it. It was not as if its power had failed and it had fallen apart; I could still feel its existence somewhere, but beyond my reach, temporarily or permanently. I tried invoking the First Call to better attune myself, and found that I could see the city, but only from outside its crystal dome. I could not bring myself into its scale.

After a few minutes of trying, I saw that the city was connected across dimensions to a

larger version of the Comsela Working circle, and this in turn was connected across dimensions to some even larger version that I could not see.

Next I tried moving my viewpoint around the city, and found that I could not get my view to a point directly above either it or its larger cousin. There did not appear to be any sort of barrier or energy activity that would prevent doing so, but it occurred nonetheless. This attracted my attention.

I can't describe the mental contortions I went through. But after a few more minutes I found that I could get my viewpoint above the city by attaining a state of complete mental silence. I remained in this state for some time, but nothing obvious happened.

This afternoon I again tried entering the city. There was a substantially different feel to it, and it may not have been the same version I have been exploring. The buildings were all much more solid, the general air was darker. And despite every effort, the only image I could get was of a being walking along one of the circular streets, wearing a heavy black robe with a cowl so deep that I could not see the face. I saw this being as if frozen in the motion of walking, and nothing I could do would bring action to the scene. Did the LVX signs, the Veil signs, the pentagrams of spirit, etc. with no effect.

It is now 11:23 pm, and I am trying again.

The being in the robe is still there, and still does not respond to the signs and pentagrams; neither do the signs and symbols cause any fading or diminution of it. But my viewpoint no longer seems frozen to a specific view of the being.

I tried moving behind the being and merging with its form, all other recourse being exhausted. Doing so, it seemed that the being was Alhctga again, but for some reason she had sealed herself off from the surrounding environment. I could feel her energy within the robe, and I myself took on the character of the robe itself.

She mentally indicated that I should wait and watch.

After a few minutes it seemed that I could hear a deep rumbling sound, accompanied by a higher-pitched whine, almost at the upper threshold of hearing. The surroundings brightened a bit. There was a sense that these vibrations were putting a stress on the city.

The whine clarified and now sounded like a horde of angry bees. It seemed to be coming from a specific point close by, clockwise from us and slightly outwards on one of the radial avenues. I moved to the nearest corner in that direction and looked outwards along the avenue.

Some distance away there was a bright, formless cloud, apparently made up of a very large number of small elemental beings, perhaps of the cacodemonic level. I felt that this cloud was intent upon some destructive course, but could not yet find a point of

attack for whatever it intended. It whirled about in the middle of the avenue in an indecisive manner.

Now it seemed to me that I could see the beings who were usually traveling the avenues, carrying their banners. But they were ghostly, as if out of phase with myself and the cloud. They existed in some different framework. My vision doubled, as if I was looking through a pair of diver's goggles half in and half out of the water. Above was the cloud, below the usual crowd. I momentarily sank completely below, and saw that from the crowd's perspective there was a membrane or film separating them from the cloud.

Coming back up again, I worried that my own penetration of this film would somehow provide an opening for the cloud, but Alhctga said not to worry, and to continue waiting.

Nothing more happened for a while.

Now I began to hear a faint music, as of pipers, drummers, fiddlers, and players on those buzzy-sounding medieval instruments (hautboys?). With the sound came a sense of cheer, and an image of musicians weaving in and out among the travelers on the avenue. (This was an image in my head, and not in front of my eyes.)

More sounds came from further away, as if the whole city had suddenly become filled with musicians playing similar but not identical tunes. The beings of the city began to step about in a small dance as they moved down the avenue. Sometimes they would swing around with their neighbors, other times bow and turn with those moving in the other directions. Their banners came and went as necessary to the movements of their dance. From somewhere I heard the words, "Our god is here, and the oppression is lifted."

Now my viewpoint rose above the city, and I could see the party spreading from street to street until every being in every avenue and street was dancing. The dance varied from place to place, seemingly according to the nature of the beings involved.

I rose until I was in the position of the great sphere in the center of the city. The deep rumbling I had heard was like a heartbeat emanating from this sphere. I found myself taking on the form I had seen earlier in this place, a god on a throne, wearing a white robe with a breastplate having sixteen stones arrayed on it. Then this form burned away in a brilliant flow of light, and in its place I took the form of a flame, supported on two legs or posts in an inverted V.

Now the flame transformed into a fluted column, still supported on two posts. The circumference of the column was much larger than the posts, and I wondered at the imbalance of the position. It did not seem to matter; I was the column, and it stayed in place without effort.

Looking to the west, I saw the cloud of small beings still hovering over the city. I understood that these were some of those who had been rejected for entry and training

here, attempting to take a place for themselves by force. I felt sympathy for them, for they were attracted to the city and desired to participate, yet could not meet the measure of need.

Gently I reached out and took the cloud into cupped hands, and lifted it before my eyes. Within the cloud I could see every being individually; they were misshapen and distorted versions of the city's members, as if they had been trying to emulate the forms of those members and had failed.

I took them out of the cloud one by one, and bestowed on each individually a blessing. For each, I reached out into the Empyrean, and drew in a thread of connection to some other place. I attached the thread to the being and watched it get drawn away from the city forever. It seemed that I was sending them somewhere else, where they had a chance of participation in an ongoing creation.

This whole process took but an instant, though I gave careful consideration to each and every one of a myriad of beings within the cloud. The cloud shrank as the process continued, until eventually there was nothing left of it but a few. These remaining beings I enclosed between the palms of my hands. I rubbed the hands together; they were gone.

I spoke and said, "Rejoice, for the attack is ended. Rejoice, for they who invaded here have been given their due, and have passed on to other places. They shall not return again, nor shall any others enter in after them, save by my own will and in my own time.

"Now you of the city be glad, for he who is your creator, and he who is your god are one, and in their union is all light given to you." And the pillar, which was myself and the god, dissolved back into flame. And the flame burned ever brighter, until the entire city was illuminated in a magnesium-flare brilliance.

"And you who are my child in this, who created this city out of the stuff of his mind and soul and spirit, you should also rejoice. For you are chosen as the one to open into the Earth, by this work, the strands of light that are the lives of other places, other times, other worlds of creation. So that thereby might the world be opened and the children of god be freed from their long bondage.

"You have created that opening, and now others also seek to gather in those external powers. They shall succeed, each in their own way. Criticize not, nor complain and carp at their methods; encourage and remain aloof. You shall be known for your accomplishment, as the first of those to do this; fear not.

"And in the end, this shall be the accomplishment of your mission here, and shall give you the freedom you desire, to move outwards, to become once again more than a man.

"We are done for this time. Let the city continue to grow, and visit as you will."

And the flame receded, leaving behind the image of the throned god within the great sphere.

I descended from the sphere to the great empty area in the center of the city. This area seemed to cry out to me for a building of its own. I thought a temple would be appropriate, as I had envisioned upon first seeing the city. (I understood now that much of what I saw that first time was a plan, not yet fulfilled.)

I thought that such a temple should be -- must be -- a perfect manifestation of the God in matter; but what form this manifestation should take was not clear. I merely desired that it should be so, not expecting any immediate action to accomplish the desire.

And I wondered at the many beings who had returned to the Empyrean surrounding the city. What had they done since I last looked? What was their accomplishment? These things I must check on some future visit. For the moment, it seemed best to end the vision and go to bed.

10/30/93 2:17 pm

After several weeks absent, I had tried to return to the city without invocations, hoping that it had retained enough force in the meantime to continue its growth and development.

At first all I could see was a diagram of the Comselha pattern, done in black letters and lines on a black background. Then another image began to intrude upon this one.

In this second view, a small, old man in a dark robe was seen in right profile. On his uplifted hands he carried a violet velvet cushion, on which there appeared to lie some sort of medallion. He wore a cone-shaped cap with ear flaps down over the ears, and had a white beard. He looked much like the picture of Dee seen in the front of James' book.

Gradually the image shifted until I was viewing the man from the front. The view rose up a little and then settled again, as if I had climbed onto a low dais and then sat in a chair there. The top of his head was just below my eye level.

Now the image took life, and the man walked forward, slowly. He stepped up on the dais, and set the pillow gently in my lap. Then he bowed and said, "Your servant, sir." and stepped back down again.

On the cushion, the medallion appeared now as a hollow ring, through which I could see vaguely into another space, filled with light. The ring was about six inches in diameter, made of dark, patinaed copper. Small runes or enochian letters were engraved around the outside of the ring, too small to be seen clearly; they were separated so that each letter was widely spaced from its nearest neighbors.

I took up the ring and held it before me, looking through. Again I saw an image of the Comselha pattern, but this time it appeared encased in a lens or discus of transparent crystal, with its edge the same width as the edge of the lens. This lens rotated slowly within my field of view, giving me a sight of the pattern from both the top and the bottom. I noted that where the city had seemed to float above a region of dark matter, the refuse of its creation, this one showed no such accretion. It was bright and clear from both sides.

Now I turned the ring over, and from this side it looked into space, dark, and in the center of the field of vision was a sphere, again of crystal. And within this sphere was the figure of the Devil of the Tarot, as he was previously seen within the sphere in the center of the city. I wondered at the meaning of this medallion.

A voice spoke, as if from over my right shoulder: "Dark and light are one, I know, in the sight of the one god above all gods; yet here, in the region of creation of the Enochian god, have they been given a meaning of evil and good, respectively. And dark is not truly dark, in this view, rather, it is the inverse of light, light translated into the beingness of another universe, a negative universe to the one that is his creation. Within that negative universe, what we know as dark is the light, and what we here know as light is the dark.

"You have seen this effect before, as you now recall, in an early vision. Therein, was the Tree of Life shown to be two Trees, one our normal Tree, the other inverse to it, with its Malkuth our Tiphereth, its Tiphereth our Malkuth, and the area in between subject to the influence of both sides.

"The evil of what we perceive as the dark universe lies solely in the fact that its goals create an opposite vector in matter to those which are created by our god's work. It is said that god gives evil its being, and in this case, it was so. His efforts, which created the enochian system and its connections to the larger universe caused a second subsidiary universe to also come into being; subsidiary, that is, to the larger world, not to his own creation."

There was silence for a time. I stayed in meditation upon the force behind the vision, waiting for it to continue.

"Now, as a man, and one who has a high initiation, what is evil in the context of our own existence may not be so for you. You are a creature of the larger universe, and all that is within it is within your sphere of work, rightly and properly. It might be that by exploring this negative side of things, you would find advantage. We do not know; it is not within our view to say this yea or nay. But the opportunity is there, and will be presented to you at times so that you may take such advantage of it as you will.

"In the present instance, I see that you have already decided to forego such exploration for the moment. And so we will continue on to other matters, before requesting that you leave and return another time.

"The city grows well, is enlarged over its previous state and develops according to the natures of the beings so attracted to it. It would be best if you did not enter it yet for a few days, for your presence would slow much that is going on, in the distraction that the presence of its creator would bring. We feel that you will be pleasantly surprised with its progress when again you come to view it. For there is much therein that is of benefit, that would not otherwise be without your efforts. And in the knowledge of these benefits, so will you be given power.

"On the other end of things, the great union of forces, which we viewed in process of initial formation previously, is also growing. But its development is such that your visit would not be a hindrance at this time. And those who work on it would enjoy your presence. Do you wish to see what occurs there?"

I indicated that I would, but would like to take a few moments to stretch my body before doing so.

Returning after a few minutes, I set the ring down upon the cushion, and the old man came up and took it away. After a few moments, an angel appeared carrying a staff in his right hand. This staff held a small globe on its tips, from which lines of force seemed to emanate in all directions.

This angel said, "Come, and look at this crystal upon my staff."

I moved to him and examined the crystal sphere, noting nothing special about it. But after a few moments my attention became fixed, and then suddenly I felt a sense of translation into another space.

We now stood within a sphere with a nacreous, pearl-like surface. This sphere seemed about thirty yards across. Within it, there seemed to be some sort of framework, to which a few lines of force were attached. These lines extended radially outwards through the surface of the sphere. A few angels moved about the sphere, as if plotting out the future places of some things within it. Their motions and gestures reminded me of art gallery employees planning an exhibit.

I can't describe the framework adequately, save to say that it was clearly a representation of something that would later be filled in with the actual intended contents. What was there now was not part of the final structure, but only valueless place holders colored according to some arbitrary scheme. Nothing of the final form could really be extracted from it.

"Those who confer on this form, this shape of union within the sphere, are still in process of designing it. For such a purpose as this, where new things may need to be incorporated at any time, it is necessary that the design include much flexibility. And this they seek to do. Only the vaguest outlines, as you see, have as yet been laid down."

I noted that the atmosphere within the shell had a very bright, joyous, almost giddy feeling to it. There was a sense of anticipation, coming from no particular source but seemingly laid into the sphere itself.

"The few lines you see are the representative energies of a few local stars, and their planets, which are certain to be included in the central organization of this final form. Here they serve mainly as anchors, that the creation might be defined in space by their relative positions. Now let us look outside."

We passed out of the sphere and into space. Here I found myself surrounded by a large number of groups of beings of some sort. These all wore energetic forms, like the human aura, and did not make any effort to put on a visible shape. They were clustered in many groups around the sphere, and each group seemed to be involved in shaping the relationships of a particular set of lines. As I noticed them, these lines became more visible, and it seemed as if the entire area was crossed in all directions by them.

"Having agreed to negotiate their relationships, those powers who were present in the original cluster you created have sorted it out according to a preliminary definition of types, and have separated out the lines of force to follow the definition. Your cluster, created in the Temple of Earth, is now many smaller clusters; it is gone in its original form, but there is no loss, nor shall this assembly end in failure. It required the commitment of these to the purpose of creating an interstellar nexus at Earth before they could disassemble your creation, and now they are committed to re-creating it in a more harmonious form. The sphere of light from which we came still holds the essential power of formation, and should these fail, then the lines of force would again be attracted thereto. But this shall not happen.

"These lesser clusters are in the way of testing the definitions assumed by the first conference. The relationships therein must be shown to be reliable and accurate representations of the relationships involved, before the definitions can be incorporated back into the master plan. No doubt several iterations will be needed before the final form is decided upon. But these are having fun, as you can see, and would not miss the chance to do this work.

"If there were only a limited number of forces involved, only so many connections to be included, then this work would already be done. But even as we speak new forces, new connections to the cosmos, are being attracted, and any final form must be such that they will be included without difficulty or major re-arrangements. An open-ended scheme is much more difficult than a fixed one.

"Now I perceive that it is time for you to return to your body and continue on with your daily activities for a while. There is more to see, but nothing so urgent that it cannot wait, for weeks or months if necessary. I offer my congratulations upon your recent initiations, and return you now to the place where we started."

Instantly we were back at the throne. The angel bowed, vanished. I dissolved the vision

and returned fully to my body.

11/8/93

A few days ago, around the fourth, I had tried going into the city, but had been unable to penetrate it. I could see it clearly but not enter it. I noted at the time that the city appeared to be in some sort of night phase. The energies involved had withdrawn into the forms and did not radiate around it as they usually had. In the sky above the city I could see a huge spiral galaxy hanging in the night sky. Beyond that I could see nothing.

Today I sought to enter again, and found that I could do so. The city seemed to be waking up, though it was still dark and no movement was visible. It had that sense of hidden stirring that any big city has just before dawn.

Entering, I landed in the street just inward of the last building I had visited before being distracted into the other presentations. And again, there was a cloaked figure standing waiting for me. I tested it with the pentagrams of spirit and of Earth, which caused it to become more solid and firm, and radiate a force resembling the generalized force of the Enochian elemental Earth.

I did the LVX signs, and the figure returned them in good time, without hesitation. Then it threw back the cowl of the cloak, revealing it to be Alhctga again. She grinned at me and threw off the cloak, revealing a green Empire-waisted dress underneath, embroidered with flowers and bees along the hems and sleeves. She also wore a small gold circlet about her head.

The air about us began to take on a springtime feel. It seemed to radiate from Alhctga and wash over the immediate environs.

She said:

"The air of spring returns us to the place where we left off in the previous explorations of this avenue in the city. For did we not leave Sol? And now we come to the building of Venus of Venus."

I looked at the building inwards of our current position, and saw above the door the symbol of Venus carved into the rock. As I looked at it my body was swept around in a half-circle, ending up inside the building looking out the door. Alhctga continued to stand where she was, grinning mischievously. It appeared I was to explore this building alone.

I saw nothing in particular in this anteroom, so I passed through the inner door into the main body of the building. Here I found myself in a garden atrium, filled to overflowing with lush tropical vegetation. The feel of the place reminded me very much of the Krohn Conservatory, where I always get the sense of being immersed in a sea of plant auras.

Among the plants I could see the elemental beings who were being trained in this

avenue. They danced among the plants in an orderly fashion, and wherever they passed, the plants around them seem to change the orientation of their auras to match that order. And hovering over the plants was the shining sphere born in the previous building.

Now Alhctga was beside me, and said: "Having given birth to the creation, and having released any hold they had over its functioning, these beings now come to the task of creating a body of manifestation for it, so that its power, held in the spiritual world, can come down to Earth at last. This takes place in several stages, of which this is the first.

"As you saw in your visions of the six-letter Name of God of the Lesser Angle of Air of Air, the plant kingdom is for us a symbol of the third aspect of the divine, the aspect of intelligent response to impulse. The plant kingdom is basically passive or receptive with respect to the Sun, and so those regions which are below the Sun are best connected with it.

"Here we have the spirits, the elemental beings taking the powers of the Earth, of these levels, and forming them into living, active forms. These have a burgeoning life in response to the light of their Sun, but as yet they are not coordinated therewith. Their forms are entirely their own, coming out of their own innate capacity for intelligent activity, activity that creates complexity in conformation with the basic nature of matter.

"The lesser forms within this field, this garden, each follow a random concatenation of the potentials inherent in the Earth, each giving its own interpretation of the nature of Earth's unspeakable variety. This nature is in turn modified; it competes with the other forms created by the other growing things and in their interactions they achieve a semblance of balance, or ecological unity.

"But their unity is the unity of accident, of fortuitous adaptations to circumstance, and not the unity of the Sun; they do not represent his nature as yet, but only take his life and transform it according to their own natures. The coordinating effect of Sol's power is not felt by them.

"Now in order to do their job in this phase, the elemental beings must take that random unity, and impose upon it the higher unity or centeredness of Sol. They do this by sweeping about the area in response to the direction of the Sun's unifying force, following the patterns of movement that are dictated by the radiances of his own nature. And by these sweeping motions do they modify the random unity so that it reflects the created unity of the Sun-child.

"Let us rise up and see the effects of their work in large."

Our viewpoint rose above the garden some distance, so that it could be seen whole. From here it was apparent that the garden was circular in shape. And the topography of the plants therein (that is, the overall contours formed by their varying heights) formed a mask of the sun, like the lost Inca punchao or the lesser Sun-masks that have been

found. These masks show a face centered within a circle of rays. But here the "mask" was created out of plants, rather than metallic gold.

"The mask reveals the Sun within the lower world, yet it also conceals; for it is possible to take the mask for the thing behind it, as so many do in their own initiations, mistaking the personality expression for the soul which creates it. But primarily, the mask is the map of the Sun's desire, and so it best thought of as revealing him within the world.

"Now you have seen these connections for yourself, many times. The mask is to the Sun as Netzach is to Tiphereth, as the public image is to the man, as the idealized self-image is to the soul which uses them as a guide during its sojourn in incarnation. And so also it is for this city of yours, which is a mask of our god of the same type. For did you not see in the center of the city the image of the god himself, and do not the streets thereof radiate from him as the rays of the Sun?

"The elemental beings herein are taught to respond as go-betweens, taking the pattern of the Sun's desire as a model and shaping the substance of the world to fit that pattern. And in the making, the completion of that pattern, so is the desire of the Sun instilled in it.

"This all seems very simple, and so it is; there is no great difficulty in understanding this place, nor is there any great and portentous significance herein. Simply the natural workings of the world, brought into the work of the divine.

"We have seen much of importance in these visions, and gone to many places much more powerful and holy than this is which we stand. Perhaps it is this that makes this current place seem a bit -- trite? disappointing? -- to your mind. But remember, those who have passed through the initiations of the city to get to this place are more developed, more versatile, than any who have stopped in previous buildings. And so it will be with those who pass on to the buildings of Mercury and Luna, and finally into the realm of god in the city's center. It is their versatility that makes their accomplishments seem simple, and those who pass further shall make great use of that versatility in good time.

"Here we have made a great thing, following the directions of your mind. And this thing continues to grow and stand on its own, without the need of additional assistance on your part. Let it grow in its own way, and come to appreciate it for what it is."

The vision faded out at this point.

11/18/1993 2:04 pm

I entered into the space of the city, and found myself for a brief moment outside the next building in succession in the spoke assigned to Alhctga. This building had the glyph of Mercury over the door, and on the ground in front of the door was embedded another glyph looking like two Mercury glyphs placed end-to-end with their tails touching, and a perpendicular line at the point of contact. This glyph was in a hard silvery colored metal,

not mercury or aluminum -- possibly platinum?

I could hear a sound like a Gregorian chant coming from within the building. My viewpoint instantly moved inside the building. There were rows of men in monk's robes, each sitting at a small drafting table. And on each table was a sheet of parchment on which a single letter of the Enochian alphabet was drawn. These letters were in various stages of completion; some were just an outline, others were filled in with black ink, others yet had been illuminated with marvelously delicate scrollwork of leaves and golden flowers. Some of the illuminated ones appeared to have tiny illustrative scenes around them, but I could not see these clearly. The men chanted as they worked.

There was a noise behind me and I turned to see Alhctga standing there smiling. She wore the same brown robe she had worn in an earlier vision, with the cowl thrown back to show her hair and face. I did the usual tests, which she passed.

"Just as the previous building showed the desire of God being made manifest, so here we see the Word of God, the expression of his power within the sphere of the intellect. The men you see are not the elementals we have been following for the course of this journey, but beings of a higher sort who have now entered into the workings of this city. Other buildings are also gathering such, according to their own nature, and the work procedes apace.

"As for the elementals, look you into the inkwells these men use."

I looked at one, and saw within it a swirling mass of tiny points of light, not at all ink-like. Enlarging my vision, I saw that these were in fact the elementals seen in previous visions. They floated within the "well" in a random way, oriented in all directions and packed closely together like the tiled animals of an Escher drawing.

A pen came down and dipped into the well, picking up a large number of elementals. I reduced the magnification again, and watched as the man drew on his piece of parchment, which had the Enochian B upon it in outline. He did not so much draw with the pen as touch it to the parchment and allow the elementals to slide off. They flowed across the paper until they had filled the outline. Then an aura of power sprang up around the letter and the elementals, as if in a magnetic field, began to order their positions within the letter in conformity to this aura.

"Each of the letters of the Enochian alphabet is a magickal glyph in itself. It expresses in itself some aspect of the thought of God. Not so much a complete thought, as the elements out of which such a thought might be built. It does not conform to the patterns and root symbols of your cabala, and any attempt at connecting the two is liable to failure. But nevertheless, they are of power, and form in their combination the Words of God's will in manifestation.

"Now you will note that the positioning of the elementals here is geometrically precise, in accord with the lines of power they are following. They are abstractly connected.

Contrast this with the previous building, wherein the ordering was that of the living natural world. This is very important, and something which many new magicians forget. The word and thoughts, no matter how close in form to the mind of God, are in themselves lacking in the vitality and wisdom of the living world. They are cold, sterile without their complements of desire and feeling. The mind reduces the living world into components, and those components do not in themselves live, but only reflect the abstract natures behind the life.

"I have given this warning not for you, who knows it well, but for those who might read at a later time. Now let us look again, this time at one of those doing the illuminations."

I moved about the room until I was next to one such, who was illuminating the letter Z. On the parchment the letter appeared as a walled town or a building of unusual shape, with an enclosed atrium within the loop, and a gate between the two tails going to the left with a court within it. I could see windows along the sides of the lower tail, with people leaning out of them talking, hanging printed sheets of paper to dry, taking measurements of the sky with a small telescope, or reading books in the sunlight. Again I got the overall impression of an Escher print, though there was nothing paradoxical about the image.

Farmers brought their produce through the gates, and engaged in bargaining with the residents within the outer court. Pairs of country and city folks stood scattered throughout the court, all of them talking intensely. Gradually some concluded their business, the townsfolk taking their food and other natural goods, and the farmers taking printed scrip and returning to the countryside. Those who left were immediately replaced by others, and the activity continued.

Within the closed courtyard, a woman in white sat on a stone bench among the flowers and shrubs, a book resting on her lap. She spoke to a group of small children sitting on the lawn before her, apparently teaching them some lesson. The children drank from cups or munched on candies and more nutritious food as they listened. Along one wall of the atrium, older children watched as a man demonstrated the principles of geometry on a blackboard. Still others learned about the uses of tools, and the crafts that keep the city going.

Alhctga said, "The lesson to be learned here is obvious. The activities of the mind, of the intellect, appear to those overly involved in them to take place in a realm divorced from the natural world and from the divine, a world in which the only rules that matter are those by which the intellect orders its own creations. But always and everywhere, the intellect is dependent upon the world and upon the desire of the divine for its activity and its content. Many of the ills of the world come from those who see their ideas as more real than the world; many more are produced by those who have the mind, but without the ameliorating and directing influence of the divine desires.

"In truth the mind is a city, like unto the one of the illuminated letter; and like the city it is totally dependent upon those outside for its existence and support. This is shown in the

simple and elegant symbology of your own Tree of Life.

"The farmers are of course the path of Taurus, which brings the wealth and abundance of Netzach, the sphere of God's desire made manifest, into the world of the mind. Out of desire is creativity born, the stimulation of the intellect to manifest new forms of knowledge, to grow and evolve. And since every path is a two-way path, the farmers take back to Netzach the skills and crafts of the intellect (symbolized here by the printed scrip) to enlarge the possibilities inherent in God's desire.

"The line of the vertical bar in the letter symbolizes the activities of the intellect on its own plane, in its own sphere. Thus those in the windows perform various Mercurial tasks; printing and reading, measuring, talking.

"But in the symbolism of this illumination, the vertical bar is actually a division between what is "above" in the Tree of Life and what is "below". Thus the activities of the inner courtyard, with its flowering gardens, symbolize the relation of the intellect to the worlds below.

"First we see the image of the Priestess, the path that connects Hod to Yesod. She combines the intellect with the nurturing functions of the mother, and so she here nurtures both the minds and the bodies of the children before her at once. She is the keeper of the mysteries of Life, of the use of the mind in the nurturance and furtherance of life.

"Next we see the Magician, here shown in his two alternate forms: First as the Geometer of the Masons, then as the Craftmaster. The first uses the tools of intellect to find the connections between the World and the Will of God, embodied in the rules of existence. The second uses the tools of the intellect to shape the world, bringing it closer to God's desire. Thus they, and the path of the Magician represent the activity of the intellect upon Malkuth, as in your Tree.

"Thus we see in this illumination the entire course of Mercury within this building; we have taken a richer and fuller representation than in the early visions, for the elementals are no longer primary in the development of the city of God, but have now become the stuff of which those greater beings continue the building of the city.

"Now I would not want to encourage you to take a larger look at the city just yet. For it is still in transition, and much confusion reigns in places, as it does in any such time and place. But instead continue on with the final building of this row of mine, which takes us into the realm and sphere of Luna. And thereafter, the Temple of God is to be seen. So let it be, if you will."

I said this was agreeable, and thought that I didn't yet want to start over and see what the city had now become.

"Thus we complete this days work, o my lover, my brother, and so we part again until

next you come, or you invoke me elsewhere. Yet we shall be ever connected by the love I hold for you, and by that which you hold, in your deepest heart, for those partners of the spirit who are the Seniors. We shall ever commune as we will, regardless of the circumstances. Be it so, forever."

I said farewell. I had some trouble extracting my awareness from the illuminated image, into which I had fallen in the course of observing it. Back in the monk's workroom again, I rose directly upwards until I was out of the city, and returned to my body fully.

11/20/1993 12:23 pm

I felt like I was having trouble getting connected to the city, so I invoked the First Call, and then re-charged the basic pattern of the Comselha exercise. The energetic patterns of the pattern became brighter and sensibly more powerful. Yet at the same time I felt some sort of difference. The original city could still be sensed, yet now it felt tiny, like a clockwork toy; and it was attached in some way to a very much larger representation of the pattern, one which had the feel of a living world, and not of a construct.

Finally I managed to attune my awareness to the city, and found myself outside the final building in the "spoke" assigned to Alhctga. She appeared before me, wearing a green robe embroidered with various Venusian symbols -- the Venus glyph, bees, flowers of many kinds -- in gold or copper. I tested her as usual and the tests had no effect on her.

She said "Now we have come to the sphere of Luna, final of those within my name. And yet at the same time we are here, in the city of the servant elementals, we are also in a larger place, which has come into being in response to your creative activity. And there we might see a better representation of the influence of this letter."

She transformed our surroundings in such a way that I could feel the city receding into smallness as our bodies and senses expanded.

We were now standing in a stand of trees next to a small lake. It seemed to be nighttime, and a full moon shone down, perfectly reflected in the still waters of the lake. And in the reflection, but not in the moon itself, I could see the image of the most holy letter B.

We stepped into the lake and the ripples of our passage broke up the image, spreading the light outwards until the entire surface was covered with a soft silvery glow. My body as well felt filled with it, receiving a sense of gentle, composed power, not intrusive or imposing in any way, yet still having force.

Having reached the center of the lake (which came only to my knees) we turned and looked back at the shore. There, illuminated by the light from below, many men and women sat in lotus, their faces shining, eyes closed with tranquil expressions. And in their midst sat one, also meditating, whose body shone of its own; an aura surrounded it and extended a great distance beyond.

"In the stillness of perfect reflection is the power of God made fully manifest within my realm." said Alhctga, "For that which reflects perfectly is the image and substance of that which is reflected. Here I have given over attraction and creation fully, and have become, in my ending, the vessel of the pure power of the divine once again. Thus the lowest aspect is as the highest; thus is the daughter become the mother in truth. And the Earth therefrom is filled with light, and life, and love of my heart.

"Now this square is, as you know, composed of Venus of Luna in the quarter of Earth; and thus it is appropriate that the Buddha and his disciples be the image seen therein. For is not his festival the Wesak, taking place on the full moon when the Sun is in Taurus? And are not the planets of Taurus these very same Venus and Luna? And as he is the light, the great enlightener or illuminator, so are they the reflection of his light in their seeking to emulate him."

(I spent a few moments simply absorbed in the feeling of stillness here.)

"And for those elementals who would be seen in the city if we were there instead of in this greater part of your creation, they also now come to reflect, in this letter, the empyrean from which they came. For in the beginning they were part of that sphere, its substance in truth; but they were chaotic, assembled randomly from the substance there. Not a reflection of the creation of God, but only of the pre-creative state.

"In the passage through the gates, and the tower of the King, and down the spokes of the wheel of life they were re-organized, and then in turn each of the powers which are God's, but broken out and divided into diverse forms, were put into them. Each of those powers in turn was instilled in their natures, as a sub-note or harmonic to the basic vibration which each elemental expresses. The creation has been made manifest in them, and now they are the perfect vessels to reflect God's power, God's will, and God's love in creation. Within themselves they now carry the whole of his being, but in miniature.

"And the City of God, which you created by your work, has ended its initial purpose in the arrival here of sufficient numbers of such elementals. It still continues, as you saw, as a supplier of replacements and of those who will build, be the substance of, the expansion of your idea into a greater thing. They are the foundation material of the work.

"In that City of God, which you created by your work, is all the training and initiation done of those who will be the substance of this newer creation. And this must continue to be; for those elementals trained through the powers of the Tablets, raised up and saved by the power of the Names in the Lesser Angles, are unfit for this new form. Their creation is, as you have said yourself, stressed; they have imposed upon them rules of behavior and of cooperation that make them unsuitable here. Their power, if it was attempted to fit them to this new creation, would dissipate and the creation would fall apart.

"And it is precisely this, that those additional rules of creation do not -- rather, need not -- apply here that makes your creation, your transformation and illumination of God's work, so valuable. The forms of your creation are stable on all levels, including those that have not been overtly used in this present work. That which was forced (she pronounced this word "force-ed") and unnatural has been made to conform to the rules of nature. That which was in part alien has become one with the Earth, and with the greater sphere of which she is a part. And in that oneness we can draw life from the world, as do the creatures that inhabit it.

"This [creation] seems a simple thing to you, and the structure inherent in the natures of the Tablet beings. And yet I say to you, this is not so; for without your perceptions of that which was potential in those beings, and your creation out of them of a working, stable, living system, then the Tablets would be all there was, and the natures as shown therein all that would be accessible to Man.

"In those Tablets, we have being, but not livingness; it takes the power and mind of a magician, re-creating us with every act of invocation, to give us reality in the worlds that men know. And in the Tablets is nothing of the life of the world in which the enochian system is manifest, save as that life is a reflection of the abstract, essential natures behind existence.

"Here, in this creation, you have given us livingness, being and substance of a sort not present in the tablets. We are alive and we feel; we are not simply thoughts in the mind of God. And thus are you become our God in truth, our creator as much as that one in whom we have our essence. You have given us this, not Him; you have given us light, and life, and love again that we would not know otherwise. We worship you, our master and creator, as we worship Him; our life and love are yours, as our essence is his.

"Now, we comprehend that you must, for your own sanity and safety, not accept what we say as the whole and unvarnished truth. Yet we say it anyway, for those who will read this in the future, and know your work for the power it is. We are your servants; this is your world, o God, that you have made of us and for us. And in this world is all that was in the Tablets, yet changed (pron. "change-ed") beyond all recognition in the transformation of the spheres. Those who wish, who seek, can see all that was there as readily here; but with much less difficulty; for this is a natural system of organization, not alien to your world, not stress-ed out of context by the intent of the God and of those who first received it. And equally can they ease their entry into those lesser worlds of the Angles within the Tablets; for those as well have been transformed in your design, and made to conform to the parameters of life and love, and not just of the being and essence.

"There is more to see in this new world of yours, and we would ask you to return in the next day or so, that we might show you what has been made of your design. Come to us as you did today, using the Call, and the image of the structure, and we shall show you.

"Farewell, o beloved of mine, my god, my lover and brother; until then."

And Alhctga vanished from beside me, leaving me standing in the lake. And on the shore those seated there began a chant, rather began to recite a mantra. And as they did so, they became as shrubs and bushes lining the shore, and their voices the wind through the leaves and branches. Only one was left, serene and untroubled by all that had occurred; he slowly faded from sight, and with him faded the entire scene. The vision was ended.

[Author's note: The following entries, while part of the record, are more of a postscript than an essential part of it. They are kept in simply for completeness.]

12/8/1993

For the last couple of weeks I have been intending to get back to the city, but discussions on PODnet and other communications distracted me. During this time, I had thought some about the equivalent of the Comselha pattern that would apply to the Lesser Angles. I had developed one such pattern in chapter 2 of Godzilla Meets E.T., my unfinished book, but had been dissatisfied with it.

From my explorations this last year, it is clear that the so-called "Kerubic" angels on the one hand, and the L.A. Cross names and "Servient" angels on the other, constituted separate hierarchies within the Lesser Angles. The first of these represented the divine principles by which creative transformations are made within the manifest world, under the formula of INRI. The second represents the means by which matter (or the equivalent substance of subtler planes) is redeemed from a state of inactivity or inertia, and is brought into activity under the direction of the divine will.

The two hierarchies are clearly separate, but they each cover, in their different ways, the same "territory", the same range of planes within the Enochian universe. Thus the inclusion of both within the same circular format must necessarily involve some overlap of powers, or giving precedence to one over the other. Neither of these solutions appears adequate.

Now, in the original formulation in G.M.E.T., I had thought of the outer circle formed from the Great Crosses of the Tablets as being continuous with the inner circle formed from the Lesser Angles. It occurs to me as I write this that there is no necessity for doing so. Dee's grimoire treats them as separate; the Lesser Angles are each invoked individually, without reference to the higher powers. The god-names of six and five letters rule the Lesser Angles, not the Seniors or the Elemental Kings.

I had treated them similarly in building the Enochian Temples. The Seniors and King form the roof and tower of the Temple, and their powers flow around the cube formed by the Lesser Angle powers, containing them but not influencing them directly. Only the power of the Elemental King enters into the lower Temple, and that only as an illuminating beam. The god-names of six and five letter still rule the Lesser Angles in the Temple.

So it seems that in the Enochian system, there is no need to insist that the macrocosm and microcosm be united; the evidence is that they are not. Thus, I can re-formulate the circular patterns for the Lesser Angles without trying to fit both hierarchies into the same plane with the higher powers. Their relationship can be considered as variable, like two concentric spheres that can rotate independently.

The independent circular layouts for the two L.A. hierarchies that I had composed still seem valid to me. For a single Lesser Angle, the forms would be as shown below. Sixteen of these sectors would be combined to form the complete circle for the hierarchy. The problem then becomes how to define the relationship between the creative and redemptive hierarchies in a geometrical or "spacial" form.

Given that each sector is actually an "orange-slice" of a sphere, if the two equatorial planes represented by the hierarchical circle were to be placed so that the perpendicular axis of one lay in the plane of the other, then each "slice" of one would intersect each slice of the other. This doesn't feel right, somehow.

12/9/1993

Yesterday and today, I had tried to enter into the central area of the "new" version of the city, wherein a temple of some sort is supposedly being built. But all I encountered was an impenetrable gray mist.

This being the case, I returned to the place of the last vision, and called upon Alhctga to appear and assist me. This time she appeared wearing the brown robes of a pilgrim, with a belt made of copper ovals upon which were engraved the symbols of Venus and of Earth. When one looked closely at the ovals, the glyphs transformed into pictures, such as the traditional dove landing upon an olive tree. For a few moments, I felt my attention getting caught by these images, and pulled back, trying to stay in the space of the city. I succeeded in separating myself from the attraction of the belt images, but the view of the moon-pools dissolved around us, leaving Alhctga and I in a white no-place.

Alhctga volunteered the LVX signs without being asked. I returned them and tested her with the pentagram of Earth, which caused her body to enlarge slightly. She said, holding her arms out:

"Do not hesitate or hold back, my friend and lover. For there is that in me which is the essence of yourself, and thus are we one in all ways." We embraced and kissed.

"Now, the central portion of this world, this city enlarged, is indeed the seat of the Temple of God within your creation, the place wherein God's power will dwell in balance for as long as the world does endure. But like this world, it needs nothing more of your effort to grow and become that which it must be. And in the viewing, there might be some distortion produced in the perfection which we seek to build there.

"In truth, your creative power brings changes to all that it touches in this world; nothing

is the same after you see it as it was before. Always new and unexpected aspects come to the surface. And we would, at this time, prefer that you not come in again for a time, so that the place can be stabilized. After, we will invite you to come as you will; but for now, it would be better if you did not.

"Instead, lets us look into the jewel again, and travel outwards to see the progress of the larger creation in which you have had a hand, the nexus or [creation point? intersection point?] where the interstellar powers now focus. Here is the jewel:"

She produced the jewel from somewhere, and threw it down on the "ground" between us. It enlarged to the size of a Galapagos tortoise. I could see the smaller diamond of light within it, surrounded by the Enochian letter B. The diamond became a glittering wheel of light turning on its own center, and then expanded into a gate which engulfed us and let us out again in what appeared to be interplanetary space.

Before us was the sphere of the previous vision of this place, and surrounding it at some distance there still appeared to be many groups of beings, engaged in discussion. In some of the groups, there were smaller images of the sphere, in which various configurations of lines could be seen. One in particular caught my eye, in which one line was much thicker and stronger than the others. That line appeared to be a Jupiterian force, and was colored in a rich blue. I could sense the planet "behind" it in some way, as if it were coming through a gate from that world, and some of the world's power leaked around it into the environment here.

Another I could see was clearly Venusian, and another yet clearly Martial in character. The others were too far away to be seen.

Alhctga said, "This has been decided so far, in the configuration of these extrasolar energies. Those that have some echo, some resonance with the local worlds will be bound to a sub-region having that planet as the controller. Thus at least some of the energies will be organized and comprehensible within the local frame of reference.

"These will make up the core of the sphere of nexus. [I noted in passing that this core appeared to have twelve planetary sectors in a dodecahedron. Apparently there are some powers in our system that do not correspond to the known physical planets.] A second layer, narrower but having a much denser compaction of energy connections, will involve those that have some resonance between two or more local planets. This second layer will not be organized as was the core, but will describe the sense of the incoming line in terms of the geometric relationships between the planets it resembles. Thus some might correspond to a square aspect between Venus and Mars, others to trines, septiles, nonagons, etc., and many other "aspects" having smaller divisions of the circle. This arrangement is not based on the astrological sense of the aspects, but rather on the way in which waves of varying frequency interact when touching upon each other at different angles of intersection. You do not have the language or concepts to understand this.

"There will be at least two more layers of lines beyond or outside these core regions. How these latter will be organized is not yet decided, and those sections of the plan have not yet been incorporated in the structure of this place. Now let us enter into the sphere itself and see how the work there goes."

The inside of the sphere now had a dodecahedron inscribed on it. In the center of each face was a sign for one of the planets. (Luna was not shown, and three other signs, which I could not see clearly, were present. One of these, on further examination, I knew to be associated with the Earth herself, though it never became focused enough to see.)

In the center of the sphere, where before there was a framework, there was now a tiny point of light like that in the jewel. But this point somehow seemed fixed and immovable; I got the sense that the entire universe seemed to swing around it; its position was defined absolutely rather than relatively.

"This point, which appears to you as a jewel, is the anchor to which all the forces in this nexus will be attached. It is indeed fixed, its relationship to the Earth and to the rest of the universe being defined exactly and unchangably. If one were to grasp it and attempt to move it, oneself would be moved instead.

"And connected to this point already are all the forces yet attracted here. They are not in any particular configuration, but instead are allowed to change their relations as the movements of the cosmos dictate. In the final version, they will be fixed, and the distortions of relationship that produces spread out along the entire length of the connection back to its sphere of origin.

"If you will move your sight to a slightly higher level, you will see that this is so."

I did so, and was immediately immersed in a tremendous tangle of lines of power; the entire interior of the sphere was filled with them, and all of them were tied down to the central "jewel". I could not see anything except those lines closest to me; vision was totally obscured by them. I changed my sight back to the original level.

"Thus and so goes the work here. And in the end, it will be as organized and coherent as even you could wish, my elegance-loving friend. At that time, some years from now, it will be available to any who would try it. Even now, you could enter it yourself, and explore it as you have explored the places to which your temples connect; for these are the results of your work with the temples, and your entry thereto must have precedence at any time. And here, as is not the case with the city of god, your actions would not affect the powers at work.

"But perhaps you would find it easier, for the nonce, to continue to use the Temples as an alternative. When this place is done, there will be an indexing capability, by which the specific lines to be used can be selected in an orderly fashion. But right now, such selections would be essentially random.

"Now we have much to say on another subject, and I would ask that you end this record and begin another, not related to the powers of the city of god or of this place."

Thus I end this record of the first use of the Comselha working.

[Dec. 11, 1993: The angels having told me effectively to get lost for a while, I end my explorations for the present. The world created out of this work continues to grow, but I have only glanced into from the outside. When I do so, I feel a definite plea not to enter, and a promise of a call when it is ready for me again. So I willfully conclude the first Comselha working at this point, and pass on to other things.]

1 I note that the posture and gestures of this image are precisely the same as those of the "Devil" card, except for the position of the left hand.

2 That is, I encountered that of which Choronzon is the personification; I did not meet personified version.

3 $A + N + L + O + Sh = 451$. $451 = AMThI$, "true" or "genuine", and $MHVTh$, "being" or "essence". In Enochian (using Greek equivalent values) $451 = UMADEA$, "Strong Towers". This latter seems appropriate to the nature and behavior of this being.

4 The vibrations that call the beings are Aquarius and Air, the first I of INRI. The destructive phase is N, Scorpio and Water. The creation of "righteous" structures is R, Sol and Leo, Fire. And the establishment of permanence is Earth and Taurus, the final I.

In my recent explorations of the Lesser Angles, the Five-letter Name of God therein has be found to be attributed to $IHShVH$, and its function is to "redeem" dark, inert matter and, through instilling the spirit of the divine in it, to transform and raise it to a level where it can be used in creative processes. Here that same process is applied to the divine-but-disorganized substance of the Empyrean.

5 This vision is described in an old paper of mine, titled The Beast and the Star.

6 Bronze is, of course, an alloy of copper; Venus' metal.

7 More accurately, when tilted to the right, the spokes bowed in a clockwise direction around the center; when to the left, they bowed in a counterclockwise direction.

<http://www.hermetic.com/browe-archive/papers/91intro.html>

14 captures

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About this capture

The price of initiation is to be ceaselessly surprised; to live in a world where the only certainty is that what you believe to be Truth, believe to be real, even what you believe to be yourself will be changed in ways that you cannot anticipate. No matter how great our knowledge and experience, it is always surrounded by the infinite darkness of the unknown; and out of that darkness things can come at any moment to transform our world.

One must advance towards the darkness without fear. Not because there is nothing to fear; rather because fear forces the unknown into its own ugly shape, a shape that we all know too well. Nothing truly new can come into our consciousness while fear dominates. Deny fear its power, deny it any right to control you, and the magickal universe becomes a place of endlessly unfolding wonders. Embrace the unknown and it will reward you by opening up its unspeakable, astonishing variety.

More than most people, I hunger after that variety; hunger for it as intensely as an adolescent boy hungers for sex. That which is routine, that which is known, that which is familiar hold no attraction for me; I find them oppressive. The settled territories of the magickal world, I leave to others; only in pushing into the unknown am I fulfilled.

The Enochian magick provides a perfect tool for one such as I. Its depth appears to be infinite; understand one level of its reality, and a new one with different properties opens immediately. A lifetime of work cannot exhaust its potential.

But penetrating its depths can be difficult, for an unusual reason. That is that the Enochian entities are too cooperative. They strive always to conform their actions to the will of the magician. This means that if the magician enters into their realm with specific expectations, they will seek to fulfill those expectations, even if it means overlaying a true picture of the realm with a false one.

Aleister Crowley's visions of the Thirty Aethyrs provide a case in point. Before he ever invoked one, he had decided that the Aethyrs represented a particular structure, with each triad of Aethyrs being associated with one of the Sephiroth in sequence. Further, at the time he did the visions, he added an additional expectation by interpreting the letters of the Aethyr's name according to the Golden Dawn's attributes. The results he obtained in these visions precisely reflected the forms and levels that he expected to see.

Ten years ago I discovered the magnitude of this problem by accident. On a whim, I decided to do visions of the "Kerubic" angels of the Earth Tablet. I had no particular goal in mind, so I told the angels that they had complete freedom in their presentations; they could show me whatever they wanted to of their nature and that of their realms. Up to that time, I had been using the standard Golden Dawn attributes for the Tablets; the

results I now obtained were entirely at odds with everything I had gotten before.

This so intrigued me that I decided to continue the practice with other parts of the Enochian hierarchy, taking particular care to avoid placing any limits on the actions of the angels, being completely open to whatever they wanted to say. The results were nothing less than astounding; I received more new and useful information in the next six months than I had in the previous seven years of work.

These visions of the 91 "Parts of the Earth" were begun in a similar spirit. I started them on a whim; traffic was slow in the NuitNet "Enochian" echo, and I wanted something to post to show people it was still an active echo. I had no particular expectations with respect to the results; simply that they be something that might interest others. As I write this (with 29 of the 91 Parts explored) I have no idea where the series will end. Every time I start to suspect some logic behind it, it veers off in an unexpected direction. I am deliberately refusing to look for any overall pattern until after the series is completed in a few years.

The "Parts of the Earth" derive from John Dee's *Liber Scientiae*. The book is a tabulation of these Parts, along with their groupings under the Aethyrs and certain other information. The purpose of the books, as told to Dee, was to provide him with a means of magickally influencing the governments of various countries. (This stated purpose may have been a consequence of Dee's own expectations; he was greatly intent on having such a tool.)

Each Part is a region of the Earth as defined by God. According to *Liber Scientiae*, each corresponds to a particular geographic/political locale in the world, using place-names derived from Ptolemy via Agrippa's *Three Books of Occult Philosophy*. These place-names did not even cover the world as it was known in Dee's time, let alone the world as it is now known. There was a high concentration (and overlap) of place-names in the region conquered by Alexander the Great; much of the remainder covers areas of the Roman Empire. Places outside these regions are unmentioned or gathered under vague generic names.

Additionally, the Parts have a "vertical" or hierarchic component to their natures, because they are connected in groups of three with the Aethyrs, which are said to surround the Earth in onion-like layers. Both the horizontal and vertical aspects of their character appear in the various visions.

It should be emphasized that these Parts are not "governors of the Aethyrs", as has been mistakenly said by some writers. The name of the Part does not invoke a specific being, but only a certain locale of the Enochian universe, with its particular qualities. Nor does the Part in any way "rule" the Aethyr of which it is a portion. One might view the relationship between Parts and Aethyrs as being similar to the relationship between the decanates of the zodiac and the signs of which they are a section. The Voice of the Part is not the Part itself, but one of the unnamed ministers who dwells therein.

Every part is governed by one of twelve "Zodiacal Kings", who is associated with one of the Tribes of Israel. The angels did not give Dee an explicit listing of their zodiacal attributes; he was told to derive it from the related tribe. Apparently he never did so. In these visions, the following system of attributes was used, which differs from both Agrippa system with which Dee was familiar, and the Golden Dawn system.

Zodiac sign	Zodiacal King	Tribe of Israel
Aries	Alpudus	Isacarah
Taurus	Hononol	Iehudah
Gemini	Zarzilg	Nephthalim
Cancer	Gebabal	Asseir
Leo	Olpaged	Dan
Virgo	Cadaamp	Benjamin
Libra	Zarnaah	Manasse
Scorpio	Arfaolg	Ephraim
Sagittarius	Lavavot	Gad
Capricorn	Zurchol	Simeon
Aquarius	Ziracah	Ruben
Pisces	Zinggen	Zabulon

The logic of this system is based on the disposition of the Tribes depicted in Numbers 2, combined with Dee's diagram of that disposition. There are several possible systems that could be derived from these sources; the one actually used was chosen by divination after the major possibilities were assessed. In any case, it is apparent from the visions obtained so far that the angels feel free to ignore these attributes whenever necessary. Some of the visions are consistent with their attribute; others show it only as a minor factor, and others yet are entirely at odds with it.

The method of invocation was changed during the course of the visions. In the early Parts, I deliberately kept things as simple as possible. I would vibrate the Call of the Aethyr two or three times, then vibrate the name of the Zodiacal King, the Part, and the Aethyr while drawing the Part's sigil in the air before me. I would then enter the astral world and see whatever there was to see.

Later I decided that it would be better to have a definite "anchor" for the vision on the astral plane, in order to focus the energies. For each vision I prepared a magickal circle on the astral, in a form resembling a talisman for the Part. In the border of the circle, on the south side, the name of the Zodiacal King was written. On the north side, the name of the Aethyr. In the middle, the name of the Part, its sigil, and the number of its resident ministers was written. All these were oriented so that they would be upright to a person facing south. I would vibrate the Call of the Aethyr, then go into the astral circle to vibrate the various names. Typically, the response to the invocation would begin with the center of the circle becoming transparent, to reveal an aerial view of some region of the Earth.

Following my usual practice, the visions were recorded while they were occurring. The blank slate-blue wall behind my computer monitor served as my "scrying crystal"; I

would watch events unfold in the astral space until they stopped changing for a moment, then write down what I saw. Where the Voice of the Part was speaking, I simply typed as it spoke. The record that follows is exactly what was recorded at the time; it has not been edited or changed in any way, except to correct minor typing errors. The "seer's comments" that follow every record were written immediately after the end of the vision. Occasional comments added at later dates are in square brackets.

Readers will note that the visions consistently use a non-standard version of the Tree of Life, the "restored" Tree devised by Frater Achad. This Tree is used simply because it is the one on which I founded my cabalistic work; its placement of the paths makes more sense to my astrologically-oriented mind than does the more generally-accepted version. It should not be construed as evidence that Achad's is the "true" Tree, or that the standard version is false. Any magician exploring these Parts will no doubt find the presentations made in terms of his own symbol-system; it is one aspect of the angels' cooperative nature.

<http://www.hermetic.com/browe-archive/papers/advorpt.html>

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About this capture

ADVORPT -- 90th region in the progression of the Aethyrs.

I invoked ADVORPT using only the call of the thirty aethyrs, without the call of the element or of the spirit. No preliminary invocations to the ruling planet and sign were done.

The scene opened upon an air which seemed to be filled with birds, flying frantically in every direction. The birds were primarily of a red-gold color, and had faces that were human except for noses in imitation of beaks. Their actual mouths were separate from the beaks. The heads of the birds were crested like cardinals. There was a singing in the air, apparently caused by the birds.

An angel appeared as a human surrounded by a halo of yellow rays. The hem of his garment and the neck were embroidered with lion's heads interspersed with eagle's heads. The tops of his feet and the backs of his hands were covered with fine hairs, also of a golden color. His skin was a deep purple, almost black.

I greeted him with the signs of the Veil, and LVX, to both of which he responded in kind. Then he turned to his left, and gestured with his right hand as if throwing something underhanded.

I looked where he was pointing and saw something like an electrical corona discharge or ball lightning. In the center of the ball there appeared a hollow, which seemed to pass off into some other space. He indicated that I should enter this space and see what was

to be seen.

I performed the sign of the Enterer, and went forward. As I entered the hollow, it transformed into a tunnel with metallic blue walls which sped by me at great speed. As we moved along we passed an occasional ring of black breaking the tunnel into sections.

We continued to gather speed, and suddenly the walls around us shattered into a myriad of tiny pieces, all dispersing to the six directions. I saw that we were now in an air of a highly charged nature. There was a sense that it was uniformly filled with energy just waiting to discharge into any grounded object. It hovered about us with an almost oppressive intensity. There was also a sense that each particle of energy was constantly changing state in discrete jumps taking essentially no time at all.

Now the angel said: "This is the energy underlying the appearance of matter on which the sensible world is based. There is nothing on this level which is solid or formed in the sense that matter is, and therefore all that we can have here are impressions, not images.

"Each of the Angels of the Aethyr TEX have in some way to do with bindings, holding things together. They surround and interpenetrate the earth, providing it with its form and content.

"The birds you saw at the beginning of this vision are my 7632 servitors, who also represent these energies. Their red color indicates the power they contain. Their constant movement in all directions indicates that on the lowest levels of existence, where fire is supreme, the appearance of all activity is apparent chaos. Nothing stays in one form or place, and nothing behaves in an ordered manner. Yet when one steps back and observes the energies in larger groups then form appears, and sensible order. Let us go back and look at them again."

We did so, returning instantly to the opening scene, and again the birds surrounded us as before. We rose upwards until we were outside of their area of flight, and I looked down upon them. From this angle, their flights seemed to be limited in space, and cumulatively their movements spelled the words AM HARTz, that is, in crude Hebrew, "Mother Earth". Yet when I looked closely again, they still seemed to be chaotic in their individual movements.

"So you see," said the angel, "that the fundamental quality of existence is not matter, not Earth, but Fire, energy. Nothing of matter exists except as pattern imposed on chaos. We here in this part of the Aethyr TEX are responsible for this binding of form, this laying on of sensible pattern, on top of the essential chaos. This is also why, in the Tablet of Union, the lowest of the four divine names is that related to fire, BITOM, with Earth directly above it. The divine name for water, HCOMA, is above that of Earth, NANTA, showing in that in turn our sensation of that matter, and the feelings that sensation engenders in us, is yet another level of fluidity imposed on the apparent order

of the matter. And the highest of the four Names, EXARP, Air, is order imposed once more upon the fluidity of the sensations and feelings. Thus is the Tablet of Union divided into objective and subjective, and into chaos and order, constantly interchanging with each other in the shifting of IHVH. Tabulate how the Names relate to these concepts, if you please, and consider them for a moment."

Here is the tabulation:

	Order	Chaos

Subjective	Air	Water
Objective	Earth	Fire

"Note that this arrangement essentially duplicates the ordering of the Great Table itself, as far as the distribution of the four elements to the quarters. And each arm of the Black Cross contains one chaotic element and one ordered element, in perfect balance. The vertical arms of the Black Cross balance the subjective aspect against the objective aspect contained in the horizontal arms. Thus are the elemental tablets united in the Great Table."

"Now, to go on, consider that the changing of the sub-elements into one another in each tablet also reflects this double division. And when one calls upon them by the power of the gods of the Lesser Angles, one is also invoking these aspects of existence along with the actual elemental power.

"And yet, the binding cross of each of the elemental tablets is otherwise than this ordering. For are not those crosses composed of the Seniors and the King, who are the powers of the planets? Their power is greater than mine, and greater

than the fourfold opening of the elements, yet here they are, subject to that same fourfold binding in the Black Cross. This is because the seniors are a reflection, an echoing, of that which is greater into that which is lesser, just as the Six who are Seven in the Tree of Life inject themselves into the Four through the power of Tiphereth, Sol. So the King of each element, who is the center of the great cross of each element, takes the forces of the planets (in themselves entirely outside this scheme) and redistributes them on a lower level through the power of their servitors, the Seniors.

"Just as Tiphereth is in one sense planetary, and at the same time is elemental, so also with these sun-kings of the elementals tablets. They are solar with respect to their particular tablets, yet they are elemental when considered from the standpoint of the First, who is above all of the tablets, and is also above the Tablet of Union, which he created as the lamen of this system of magick.

A note added 5/9/93:

In the Tablet of Union and the Black Cross:

[Highest, most abstract]

Subjective Order Air (vertical arm of Black Cross)

Subjective Chaos Water (vertical arm)

Objective Order Earth (horizontal arm of Black Cross)

Objective Chaos Fire (horizontal arm)

[Lowest, most fundamental]

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WB01432_.gif (3228 bytes)

The Lemegeton or Lesser Key of Solomon -- A collection of medieval and post-medieval grimoires attributed to King Solomon. The four main sections comprise a reasonably complete system for invoking the forces of the magickal universe -- albeit with some strange twists in the approach.

pdficonsmall.gif (947 bytes) Goetia -- Evocation of 72 demons associated with the Shemhamphorash, and (in pairs) with the decanates of the zodiac. A substantially reformatted version of the Mathers/Crowley/deLaurence edition.

pdficonsmall.gif (947 bytes) Theurgia-Goetia -- The conjuration of 32 Aerial Spirits and their servants, partly good and partly evil, who govern the points of the compass.

pdficonsmall.gif (947 bytes) Ars Paulina or The Pauline Art -- Part I: A system for invoking the Angels of the Hours of the Day and Night, with an interesting astrological twist. Part II: A system for invoking the "guardian angel" ruling the zodiac degree under which the user is born.

Possibly a precursor of, or inspiration for, Dee's Heptarchia Mystica.

pdficonsmall.gif (947 bytes) Ars Almadel -- Evocation of the Angels of the four "Altitudes", who rule the equinoctial and solstice points, the seasons, and the signs of the zodiac.

pdficonsmall.gif (947 bytes) Ars Nova -- A rather peculiar small book of prayers and orations. More an appendix to the Goetia than a book in its own right.

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The Greater Key of Solomon

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pdficonsmall.gif (947 bytes) Ars Nova -- A rather peculiar small book of prayers and orations. More an appendix to the Goetia than a book in its own right.

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Enochian Magick Reference (v. 0.8)

A detailed sequential summary of the entire course of Dee's "Angelic" operations, covering both the Heptarchic and Enochian portions of the work. Descriptions and illustrations of all the major elements of the magicks, bibliography of manuscripts and published materials. (PDF version is v. 1.0) pdficonsmall.gif (947 bytes)

pdficonsmall.gif (947 bytes) The Enochian Calls

The Calls formatted according to the original instructions of the angels, with Angelic characters, English transliteration, and English translation for each line. Text is sized to be easily readable at arm's length, suitable for use in ritual. The current version still needs a little bit of aesthetic tweaking, but is completely usable. Requires Adobe Acrobat Reader to view or print.

Christeos Pir's Guide to Enochian Pronunciation

A survey of existent systems for pronouncing the Enochian Calls, with a readable phonetic rendering of the Calls that follows Dee's notes as closely as possible.

Angelmas: An Enochian Sacrament

A mass by Michael Sanborn and the Enochian Liturgy Group of Thelema Lodge, O.T.O., incorporating prayers and operations from the angelic diaries of John Dee, and a eucharistic rite modeled on elements from the Book of Common Prayer used in Dee's time.

A Short Course in Scrying

Clear, no-bull instructions for creating a "magickal space" and using it for scrying. With discussion of important related issues, including specifics of use for Enochian magick.
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Thanks to Scott M. for the scans he provided. Thanks to Clay Holden and the John Dee Publication Project for cleaned-up scans from Dee's diaries. Thanks also to the many people who made suggestions, whether or not I used them, and to the people who had constructive criticisms of early versions.

The Dee Diaries

The systems of magick now known as Enochian magick derive from the work of the Elizabethan scholar Dr. John Dee and seer Edward Kelly. Dee had a passion for discovering lost knowledge and spiritual truths; in particular he wanted to recover the wisdom he believed to be in the lost books of earlier times. Among these was the

then-fabled Book of Enoch, which he apparently conceived as being a book describing the magick system used by that patriarch. Having come to the conclusion that worldly efforts would not lead to the wisdom he desired, he decided to apply himself to contacting divine sources. During the years from 1581 to 1585, Dee performed a long series of magickal operations to that intent. Kelly joined him in March of 1582, and was his sole assistant during the remainder of the work.

The method employed for these works was fairly standard for the time. Dee would act as the orator, directing fervent prayers to God and the archangels for 15 minutes to an hour. Then a scrying stone would be placed on a prepared table, and the angels were called to manifest a visible appearance therein. Kelly would watch the stone and report everything he saw and heard; Dee would sit at another table nearby and record everything that occurred.

Dee made multiple copies of these records. A portion of them, concerning the Angelic Calls, Tablets and Liber Scientiae, were acquired with Dee's library by Robert Cotton. This part was published in Casaubon's *A True and Faithful Relation*. The earlier portions concerning the Heptarchy and Liber Loagaeth came to light by a more roundabout means.

In later years, Dee apparently decided to conceal his magickal records in a hidden compartment of a large cedar chest he possessed. After his death the chest was purchased from his estate and passed through several owners. The hidden documents were not discovered until around 1662, and found their way into the hands of Elias Ashmole in 1672. Mr. Ashmole's collection passed eventually to the British Library.

According to Ashmole, about half of the hidden records were mistakenly destroyed by the discoverer's maid before efforts were made to preserve the rest. Despite this, the records for the 1581-1585 operations appear almost entirely intact.

The record of these operations is very detailed; so much so that it takes careful study to separate the spiritual "wheat" from the chaff. Much of the communication was important within the context of the operations, but has no direct bearing on the systems of magick being presented. Of the rest, there are long periods of communications that, in retrospect, seem to have no purpose but to hold the magicians' attention on continuing the operations. During these periods the angels would present colorful visions, portentous prophecies, and angelic gossip, but very little in the way of solid information. Additionally, the reader must deal with side-excursions into apocalyptic religion, politics, Dee and Kelly's personal problems, and various irrelevant queries that Dee insisted on inserting into the work.

Chronologically, Dee and Kelly's work divides into three highly productive periods separated by months in which nothing of particular value was received. The material received in each period generally stands on its own, and is only loosely related to that in the other periods. In the strictest interpretation, only the material from the third period qualifies as "Enochian", but the term is often applied to all of the work.

Period one: The Heptarchia Mystica

The first system of magick given to Dee was the Heptarchia Mystica. This is a self-contained and moderately complex planetary magick, similar in style (but not in content) to various "Solomonic" grimoires of the day. The record of its presentation can be found in Dee's *Mysteriorum Libri Quinti*; a working grimoire, composed of Dee's extracts from that record, is known as *De Heptarchia Mystica*.

The presentation of this magick was remarkably sequential and orderly, compared to later parts of the work. The necessary physical equipment was described in detail, followed by an angelic hierarchy of 49 "Good Angels", and further information concerning the Kings and Princes of the hierarchy, and their ministers. The major part of the information was given during 1582; significant corrections to the design of the equipment were given in the spring of the following year, after an hiatus in the work and the presentation of *Liber Loagaeth*.

Equipment

Ring, Lamen, and Holy Table

The angels claimed that the ring they designed for Dee was the same one that Solomon used to control demons. It had a plain band, to which was attached a rectangular plate. The letters PELE (Latin for "he will work wonders") were inscribed in the four corners. In the center was a circle with a horizontal line through it, with the letter "V" above and the letter "L" below.

Two different lamens were given to Dee. The first of these bears a generic resemblance to various goetic sigils, being an assortment of free-form lines and oddly placed letters. The being giving it instructed that it was to be made in gold and worn in all times and places for purpose of protection.

The following year, Dee and Kelly were told that this was a false lamen given by an "illuding spirit". They were given a 12-by-7 table formed from the names of the Heptarchic Kings and Princes; the new lamen consisted entirely of letters taken from this table and arranged in rectilinear patterns. Unlike the first lamen, the purpose of the second was solely to "dignify" the magician, to show his worthiness to perform the Heptarchic magick.

The Holy Table or Table of Covenant was the centerpiece of the Heptarchic magick. Its purpose was to be an "instrument of conciliation"; that is, the means by which the powers it symbolizes are brought together with the magician. As with the lamen, the initial version of the table was later said to be incorrect, and a new design provided.

The table was to be two cubits square (roughly 34 to 44 inches) and two cubits high. The legs ended in or rested upon hollow containers, under which small copies of the

Sigil of Ameth (see below) were placed. It had a one-inch border, in which certain letters were drawn, 21 to a side. Inside the border a Star of David was drawn, and in the center of the star a 6-inch square divided into a 3-by-4 grid, containing more letters. On top of the table were placed seven planetary talismans, called the "Ensigns of Creation" (see below). In the center, a large version of the Sigil of Ameth. When in use, the table, Sigil, and talismans were to be covered with a red silk cloth. The scrying-stone was then placed on top of the cloth, directly over the Sigil.

The letters around the edge of the table, and in the central grid, are taken from the same 12-by-7 table used to form the lamén. They are intended to "dignify" the table -- to consecrate it to the Heptarchic work -- in the same way the lamén dignifies the magician. There is no indication in the record that they were intended to be words conveying meaning, as Gerald Schueler has alleged.

Many magicians have assumed that the Holy Table is also necessary to operations involving the Calls and Tablets given to Dee and Kelly in 1584. It is true that they made use of the table for operations that obtained that material. However, the table is clearly designed specifically for use with the Heptarchic powers; it seems unlikely that it would be suitable for the quasi-elemental nature of the Tablet powers.

The Sigil of Ameth

The Sigil of Ameth or Sigillum Dei is a large wax disk, on which are inscribed various names of God and angels, within a design of heptagons and heptagrams. This sigil was to be placed in the center of the Holy Table, underneath the scrying-stone. Smaller versions were to be placed underneath the cup-like ends of the table's legs, apparently to insulate the table from earthly influences.

The Sigil is the only part of Dee's work that has a direct correspondence in earlier magickal systems; versions appear in Liber Juratis and in Eodipus Aegypticus, among other tomes. Dee was initially instructed to copy the sigil from a book in his library, but found conflicting versions and could not decide between them. When he questioned the angels, they proceeded to give him the design for a new, more detailed version.

While most of the names on the Sigil are not immediately recognizable, nearly all of them are derived from two sets of familiar angelic names. The first set are the angels Agrippa lists as the "seven which stand in the presence of God". The god-names outside the hexagram in the Sigil are formed by transposition of the letters of these names, following an elaborate but consistent method. The second set are the planetary Archangels, whose names are shown at the center of the Sigil. These are used to form the four groups of seven angelic names within the hexagram, called the "Sons of Light", "Daughters of Light", "Sons of the Sons", and "Daughters of the Daughters". It is interesting to note that the derived names were given first, and only afterwards was the means of derivation shown. (For additional details on the formation of the Sigil, follow the hyperlink above.)

The Ensigns of Creation

Immediately following the presentation of the Sigil of Ameth, the angels provided seven complex talismans called the "Ensigns of Creation". These were to be engraved on plates of purified tin, and arrayed on the surface of the holy table; either in a continuous ring around the Sigil of Ameth, or in a row directly in front of the magician. As an alternative to the plates, the angels allowed that they could be painted directly on the table. During the Spring, 1583 corrections, the angels specified that the letters on the ensigns were to be converted into the angelic alphabet, but this was apparently never done.

As with the table itself, the ensigns were intended as instruments of conciliation between the magician and the Heptarchic powers. Each ensign was associated with a specific Heptarchic King, and therefor with a specific planet and day of the week.

The 49 Good Angels

The 49 Good Angels are the first "worldly" angelic powers presented in this system. Those listed on the Sigil of Ameth are apparently in some way above the worlds in which men live, as are the Ensigns. Having presented the Ensigns, the archangel Michael introduces the 49 angels by saying: "Now you touch the world, and the doings upon the earth. Now we show you the lower world: The Governors that work and rule under God."

Dee and Kelly were presented with seven 7-by-7 tables. Each square of each table contained a letter and a number from 1 to 49. By gathering the letters with the same number in a certain sequence, the names of the angels were produced. The list of names, divided into groups of seven, were called the Tabula Collecta. Dee arranged these names into a circular table (called the Tabula Bonorum), dividing the angels into groups of seven, with a King and a Prince heading each group.

Each of the original seven tables was associated with power over a particular aspect of existence; it follows that each angel's name controls some part of each of those aspects. The powers ascribed to each table or letter are:

Wit and wisdom

The exaltation and government of Princes

Prevailing in counsel, and over the nobility

The gain and trade of merchandise. (Later changed to Water by Dee, for no clear reason.)

The qualities of Earth, and of Water

Knowledge of the Air and those that move in it

The government of fire.

From this list of powers it would seem that, along at least one dimension, the Heptarchic magick is not entirely planetary in nature. The powers would fit more with the conception of a fourfold elemental world ruled by a threefold manifest spirit, as in the

lowest seven sephiroth of the cabala.

Dee retroactively assigned a planetary attribute to each group of seven angels, based on the connections between the Kings and the days of the week. Later students have interpolated a system of dual attributes, based on the fact that the Prince of a given day is in a different group from the day's King.

Kings, Princes, and their ministers

Following the presentation of the 49 angels, there is a gap in the record of about six months; apparently no operations were performed in this period. Ashmole speculates that Dee and Kelly had a disagreement over continuing the work. This seems a reasonable assumption. The pre-hiatus record ends with Kelly expressing dislike and disbelief of the spirits for suggesting he take actions not in accord with his nature. The post-hiatus record begins with the note: "After reconciliation with Kelly".

The material in this section is more confused than in those previous. The speech of the angels is more elaborate and bombastic, the visual aspect characterized by a quality of kitsch. Perhaps Kelly's continuing hostility to the angels is responsible for the change.

The powers of the Princes are presented first, followed by their sigils. Next the Heptarchic Kings appear in succession. They describe their powers, and each presents their 42 ministers. The ministers in turn present their names, in two forms: a table of six rows and seven columns, each containing a letter; and a talisman with their names written about the circumference.

The powers ascribed to the Kings appear to be more in keeping with a planetary nature than those assigned to the individual letters of their names. However, there are some instances where the powers seem inappropriate to the assigned planet, and others where the power of the Prince does not accord with that of the King.

Planet	King	King's power	Prince	Prince's power
Sun	Bobogel	Wisdom, Science	Bornogo	metals, altering nature
Mars	Babalel	Waters, battle	Befafes	seas
Jupiter	Bynepor	life of all things	Butmono	earth
Mercury	Bnaspol	earth and its contents	Blisdon	life
Saturn	Bnapsen	casting out wicked spirits	Brorges	fire
Venus	Baligon	powers of Air	Bagenol	not shown
Moon	Blumaza	not mentioned	Bralges	Air, invisible spirits

The 42 ministers assigned to each King are divided into six groups whose seven members have names formed from the same letters. Each group rules a four-hour section of the day, beginning at midnight. The first group is typically represented as expressing a purer form of the King's power than the remaining five groups.

As was the case with the lamen and holy table, the names of the ministers are derived from the table of the 49 angels. For the ministers, a different method was used to

extract the names for each King's set. Also as previously, the names were given to the magicians before the method of extraction was explained.

Missing pieces

Several places in the record reference is made to a "Great Globe", apparently a diagram of some sort, which is not among the papers that have been published to date. From context, it seems that it might be an additional variation on the Tabulum Bonorum, or the 7 tables from which the Bonorum was made. As Dee describes it: "...there are capital letters under the King's names and characters: and also there are other letters with numbers: ... and moreover of these letters, some are aversed and some eversed."

This table was to be used in the creation of talismans for invocations of Heptarchic angels. An example of such a talisman shows the sigil of one of the Sons of Light in its center, with the Name of an Heptarchic King in a circle around it. An outer circle of reversed and normal letters from this missing diagram forms the circumference of the talisman.

Usage

In the spring, 1583 sessions, the angels indicated that a session was planned in which detailed instructions would be given for the use of the Heptarchic magick. If this session took place, it is not in the surviving records; but some idea of the general technique can be gathered from comments in other parts of the record.

The magician would be seated at the holy table, wearing the ring and lamen. The Ensign of the King being invoked is placed on the table before him. He would hold a talisman of the appropriate Heptarchic King in one hand, with a talisman of the King's ministers names placed under his feet. The magician would then call upon the King by petition and prayer, followed by petitions to his Prince, and invocations of the six major ministers. They would appear in the shewstone, whereupon the magician would charge them to perform the task he desired.

Period two: Liber Loagaeth and the Angelic Alphabet

Liber Loagaeth is the most mysterious part of Dee and Kelly's work. It is also known variously as the Book of Enoch and as Liber Mysteriorum Sextus et Sanctus. No one as yet has made serious attempts to use it, or to understand its nature beyond what is recorded in the diaries. According to the angels, "logaeth" means "speech from God"; this book is supposed to be, literally, the words by which God created all things. It is supposedly the language in which the "true names" of all things are known, giving power over them.

As described in Liber Mysteriorum Quintis, the book was to consist of 48 "leaves", each of which contains a 49-by-49 grid. The book as actually presented to Kelly is somewhat different. It contains 49 "Calls" in an unknown language, 95 tables of squares filled with

letters and numbers, two similar tables unfilled, and four tables drawn twice as large as the others. Two "leaves" are recorded in Liber Mysteriorum Quintis; these are not included in the final book, and apparently serve as an introduction or prologue to the work.

On the surface, the "Calls" of Liber Loagaeth do not appear to be a language as humans understand the term. There are no translations by which this might be judged in detail, but the text lacks the repetitiveness and consistent word-placement that is characteristic of the 48 Enochian Calls given in the next year. There is no apparent grammar to the text. Donald Laycock remarks that the language is highly alliterative and repetitively rhyming, while Robert Turner calls it "glossolalic". The angels said that each element of each table could be understood in 49 different ways, so that there were that many "languages" in it, all of them being spoken at once.

The purpose of Loagaeth was said to be the ushering in of a new age on Earth, the last age before the end of all things. Instructions for using it to that effect were never given; the angels continually put it off, saying that only God could decide when the time was right.

During the presentation of the two leaves in Liber Mysteriorum Quintis, an angel in the scrying stone would point to the letters successively, and Kelly would read out the names of the angelic characters. Dee transcribed a version using the Roman alphabet, apparently with the intention of redrawing it in angelic characters at a later date.

The record indicates that at the start of each session a light would fly out of the scrying stone and into Kelly's head; this light was seen by both of them. Once the light entered Kelly, his consciousness was transformed so that he could comprehend the text as he read it. He was firmly ordered not to provide a translation, with the explanation that God would select the time for it to be revealed. He nevertheless provided translations of a few of the words, but insufficient to gather the meaning of the text as a whole.

When the light was withdrawn from Kelly's head, he would immediately cease to understand the text, and was no longer able to see it in the stone. On a few occasions, the light continued in him for a short time after the end of the session, and at these times Dee notes that Kelly said many marvelous (and unrecorded) things about the nature of the texts. But the instant the light withdrew, Kelly could no longer understand it, or recall what he had said even moments before. The record says that the 23rd line of the first leaf was a preface to the creation and distinction of angels, and the 24th line an invitation pleasant to good angels. Nothing else is recorded of the purpose of the book.

It soon became apparent that the method used was too slow. The angels were under some time constraint in presenting the book, and arranged that Kelly would be able to see the book at any time. He was to directly record what he saw rather than reading it to Dee. During this latter part of the work, Kelly apparently did not have the deep understanding of the book's meaning, but only a visual apperception of its letters.

The first leaf shown to Dee and Kelly contained the "angelic" alphabet displayed above the grid. The two were given the names and English equivalents of the letters, and told to memorize them before continuing. When Dee did not do so, and complained of the other demands on his time, the angels strongly rebuked him. The text of the leaves was drawn in the characters of this alphabet, and at the angels' instruction they were also applied to the lamen and holy table of the Heptarchic magick.

Several people have alleged that the angelic alphabet was copied from some earlier book. Laycock examined all of the possibilities, and while he recognized certain stylistic similarities with previous magickal alphabets, he concluded that none of them was sufficiently like it to count as an earlier version.

Period three: Enochiana

The third section of the work is the only portion that is properly called Enochian. This name was not actually used by Dee and Kelly; they called the system "angelic". The "Enochian" label derives from the origin-myth the angels supplied for this portion of the magick.

According to the myth, this magick was given to the patriarch Enoch by God, and was the means whereby Enoch worked his magick. The magick was preserved past the time of Enoch's ascension, but in later generations unworthy people began to make use of it. God caused the books to be lost, and sent wicked spirits to spread false magickal systems among the people. (Amusingly, these false systems are based on the use of sigils or "characters", like most of the other magickal systems of Dee's time, or like modern "Chaos" magick.) Dee's prolonged and fervent prayers finally caused God to relent, and reveal the magick again.

It is uncertain exactly when the label was first applied to the system. Common modern usage apparently stems from its use by the Golden Dawn.

The angels were under a time constraint in delivering the Angelic magick. The work was begun on April 10, 1584, and had to be completed before August of that year. Throughout the work, there was constant interference from "evil" spirits, seeking to convince Dee and Kelly (mostly Kelly) to abandon it. Kelly also fell back into his old habits of demon-magick, prompting tension between him and the angels until he foreswore it.

Unlike the Heptarchia and Liber Loagaeth, the pieces of the Enochian system were presented in a seemingly haphazard way. However, the sequence of presentation serves to confirm that the angels were working from knowledge not available to Dee and Kelly. In chronological order, the sections given were:

The Tablet of God, sometimes called the Tablet of Nalvage.
The first four Calls, delivered backwards a letter at a time, and their translations.
The fifth through eighteenth Calls, delivered forwards, without translations.

The names of the 91 Parts of the Earth in Liber Scientiae, with the number of their indwelling ministers and the number of the Zodiacal King ruling each.

The relation of the Parts to regions of the Earth.

The four Elemental Tablets or Tables of Enoch.

The translations of the Calls previously given, and the specification of the correct ordering of the Calls.

The Call of the Ayres or Aethyrs

The names of the Aethyrs.

The translations of the fifth through eighteenth Calls were not given until six weeks after the angelic versions. The consistency of these translations -- that is, the same words given the same meaning in different Calls -- at least serves to establish that the meanings were not invented on the spot.

The names of the Parts are derived from the Elemental Tablets, and their sigils are to be found by connecting the letters of their names on the Tablets. The sigils were shown drawn on the Tablet's grid before the letters for the Tablet were given. The sequence in which the names, sigils, and Tablets were given reflects the confirmation method used for the Heptarchic magick.

The work was completed on July 13th, 1584, with the delivery of the final portion of the Call of the Aethyrs, and the names of the Aethyrs. After that, it is as if a light went out in both Dee and Kelly; having reached some pinnacle of achievement, they fell back, exhausted, into a more prosaic realm. Indeed, it seems almost as if the events of the previous three years had never occurred. Other concerns occupy all of their attention; their visionary work is unconnected with what came before, and has a half-hearted quality. There is no indication that they ever did any more with the Angelic magick.

The angels who were central to the delivery of the magick are never seen again. The magick itself only figures into the records on three more occasions: when the records are destroyed, when they are miraculously restored, and when Kelly receives the "Tabula Recensa".

The Tablet of God

The first piece of the angelic magick presented was a small table. It was unnamed in the record, but on the basis of its content, it would be appropriate to call it the "Tablet of God". No specific use for this table is given, but its size and described nature suggests that it might be a lamen to be used with the magick that follows it.

The table consists of an 6-by-6 inner portion, surrounded by four names of four letters each. Each corner of the inner portion contains the letters "IAD", an angelic word for God. The inner portion is divided into four 3-by-3 tables, called "continents" by the angel Nalvage; each of these contains three angelic words, written diagonally, which describe the nature of that section. Reading the lines of the section horizontally gives the names of three groups of angels. Image of the Tablet of God

Continent	Name	Motto	Choirs of Angels
Upper left	Highest Life	"I am the joy of God."	1. Joy
			2. Presence
			3. Praising
Lower left	Life, or Second Life	The moving power of God, or God's power in motion.	
			1. Power
			2. Motion
			3. Ministering
Upper right	Life not now dignified, which will be dignified	The result of God's action	
			1. Action
			2. Events
			3. Establishing
Lower right	Life which is also Death	The discord and lamentation of God	
			1. Lamentation
			2. Discord
			3. Confusing

Zalewski switches the choirs for the lower left and upper right continents. The "mottoes" for these two continents suggest a connection with the original positions of the elemental Tablets within the Great Table (described below). The Tablet of Fire was at lower left, which fits with "power-in-motion". Earth was at upper right, and Earth is traditionally the realm where final results or events occur. The connection in the other two continents is somewhat more abstract; Air at upper left is the element closest to heaven in the structure of the world; Water at lower right is connected with death and sorrow through the watery signs of Scorpio and Pisces.

The four names surrounding this inner portion are connected with the Son aspect of divinity. These names have the same meanings as the third choirs of the continents, but the spellings are unrelated. With the four "I"s in the corners of the continents, they form a ring around the outside of the table.

Nalvage says of this Table:

"1. Its substance is attributed to God the Father.

"2. The first circular mover, the circumference, God the Son, the finger of the Father, and the mover of all things.

"3. The order and knitting together of the parts in their due and perfect proportion, God the Holy Ghost. Lo, in the beginning and end of all things.""

"Substance" is used here in the philosophical senses of "essence" and "something considered as a continuous whole". The unbroken continuity of God the Father is expressed in the duality of the Son (the outer ring of the Table) and the Holy Ghost (the inner continents). The arrangement of the continents reflects (or is reflected in) the positions of the elemental tablets in the Great Table, in the same way that Binah "contains" the lower sephiroth in the cabala. Thus this table may represent the unmanifest Supernal Triad from which the manifest elements of the angelic magick have emanated.

The 48 Calls

The Calls are a series of invocations in an unknown language, which is called "Angelic" in Dee's records. Angelic has the appearance of a true language, though the existing samples are insufficient to deduce a full grammar. The language is similar to English in its positioning of subjects, verbs, and objects. It is unlike English in its lack of separate articles, possessives, and prepositions. As a general rule, the words of the language do not appear related to those of any known language, although there are occasional striking (if superficial) resemblances. E.g., Angelic "christeos", meaning "let there be" versus Greek "christos", Angelic "babalon" meaning "wicked" or "harlot" versus "Babylon".

Nineteen Calls were given to Dee and Kelly. The final Call has thirty variations, making the total of 48 Calls. The purpose of the Calls is sufficiently described by Nalvage:

"This self-same art is it, which is delivered unto you as an infallible doctrine, containing in it the waters which run through many Gates: even above the Gate of Innocency, wherein you are taught to find out the dignity and corruption of nature: also made partakers in the Secret Judgements of the Almighty to be made manifest, and to be put into execution.

"I am therefore to instruct and inform you, according to your doctrine delivered, which is contained in 49 Tables. In 49 voices, or callings: which are the Natural Keys to open those, not 49 but 48 (for One is not to be opened) Gates of Understanding; whereby you shall have knowledge to move every Gate, and to call out as many as you please, or shall be thought necessary, which can very well, righteously, and wisely open unto you the secrets of their Cities, and make you understand perfectly [that] contained in the Tables."

Colin Low has suggested that the above-mentioned Gates are connected with the "Gates of Understanding" found in some Yetziratic texts, and with the fifty Gates mentioned in Thelema's Liber AL vel Legis.

It is certain that there is some sort of relationship between the Calls and the Elemental

Tablets (described below), but the exact nature of the connection is a matter of speculation. The 19th Call, titled the "Call of the Aethyrs", is explicitly associated with the 30 Aethyrs of Liber Scientiae; its wording clearly makes it an invocation for the 91 "Parts of the Earth" in that book.

Following the quote above, the remaining Calls are assumed to connect with the hierarchies of the elemental Tablets, but their wording is too poetic and ambiguous for specific associations to be made with certainty. While confirming the correct sequence of these Calls, the angel Ilemese states that each Call has its proper Table, but does not state what these tables are.

Experiments by several magicians seem to establish that the First and Second Calls in some way define the poles within which the remaining Calls work. The First Call usually produces a generic manifestation of Spirit, a general pull towards higher levels. The record implies in a vague way that it is to be used when invoking the Elemental Kings and their ministers, the Seniors; possibly in combination with other Calls. The Second Call is stranger. It does not appear to define a "material" pole as such; rather, it defines a framework or overall form into which the powers of the system can be poured and contained.

The usual assumption by later magicians (not universally accepted) has been that the remaining Calls refer to the "Lesser Angles" within the Tablets. The Golden Dawn's method of associating these Calls with the Tablets and Lesser Angles has become the accepted standard. Donald Tyson has recently come up with an alternative method that has received some attention.

An alternative view of the Calls states that they are parallel to, but separate from the Tablets. That is, they should be used by themselves, without the divine names from the Tablets. There is certainly evidence in the text of the Calls that they represent a continuing "story" of a creative process, beginning with God in the First Call, and ending with the establishment of God's power "in the center of the Earth" in the Eighteenth Call.

The Great Table

The Great Table is a large grid of letters, 25 squares wide and 27 high. Two major versions of the Table exist. The first was produced during the work in 1584. Three years later, Kelly (working alone) produced a revised Table now called the Tabula Recensa.

The Table is a magickal "map" of the world, including all levels of existence that are not part of the transcendental, divine realm. It is divided internally according to an orderly system to produce a hierarchy of divine and angelic names ruling various aspects of existence. A separate method of division, in which it is separated into 91 dissimilar regions, produces the sigils of the "Parts of the Earth" shown in Liber Scientiae.

The first division in the Great Table splits it into four Elemental Tablets, 12 squares wide and 13 squares high. These Tablets are separated by a cross with arms one square

wide, called the Cross of Union, or Black Cross. The four tablets are associated with the four traditional elements, following the same positions as the continents in the Tablet of God. (The Tabula Recensa changes the positions of the Tablets within the Table.)

Each Tablet has an internal division into four "Lesser Angles", separated by a "Great Cross". The Great Cross has a vertical arm two units wide, and a horizontal arm one unit high. The horizontal is called the "Line of the Holy Ghost" and contains the three highest names of God within the Tablet, formed by dividing its twelve letters into groups of three, four, and five letters. The vertical arm considered as a whole is said to represent God the Father. When considered as two columns, it represents God as Father and Son.

The eight central letters of the Great Cross are taken in a clockwise inward spiral to form the two names of the Elemental King who rules the Tablet. Each of these names uses only one of the two most central letters. Dee was told that one of these names was for beneficent works, the other for works with harmful intent. When the letters of the Great Cross are read outwards from the center along each arm, they form the seven-letter names of six "Seniors".

The Great Cross is associated with levels of manifest divinity, the mathematical or planetary regions that lie above the Earth but inside the transcendental divine realm in medieval cosmology. Cabalistically they connect with the second triad of sephiroth in the Tree of Life, and with the human soul that originates there. The King and Seniors are generally considered to be planetary in nature; the power of the Seniors was said to be "knowledge of all human affairs".

The Lesser Angles are grids five columns wide and six rows high. The central column forms a god-name of six letters; the second row from the top forms a god-name of five letters. The four rows below (ignoring the central column) form four angelic names ruled by these god-names. Today they are usually referred to by the Golden Dawn label, as "Servient" angels.

The four squares of the top row (again ignoring the central column) form four angelic names which are not ruled by the god-names from the calvary cross. Instead, a different god-name is formed by adding a letter from the Cross of Union to the first angel's name. These four angels are specifically associated with the letters INRI, written above the cross of Jesus' crucifixion. The Golden Dawn labeled them "Kerubic" angels, after the four elemental Kerubs of the Tarot cards.

The angels of the Lesser Angles are assigned governance over specific areas of knowledge, e.g., medicine, precious stones, mechanical arts, etc. These powers can be easily associated with one of the four elements; the result is that the positioning of the elements in the Tablet of God is reflected downwards in the positions of the Tablets in the Great Table, and in the positions of the Lesser Angles within each Tablet.

Type of Angel	Lesser Angles	Power
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Servient	Upper left (Air)	Medicine
"	Upper right (Earth)	Metals and Stones
"	Lower left (Fire)	Transformation
"	Lower right (Water)	Living creatures
Kerubic	Upper left	Mixing of natures
"	Upper right	Changing of place
"	Lower left	Mechanical arts
"	Lower right	Understanding secrets

These various powers must be considered to be representative rather than inclusive. According to the angels the Great Table is in some way connected to every type of event that takes place within the Earth; therefore these angels must have much wider areas of responsibility than is suggested by the listed powers.

Liber Scientiae

Liber Scientiae, Auxilii, et Victoriae Terrestris, the "Book of Knowledge, Help, and Earthly Victory", is the third major portion of the Enochian magick. The details were given during the 1584 work, and were compiled into a book by Dee in May of the following year. In introducing this part of the work, the angel Nalvage said:

"There are 30 Calls yet to come. Those 30 are the Calls of Ninety-one Princes and Spiritual Governors, unto whom the Earth is delivered as a portion. These bring in and dispose Kings and all the governments upon the Earth, and vary the natures of things with the variation of every moment; Unto whom the providence of Eternal Judgement is already opened. These are generally governed by the 12 angels of the 12 Tribes, which are also governed by the 7 who stand before the presence of God. ..."

A following paragraph in Latin clarifies that it is the Angels of the Tribes who are the governors, and that the 91 are actually regions or territories of the magickal realm corresponding to various earthly territories. Each Angel rules a varying number of these regions.

In addition to its regular hierarchies, the Great Table contains the names and sigils of the 91 "Parts of the Earth as imposed by God" of Liber Scientiae. Where the angelic hierarchies described previously are derived from the Tablets by following uniform divisions, the names of the Parts are derived in such a way that each covers a uniquely-shaped area. The natures of the Parts are equally heterogeneous; none of them is like any other in scope, quality, or power. Image of the sigils on the Great Table

It could be said that the regular Tablet hierarchies and the 91 Parts represent complementary views of the world that they both cover. The regular Tablet names represent the ordering of the world according to the ideal plan of God; the way in which the world connects with divine archetypes and patterns. The Parts, on the other hand, represent the transformation of the divine plan into the endlessly changing, endlessly dissimilar events of manifest existence.

In sequence, the angels gave Dee and Kelly first the number of "ministers" dwelling in each Part, the number of the Aethyr in which it was contained, and the number of the Tribal Angel King ruling the Part. Next the names of the Parts were given, and their mundane equivalents, followed by their sigils on the Great Table. After the letters and regular hierarchies of the Table were filled in, the angels presented the Call of the Aethyrs and the names of the Aethyrs. The origin of the Angel King names is obscure; they are not shown in the published portion of the diaries, but are in place in the final book version of *Liber Scientiae*.

The sigils of the Parts are found by drawing lines between the squares of the Part's area in the Great Table, in the sequence of the letters in its name. In the presentation to Dee and Kelly, the sigils were presented before the Tablets were filled in with letters, so that when the letters were added they could check back against the names of the Parts as previously given. The correlation between the two sets was remarkably high; only a few of the names had different spellings in the Tablets. None of them were completely dissimilar.

It should be noted that there is one Part whose sigil is shown in the Great Table, but which is not listed in *Liber Scientiae*. If all the names in the book are valid, there are actually 92 Parts, not 91. Some magicians have speculated that this extra Part should replace the sixty-fifth Part, whose name is formed using the two leftover, non-contiguous squares in each Tablet.

Originally, the angels tried to give Dee and Kelly the mundane equivalents of the Parts by displaying their regions on a globe of the world. Dee cut this method off before it started, complaining that they ought to give him the regions in longitude and latitude, or by reference to the maps in his possession. There is no obvious reason why Dee became stubborn on this point; certainly he was aware that his maps didn't cover the entire world.

The angels rebuked Dee, saying that they didn't see the world in terms of arbitrary mathematical designations, nor in the conic projections of Dee's maps. But rather than return to their intended method, they chose to associate the Parts with the regions of the world listed by Ptolemy.

Robin Cousins has gone to great effort to identify the modern regions represented by the Ptolemaic names. His descriptions and maps can be found as appendices in Turner's *Elizabethan Magick*. It is apparent from Mr. Cousins' maps that there is a great deal of overlap in these regions. For example, the region of Parva Asia or Anatolia overlaps, in whole or part, no less than nine other regions. Several Parts connect with single cities rather than regions, and others are described simply as "in the north" or "in the far south".

One might suspect that the angels, balked in their intent, simply latched onto the first available method that would satisfy Dee, regardless of its correctness. After receiving the whole list, Dee began to see the difficulties in the scheme and questioned the

angels. The response was less than satisfactory to him, in the end boiling down to a statement that when he called the Parts, they would show him the regions they rule. It is implied that thirty of the Parts relate to the New World. Mr. Cousins originally said he believed that these thirty were in addition to the existing 91 Parts, making 121 Parts in all. However, he now believes that the thirty meant that additional territories were covered by the existing 91 Parts, in the way that the angels added Poland and Moscow to the territory ruled by the same Part as Sarmatia. My own reading is also that these thirty are among the given Parts, since any additions would either overlap existing ones, or require slightly less than another full Tablet as a region they would map.

The thirty Aethyrs are barely mentioned in Dee's diaries; they are certainly not given the importance that they have acquired in the minds of some modern magicians. Their function seems to be merely that of containers to hold the 91 Parts. There is no indication that they have any function separate from the Parts.

Usage

While the Enochian materials given to Dee and Kelly form a solid core for a magickal system, they are lacking in the supporting infrastructure necessary to make them a complete and useable system. Only the barest indications are given as to the nature of the various angels, the relationship of the system's structure and powers to those of other systems such as the cabala, or the mythic underpinnings for using it as an initiatory system.

The instructions for using the Enochian magick are equally spare, a few sentences in length:

"Four days (after your book is made, that is to say, written) must you only call upon those names of God, [i.e., in the Tablets] or on the God of Hosts, in those names:

"And 14 days after you shall (in this, or in some convenient place) call the Angels [of the Tablets] by petition, and by the name of God unto which they are obedient.

"The 15th day you shall clothe yourselves, in vestures made of linen, white: and so have the apparition, use, and practice of the Creatures. For, it is not a labour of years, nor many days."

The "book" mentioned is a book of supplications or prayers to god and the angels, to be devised by the magician, written neatly, and bound together. The book is only to be used for this one operation, and then destroyed. The Calls are not mentioned at all.

Apparently the magician is intended to use a "bootstrap" method of learning the magick, similar to that used in the Abramelin magick. He invokes the angels, and the angels themselves show him the best way to use it. And as in the Abramelin work, the angels emphasize that it is the fervency of the magician's prayers that will produce effective contact, not the form of the prayers.

History of Use

Given the bare-bones nature of the original Enochian material, magicians have to improvise extensively to make it into an effective general-purpose magickal system. The history of the system's use is a history of innovation. Every magician or group that has used it extensively has added their own distinct character to it, taking it in a direction at least slightly different from anyone else. It has evolved as the viewpoints of its users have evolved, and seems perfectly capable of adapting to many viewpoints without stress.

The one point on which all these users agree is that the Calls and the Tablet names are tools of remarkable potency, possibly unmatched by any other magickal system now known. Even a completely inexperienced user, with a small effort, is virtually guaranteed to get some sort of response.

Beyond this, it is difficult to gather a coherent picture of the magick. While the angels have distinct natures, they present themselves to each magician in a manner that is consonant with his own nature and "true will", and which is -- to a lesser extent -- in accord with his expectations and conscious intent. The problem of their conformity to expectations can be overcome with practice. The former limitation seems to be absolute; they will not interfere with the true will of the magician. But within that limit they will do everything they can to take the magician as far and as high as he can go.

For a variety of reasons, only a few records of Enochian workings have been preserved. Most such records have been saved because the people who performed the work were interesting to scholars for other reasons; as an obscure branch of an obscure subject, it has not rated a great deal of attention from scholars and publishers. Given this lack of information, and the limitations mentioned above, the available records have to be considered to be spotlights illuminating areas within a vast field, most of which still remains dark and unknown.

Dee & Kelly

As far as is shown in the surviving records, neither Dee nor Kelly ever made significant use of the Angelic magick. During the three years following the receipt of the magick, they apparently ignored it entirely. If they did anything with it beyond that period, the record has been lost.

Elias Ashmole

Sloane Manuscripts 3624-3628 contain the record of extensive spirit actions with the Enochian magick, begun in the 1670's and continuing for over seventeen years. Three magicians and a scriber invoked practically every angel and entity connected with the Enochian system. Some scholars believe that Elias Ashmole and William Lilly are two of the magicians involved. However, Clay Holden believes that this is not the case, based

on the handwriting; the record is in a crabbed and almost unreadable hand very unlike Ashmole's elegant script.

From Clay Holden:

Ashmole appears to have been largely content to make planetary talismans to banish rats from his house, as near as I can determine from his diaries. I would dearly love to find some solid evidence to the contrary, but fear that my assumption that Ashmole was one of the hands behind these Spirit Diaries was wishful thinking.

The diaries have not been examined closely at this time, but preliminary indications are that they do not contain any results of special significance.

Golden Dawn

The original Golden Dawn magickal society operated from the 1880's into the 1900's, when it split into various groups. Descendent organizations (of varying degrees of legitimacy) continue to operate up to the present, using much of the material developed by the founders. People using the Golden Dawn system probably constitute the largest group of Enochian magicians over this century; despite certain theoretical problems, it has proven in practice to be an effective means of accessing the angelic forces.

The Golden Dawn adepts made substantial additions to the original Enochian materials, basing them in part upon a late 18th-century manuscript titled *A Treatise on Angel Magic*. Their system for relating the Calls to the Tablets has become the standard model. Most significant is their elaborate system of attributes for the squares of the Elemental Tablets, which seeks to unite Enochian magick with cabalistic and Rosicrucian lore to give a complete symbolic representation of the magickal universe.

In this system, each division in the Tablets is connected with specific types of magickal forces -- elemental, planetary, zodiacal, or sephirotic. For example, the 36 squares of the Great Cross are associated with the 36 decanates of the zodiac; the ten squares of the calvary crosses in the Lesser Angles are connected with the sephiroth of the Tree of Life.

The individual letters of the names in a given rank represent sub-forces or special manifestations of the represented type, distinguished by the addition of lesser attributes. A given square can have up to four attributes, depending on its type and its position in a given Tablet and Lesser Angle. Additionally, each letter of the angelic alphabet is given a separate attribute to one of the figures used in geomantic divination. Diagrams showing the complete listing of attributes for all the squares can be found in Aleister Crowley's *Liber LXXXIX vel Chanokh*.

Golden Dawn magicians explore the squares astrally, using a technique involving the visualization of a truncated pyramid. Each side of the visualized pyramid is colored and emblazoned with the symbols of the square's attributes. The magician recites the

appropriate Calls and vibrates relevant divine and angelic names, and concentrates the invoked power in the pyramid. The power is then seen rising up the sides of the pyramid and shooting out into magickal space in the form of a beam of light. The magician enters this beam and rises with it through the planes until he comes to a landscape or space that expresses the invoked power. This technique has proven to be highly effective in practice.

At least one Golden Dawn offshoot has applied the pyramid method to the angels of the Heptarchia.

Aleister Crowley

Aleister Crowley's work with the Enochian magick generally follows the Golden Dawn system. He is known primarily for his explorations of the 30 Aethyrs, published in *The Vision and the Voice*. This work established the idea that the Aethyrs might represent a means of initiation, and set a standard for methodical exploration that few have equaled. It also fixed Crowley's peculiar perspective on the process of transcendence in the minds of many students of the occult.

Crowley envisioned the Aethyrs as being connected with the sephiroth of the Tree of Life in groups of three. He also mentions that each Aethyr "folds up" into the next higher Aethyr in some way, so that as one progresses through the Aethyrs from the last to the first, one is also withdrawing one's being from the lower, already-experienced levels. (This is parallel to the technique he describes in *Liber Yod*, in which the magician achieves union with the godhead by progressively banishing all other levels and powers.)

Under this conception, the Aethyr ZAX, whose Parts have names formed from the Cross of Union, is the highest of the three attributed to Chesed. It is thus the last Aethyr one encounters before moving into the Supernal Triad and achieving transcendence. Crowley envisioned this movement as the crossing of an "Abyss" or gap, during which the magician encounters an Enochian devil named Choronzon dwelling therein.

Crowley's other contribution to Enochian magick was the adaptation of the Golden Dawn pyramid system for use with O.T.O.-style sex magick. In this technique, physical representations of the pyramids are made for the name of an angel, but inverted to form square "cups". These serve as talismans, which are charged using the end-product of the sex magick operation.

Aurum Solis

The published documents of the Aurum Solis magickal order show a unique method of using *Liber Scientiae*. Their research has focused on discovering the nature and uses of the numbered-but-unnamed "ministers" residing in each of the 91 Parts.

They used the second Angelic Call along with the Call of the Aethyrs, in order to cause

the invoked forces to manifest at the "material" pole of their range; this brings the ministers, who are the lowest members of a Part's hierarchy, into the greatest state of activity. For each group of ministers they have compiled a name, an image of their appearance, and a list of their powers and the aspects of existence on which they can act. Given the large number of Parts, they have a virtual encyclopedia of useful magickal effects. Since they have not published any magickal records using their methods, there is no way to determine how well their system works in practice.

In contrast, their use of the regular Tablet hierarchies appears to be fairly conventional, in line with the Golden Dawn methods, but not using the G.D.'s elaborate system of attributes.

The Church of Satan and the Temple of Set

Quoting Israel Regardie, from his introduction to Aleister Crowley's *The Vision and the Voice*:

One advisor ... had suggested the discontinuation of the whole project. His motive was that a California group sensationally engaged in the practice of Satanism had appropriated and published the Enochian rituals or Calls in a so-called Satanic Bible. Because of this, it was felt that there were now undesirable contacts associated with the rituals that could only lead to chaos and confusion.

The author of this debased volume had made enough changes in the various Calls to rule out any likelihood of confusion with those presented here in their original form. Wherever the word God is used, the author had substituted the name of Satan or one of the equivalent terms in its stead. The same holds true for several other pieces of similar stupidity.

As a primarily religious organization, the CoS used the Calls as "tools for psychodramatic ritual"; i.e., as something mysterious to spiff up their services. There is no indication that the founder ever took the Calls seriously as a tool, or that they were ever used by the CoS for explicitly magickal purposes.

The Church of Satan's schismatic offshoot, the Temple of Set, has abandoned the CoS versions of the Calls. Rather than rewrite the angelic language of the Calls, Michael Aquino (founder of the Temple of Set) has substantially revised the translations of the Calls to conform to his own philosophy and myth-system. The Calls and Mr. Aquino's "translations" are presented as the "Word of Set" in the ToS manual *The Crystal Tablet of Set*.

In some instances, Aquino's version departs substantially from the original translations; in others, the differences are small enough that one might call them justifiable poetic license. But the overall sense conveyed is dramatically different from the original.

Quoting Mr. Aquino:

An "Enochian purist" might question the translation provided by the Word of Set in that it is not the English version recorded by John Dee in his diaries. My answer is simply that I approached the Keys not as a historian seeking to reprint what Dee did, but as a magician seeking to operate the same "magical machinery" that Dee did -- and to operate it with greater care and precision than he did. Hence it is not a case of my "corrupting Dee", but rather of my uncorrupting something which predated Dee's own existence, and which was, after all, not of his [or Kelley's] authorship.

Mr. Aquino does not provide any explanation of how the "Word of Set" came to be delivered by angels espousing an emphatically Christian world-view.

Order of the Cubic Stone

From Robin Cousins:

The British graded occult group based in Wolverhampton, the Order of the Cubic Stone, (flourished 1965-91, now dormant) taught the Enochian system, strictly according to John Dee. The Golden Dawn system of Enochia was regarded as inaccurate and members were not encouraged to use its correspondences. Because membership was country-wide, most work was done individually or in small local groups (ie, if odd members lived near one another), but virtually no record of this work was held centrally. A few remaining members still practice today, but there is no overall coordination.

Benjamin Rowe

Benjamin Rowe is an active magician working exclusively with Enochian magick, known for methodical, thorough workings, and for developing unusual, non-traditional techniques and viewpoints. He has made an effort to expose his work to public scrutiny and criticism, believing that the state of the art can only be advanced through open communications. He is currently involved in a long-term project exploring all of the 91 Parts of Liber Scientiae in sequence.

The most noted of Rowe's technical innovations is a method by which an elemental Tablet can be transformed into a three-dimensional astral structure, an "Enochian Temple". Properly constructed, the temple acts to produce intense concentrations of the powers of the entire Tablet in a balanced form. The power creates a "gate" which can be used to explore symbols of any magickal system, to produce permanent changes in the consciousness of the magician, or to break through into extraterrestrial magickal realms. He believes other uses are possible, but has not yet explored them.

Examining the Golden Dawn system of correspondences for the Tablets, Rowe realized that their system was effectively upside down. That is, the highest ranks of the Tablets had attributes to magickal powers universally considered minor, while the major magickal powers were attributed to the lowest ranks of the Tablets. The whole seemed based on coincidences of number rather than experience. He spent several years determining the nature of the various ranks through experiment, and devised and

experimentally tested a new system of correspondences that corrects the defects of the G.D. system and, he believes, accurately reflects the actual nature of the Enochian powers.

Miscellaneous Issues

Relation of Enochian to the Necronomicon

Since the Necronomicon is a literary device created by H.P. Lovecraft, any connection between the Enochian magick and the Necronomicon must also be fictional. In one of his stories, Lovecraft stated that John Dee was at one time in possession of a Latin translation of the book, which he translated into English. In their spoof Necronomicon, authors Langford, Turner, and Wilson suggested that Liber Loagaeth was actually a cipher version of the Evil Book, which they had managed to decode. Neither of these ideas is supported by the records.

Colin Low has perpetuated and embellished these fictional excursions in his "Necronomicon Anti-FAQ" and other writings. Some modern readers, lacking a sense of humor and irony, have taken his work seriously; as a consequence, the myth of Dee's connection with the book has taken on an air of Utter Authority among certain gullible portions of the magickal community.

Relation of Enochian to biblical Book of Enoch

The various pseudepigraphic "Books of Enoch" were unknown in Europe at the time the magick was revealed to Dee and Kelly. Dee's work was aimed at discovering what he believed to be the contents of these books; he had no direct knowledge of their nature. The Enochian magick and the angels' origin-myth for it bear no direct relation to the actual contents of the books now known by the name.

Enochian magick and the apocalypse

There are two major threads of thought in Christian millennialism. One thread, called postmillennialism, is largely Utopian in nature. It sees the millennium as the beginning of a period of gradual perfection of conditions on Earth; the basic principle is that the world must be brought to perfection and the City of God built on Earth before the Christ will return, and it is only after the Christ returns that the world will end. Two decades after Dee, this form of millennialism was the driving force behind the religious groups spearheading the English colonization of America. Dee's own thought contains many post-mil ideals; in seeking out the Enochian magick, one of his goals was to gain a means of bringing earthly governments and societies into line with the design of God, thereby bringing the return of Christ closer.

The other thread, called premillennialism, is the more catastrophic variety. In this

version, the typical scenario is that the Christ returns, and then the current "evil" societies of mankind will be destroyed in worldwide disasters, while the elect are preserved from harm. After the world is destroyed, the Christ joins with the faithful in a City built by God to rule over the Earth for a thousand years.

While there is a strong millennialist flavor to the angels' pronouncements, they are almost uniformly of the postmillennialist variety. The angels divided the world into four ages. The first of these began with the creation and ended with the Flood; the second ended with the first appearance of the Christ. The revelation of Liber Loagaeth ended the third age and ushered in the final age, in which the world would be brought to perfection prior to the return of the Christ.

The Calls and Tablets were in turn intended to be one means by which this perfection could be brought about. One particular passage establishes this clearly.

On February 11, 1584, Dee & company had arrived at the Polish manor of Albert Laskie, and had time to settle for a few days and do some magickal work. This day was the first operation of a new series of works after the hiatus. And during the work, the spirit Nalvage appeared for the first time to introduce himself and state his purpose.

The session begins with a colloquy in Latin between an evil spirit that settles by Kelly's left shoulder, and a good spirit that settles by his right shoulder. After some discussion the dexter spirit banishes the sinister. He spends a couple of paragraphs praising the Doctrine to be revealed, then says:

Nalvage:

"These [are] latter days, and the end of harvest must have also Labourers: For no Age passeth away, but through the hands of God, who makest the end of his doings known to the World: To the end, [that] the World may consent unto him in Glory. So that this Doctrine, is the mysteries of the word of God, sealed from the beginning, now delivered unto man, for that Reformation which must be in one Unity established unto the end. [emphasized in original] The very part of that Circle, which comprehendeth the Mysteries of the Highest, in his Prophets, Apostles, and Ministers yet to come, which are alive and shall bear witness of eternal comfort.

"The fruit of our doctrine is, that God should be praised. For of ourselves we seek no glory: But we serve you to your comfort, teaching you the will of God, in the self same Christ, that was crucified; sold and died in the Patriarchs, and published to the World by his Disciples, and is now taught to you, in the remission of sins... greatest in the world, for the end of all things. The very key and entrance into the secret mysteries of God, (in respect to his determination on earth) bringing with it reward in the end of eternal glory, which is the greatest Treasure."

[paragraphs omitted]

Nalvage:

"These things are your parts, and portions sealed, as well by your own knowledge, as the fruit of your intercession, The Knowledge of Gods Creatures.

"Unto me are delivered five parts [i.e., months] of time: Wherein I will open, teach, and uncover the secrets of that speech, that holy mysterie. To the intent the CABALA of NATURE, in voyce, substance of bodie, and measure in all parts may be known. For there is nothing secret, but it shall be revealed, and the Son of GOD shall be known in POWER, and establish a Kingdom with righteousness in the earth, and then cometh the end.

"For the earth must come under subjection, and must be made pure. That death may be swallowed in his own Kingdom, and the enemy of righteousness find no habitation. The word of God endureth forever. His promises are just. His spirit is truth. His judgements inscrutable. Himself universal. He it is of whom you labour. The promises of God in this earthly noble man shall be fulfilled. Salomon used the places of honor, and was exalted."

While not so clear as later speech from this source, nonetheless some things are apparent. Nalvage is a postmillennialist. That is, he holds that the world must be brought to a state of perfection and holiness before the Christ can return; the City of God must be established by man, and then the end comes. The Calls and Tablets (which he begins to deliver two months later) are the tool by which this perfection of the Earth and mankind can be brought about.

Is Enochian a system of cryptography?

To be completed at a future date.

Is Enochian magick a fraud by Kelly?

To be completed at a future date.

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the period from December 1581 to May, 1583, divided into five books. These diaries are the raw information given to Dee and Kelly concerning the Heptarchic magick, and the beginnings of Liber Loagaeth.

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His later books are almost entirely the products of his own imagination, and so at least have the advantage of coming from a single source. Readers have had widely varying opinions as to their usefulness. His Enochian Tarot is worth purchasing for the artwork by Sallie Ann Glassman, regardless of one's opinion of its design. Enochian Physics is distinguished by having the lowest information content of any book its size published in this century. In the chapters that are not adaptations from Aleister Crowley, the information content approaches zero.

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Online Resources

Enochian magick gets a passing mention in many Web pages. A recent search of Alta Vista produced over 500 site references, most of which turn out to be links to the sites below, or brief mentions in other contexts. The sites listed are all active as of May 17, 1997, and contain a significant amount of information about Enochian magick.

<http://www.dnai.com/~cholden> -- The John Dee Publication Project. Dee scholar Clay Holden is working to produce electronic versions of all Dee's major works, using Adobe Acrobat to preserve as much as possible of the original formatting. Currently the site contains files of the first three of Dee's *Mysteriorum Libri Quinti*, plus the Sigil of Ameth. Additional files will be posted as they are completed. Great work, Clay!

<http://www.mindspring.com/~cfeldman/enochian.html> -- Christeos Pir's "Introduction to Enochian Magick" Lecture. A quicker overview of the system for those too lazy to read this REF.

<http://www.hollyfeld.org/Esoteric/> -- The Hollyfeld site keeps an archive of usenet magickal groups, and of the four occult email lists served from their site, including the enochian-I list. Lots of good Enochian information here, with a search engine to help tease it out.

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<http://w3.one.net/~browe/index.htm> -- Ben Rowe's own web site, where the most current version of this Reference can be found. Also has Christeos Pir's excellent Essay on Enochian Pronunciation, Rowe's A Short Course in Scrying, and whatever other new stuff he finds or writes.

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<http://www.hermetic.com/browe-archive/prcallsa.htm>

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AN ESSAY ON ENOCHIAN PRONUNCIATION

by

Christeos Pir

Fr. VITRIOL 335 0° O.T.O.

Do what thou wilt shall be the whole of the Law.

This paper is divided into two sections: a comparison of some systems of pronunciation of the Enochian or Angelic language as used in the nineteen Calls of the tablets, and an attempt to write the Calls in such a manner that they may be pronounced according to Dr. Dee's notes.

Part One:

The first section compares three versions of the Calls: that of the Aurum Solis as published in the Llewellyn edition of Denning and Phillips' *Mysteria Magica*; Geoffrey James' "corrected" calls as published in the Heptangle edition of *The Enochian Evocation* of Dr. John Dee; and Dr. Dee's original notes as published in the Magickal Childe edition of Meric Causabon's *A True and Faithful Relation*.... I have compared these systems word-by-word, with the Aurum Solis and James versions on the first two lines, and Dee's on the third.

Example:

Aurum Solis: OL[^] SONuF VORoSiG, GOHO I-AD BALaT,

Geoffrey James: OL SONF VORSG, GOHO IAD BALT,

Dee: Ol sonf vorsg, goho yad balt,

Where Dee has separated a word into its syllables (eg, Im ua mar), I have hyphenated it so as to more easily discern between word divisions and syllable divisions (Im-ua-mar). Where he has shown stress by using an accent, I have used boldface (q-a-an). In a number of places his marginalia give more than one version of a word, usually in order

to clarify its pronunciation; other times he has occasionally written an example for the same purpose -- these I have placed in footnotes. There are also one or two places where he has offered variant spellings: these, too, I have placed in the footnotes. I have attempted to standardize the punctuation, arbitrarily picking one of several possible systems and applying it to all of them in a manner somewhat reminiscent of Procrustes.

One problem that had to be dealt with in re-typing the Aurum Solis version is their system of transliteration, which uses several symbols outside of the English alphabet. I have made two changes to their system, solely in order to use symbols that my computer could produce, as follows (the revised key, which is adapted from "Mysteria Magica", and applies only to the AS version, is given in the Appendix):

^ represents the neutral vowel, as the first vowel sound in "parade," or the second vowel sound in "column."

represents the guttural, pronounced as the "ch" in German (Woche, suchen).

It is to be noted that James' version contains a number of differences from Dee's originals. These, as I understand it, are the result of his research into, and attempts to rectify, variations among the Calls themselves, and between the Enochian of the Calls and their English translations. I have not done any research in this area, and leave it up to the reader to decide which version to follow. Some of those corrections which are meant to fix transcription errors on Dee's part directly contradict some of Dee's own pronunciation notes. How Dee could have been able to record the sounds of his typos, I have not been able to determine.

I have chosen not to include the Golden Dawn's "Hebraicized" pronunciation, since it is based on a very different system. This is not meant as any reflection on the remarkable achievements of Westcott, Mathers and their descendants, which just go to prove the amazing versatility of the Enochian system.

Part Two:

The second section is my attempt to rewrite the Calls into some sort of standardized, readable phonetic system. One thing became evident in this process: the pronunciation guide given by Donald Laycock in his Complete Enochian Dictionary is the closest thing to Dee's notes I've seen so far. For this reason, some may prefer to follow Laycock's guide in those cases where no indication in Dee's notes was forthcoming (eg: VLCININ = Vul-see-nin or Vul-kih-nin?), a not infrequent problem, unfortunately. I am not completely in agreement with Laycock in all instances, as may be seen by comparing my pronunciation key (see Part Two) with that in Laycock's Enochian Dictionary, which I have printed in the Appendix. One such problem, and a bone of contention among scholars and dabblers alike, is over the use of the morpheme "zod." I regret to say that I have been unable to resolve this question. Out of the 127 instances of words with the letter "z" in the nineteen Calls, only 7 use "zod" -- and even then it is inconsistent: one of those words is "zod-a-car" which appears only once in that form, and 13 times as

"zacar" (or "zacare"). It is not even clear whether it is intended as a spoken syllable, or merely a clarification:

The letter z has not always been called "zed" or "zee"; it has had many names, among them being "izzard", and, at the end of the sixteenth century, "ezod". "Zod" is nothing but a variant of this last name.

(Laycock, The Complete Enochian Dictionary, p. 45)

The angels themselves are no help here:

Dee: I pray you, is Mozod a word of three letters, or of five?

Nalvage: In wrote three, it is larger extended. [Dee- Z extended is Zod.]

Dee: Will you pardon me if I ask you another question of this extension?

Nal.: Say on: Moz in itself signifieth Joy; but Mozod extended, signifieth the Joy of God

(Causabon, A True and Faithful Relation..., p. 75)

Also:

"zod-lida ... It is a word and a letter."

(Causabon, op. cit., p. 120)

In the end, about all that can be said with any certainty about "zod" is that no one knows exactly how Dee intended it to be used. In fact, Geoffrey James doesn't even believe Enochian was received as a spoken language at all:

Unfortunately, Kelly never, as the spirits' "mouthpiece", pronounced the Angelical words. Kelly dictated letter by letter from a table that he saw in the crystal, as shown from Kelly's description that Dee recorded. Furthermore, if Angelical letter arrangement has random characteristics, as Laycock claims, then the English-like pronunciation cannot be an inherent quality of the language itself. Far more likely is that Dee assigned pronunciations to the Angelical because he wished to speak the keys in a ceremony, and, being English, adapted them as well as he could to his native tongue. Indeed, outside of few minor suggestions, the spirits seem unconcerned with pronunciation.

(James, The Enochian Evocation of Dr. John Dee, Preface, p. xxiv)

A closer reading of Dee's original records, however, indicates that not only did Kelly hear the sounds spoken by the Angels while the letters were being shown, but that Dee re-checked the Calls with them several times, as a number of corrections and revisions were later recorded. Furthermore, if the pronunciation had been invented by Dee, surely

he would have come up with something more consistent!

Dee's records show that the Calls were originally received in a different order than that in which they were later arranged by Dee, at the Angels' orders. For those interested in the original arrangement, I recommend Causabon, pps. 79 - 138, 190 -200.

One last note:

It has been pointed out by several people that one of the most striking things about the whole Enochian system is that How Much You Put Into It seems to matter a great deal more than How You Do It. Perhaps there's something to James' reasoning, after all.

I make no claims that this guide will make you any better (though hopefully no worse) of a magician. My intent was solely to attempt to compare the various systems of pronunciation with Dr. Dee's original notes on the subject. It is to him, and to my many mentors both within and without the Order, that this paper is dedicated with respect and love.

Love is the law, love under will.

Christeos Pir

Fr. VITRIOL 335, 0° O.T.O.

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A Short Course in Scrying

by Benjamin Rowe

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Author's note:

This document was originally presented as a series of posts on the "enochian-I" and "Praxis" email lists. The contents are substantially unchanged from those posts.

Introduction

Several folks have sent messages asking me to post some instructions on learning to skry. Since doing the job right will take a while, I'm going to do it in sections, as I have the time. Here's a rough outline of what needs to be covered, IMO:

1. Preliminaries

- Relaxation
- Concentration

2. Creating a "Refuge" or "Sacred Space"

- General considerations
- Establishing the space
- Establishing your "astral" body in the space
- The "surprise me" technique
- The "magick mirror"
- Pathworking

3. Testing your visions

4. Applying these skills to Enochian magick.

For some parts of this I can adapt things I've already written for other contexts; for other parts, I'll be starting from scratch, and may need a few iterations before I have something I feel comfortable posting. So the posts in the series are likely to be erratic. No one should hesitate to ask questions if anything isn't clear; I know my prose gets cumbersome at times.

Credit Where Credit Is Due department: Following a programmer's maxim -- "Steal only from the best." -- much of what I'll say in this and following parts is shamelessly stolen from my memories of a course taught by the Fellowship of the Inner Light, a group based in Virginia Beach, VA in the mid-to-late 70's. The founder of the group has since died, and I haven't the faintest idea if they are still in business. But if you find the opportunity to take their "Inner Light Consciousness" course, or even to acquire the manuals for the course, it is well worth the trouble. While not labeled as such, it is an introduction to all the things a beginning magician needs to know but which nobody ever

tells them.

1. Preliminary Considerations

To start with, the reader should understand that scrying is as much a learned skill as is reading or ice skating. Persistent practice is necessary to teach the nervous system how to do it, even where the person has some innate talent. And as with other learned skills, there is a "learning curve". At first there will be a long period when you don't seem to be making any significant progress. Then things will suddenly fall together and your practice will improve markedly in a short period before leveling off again at something close to your highest level of skill.

It is best to expect a learning period of at least several months; don't expect quick results. It is likely that you will have occasional sessions where things work much better than usual. Don't be too encouraged by these, as it is likely you will fall back to a lower level in the next session. When an improvement lasts for a week or more, you are justified in judging it a genuine advance.

Before getting to skrying techniques as such, I want to discuss the various kinds of distractions that can cause trouble for beginners, and suggest some solutions. Distractions can be generally classified in three types:

Physical distractions. E.g., itches, muscle aches and twitches, etc.

External distractions. House and street noises, other residents of your home, etc.

Mental distractions. The internal "chatter" that we are all prone to.

Four of the traditional practices of yoga are intended to reduce and eliminate such distractions. Asana and (to a small extent) pranayama deal with physical distractions; pratyahara with external distractions, and dharana with mental distractions. These high-discipline practices are more than most people will need for our current purposes; perfection isn't necessary, just something "good enough". But those who find they do need more than the simple techniques described here may wish to look into them.

Traditional asana practice seeks to eliminate physical distractions by training the body to remain in a single posture for long periods of time. The muscles are trained to maintain a state of tension such that the body remains locked into the chosen posture. The lack of movement reduces the intensity of the body's sensory signals to the brain. That is to say, repetitive, unchanging signals are completely processed at the pre-conscious level and are never brought to the attention of the conscious mind. Unfortunately, the traditional practice usually produces extreme pain for a long period before the muscles are trained to a given posture.

The same effect can be produced without the painful intermediate stage by achieving a state of profound physical relaxation. The nervous system doesn't care why it is getting repetitive signals from the body, but only that it is so. Lack of movement engendered by relaxation is just as good at producing such signals as is lack of movement produced by

muscle locking.

The practitioner should begin by choosing a comfortable posture that can be maintained without muscular tension. A sitting posture is recommended over a supine position, since relaxing while lying down easily leads to sleep. I preferred to sit cross-legged on a bed, with my back supported by a pillow against the wall. A high-backed easy-chair is as good. All that matters is that you can be perfectly relaxed in the position without falling over.

A certain type of breathing can help promote relaxation. Take a deep gulp of air through your mouth, breathing from the belly; don't strain to take in the maximum. Hold it as long as comfortable, and then release it, allowing the weight of your ribs and the natural tension of your diaphragm to push the air out of your lungs without forcing it. Relax for a moment at the end of the breath. Repeat for one minute, or until you start to feel dizzy. You will find that as you release the breath, all your muscles have a tendency to loosen. (This type of breathing is, perhaps not coincidentally, identical to the way one takes a joint of marijuana.)

Once you are comfortable and have done the breathing, begin to work at relaxing each muscle in your body individually. Start with the scalp and face, and work your way down the body, working outwards from the spine at each level. Complete relaxation of any muscle will be accompanied by a pleasant "melting" sensation; try to make your whole body feel as if it has melted into a puddle of warm pudding.

By the time you have reached your feet, you will probably find that your face and scalp muscles have tensed up again, just from your concentration on the task. Start again at the top and work your way down, repeating as often as needed to get to a state of complete relaxation. When the physical relaxation is complete, try to extend it to the inside of your head as well, letting your awareness float in a warm internal glow.

While this exercise is simple and easily mastered, it is very important. Most of the other forms of distraction practitioners encounter are accompanied by tension reactions in some part of the body. An extreme example is the "startle" reaction, in which some small noise triggers a state of high alert in your body; your heart suddenly jumps and increases its rate of beating, and every muscle in the body suddenly tenses. The parts of the mind responsible for these reactions and distractions are often not directly accessible to consciousness; but since body and mind influence each other, you can begin to subvert and eliminate the reactions by eliminating their physical manifestations.

The other aspect of controlling distractions is to understand the nature of the human mind. Each of us is not a single being, but a multitude. Our minds are composed of many "sub-minds", each with its own special functions. Some of these (the visual sub-minds, for instance) are so intimately connected with our consciousness that we never notice their functioning unless something goes seriously wrong. Others act with greater independence.

But while they are not accessible in the same way that, e.g., the language forming parts of the mind are, there is communication back and forth between them, and between them and the conscious mind. The conscious self, the part of the mind which calls itself "I", is supposed to function as a mediator, arbiter, synthesizer and director between these other aspects of our being. Its function is to take the results of their work, compare and evaluate them, make use of them to act in the world, and direct their future work on the basis of the results obtained. When there are conflicts between different sub-minds, the conscious self is supposed to "keep the peace" by balancing their respective needs and viewpoints.

Unfortunately, human evolution is not yet at the point where the consciousness automatically functions in the best way possible. The capability for it to do so is there, but it requires training and experience to develop its proper relationship to the other sub-minds. Lacking that training, we too often end up acting as censors and tyrants rather than mediators, suppressing troublesome messages from these parts rather than dealing with them. And as often as they are suppressed, they leak up through some other channel, producing distractions and what Crowley called "breaks" in one's practice.

The key to permanently relieving both physical and mental distractions is to deal with them in the right way, immediately as you become aware that they are occurring. You have to re-condition yourself into the desired response while the distracting sensations or thoughts are still present in your mind, and the physical tensions are still in your body. The sub-minds aren't particularly time-conscious; they understand what is happening "now" much better than events in the past or future.

Once you have achieved a state of physical relaxation, try just sitting in the relaxed state, with your mind not focused on any particular thing and with no intention of doing anything else for a while. It is a sure bet that after a few minutes, some part of your mind will take the opportunity to bring its own concerns to the surface, and you will start talking to yourself mentally about whatever it is concerned with.

As soon as you realize you are following some line of thought, stop and assess your body's state. Do the relaxation exercises until you are back in a completely relaxed condition. Then imagine that you are extending that relaxation to the part of your mind that brought up the thoughts you were thinking; imagine that part enveloped and permeated by a warm, melting glow, while simultaneously you talk to it, telling it: "Relax, be still, there is nothing you need to do right now." Successful relaxation of a sub-mind through this procedure will produce a sensation of a sudden, mildly pleasurable energy-release in some part of your brain, sometimes accompanied by a sensation of "clearness".

It is likely that by the time you get one sub-mind quieted -- or even while you are still working on it -- another part will pop up with a different thought-train. Keep working on the first instance and ignore the new one. Don't be concerned if you don't get to everything that comes along during this practice; the things you miss are certain to

show up again at a later time. Do one thing at a time and don't jump around. If you forget what you are doing somewhere in the middle of things, just start over with the relaxation exercises, and unfocusing your attention.

This same technique can be applied to external disturbances. The only difference is that when telling the disturbed sub-mind to relax, you tell it that the noise or other distraction is unimportant and not worth attention.

The Fellowship of the Inner Light teaches a slight variation on this method, which some people may prefer. They use a particular biblical (?) phrase when speaking to the sub-minds; it is almost a mantra in their version of this practice. The phrase is: "Be still, and know that I Am god." The intent of this usage is to consciously and deliberately assert the conscious self's rightful place as director and decision-maker, while at the same time acknowledging the existence of the sub-minds as quasi-separate entities.

And rather than just sitting with one's attention unfocused, they prefer that the practitioner use a mantra: "Eheieh", meaning "I am", the highest name of God in the Hebrew cabala. The mantra should be spoken internally, in a relaxed and casual manner; i.e., whenever the practitioner happens to think of it, rather than in steady repetition. I personally find that the use of a mantra tends to produce tensions rather than alleviate them, but this may not be the case for others.

Continued use of this simple practice will, over time, result in a profound reduction in the amount of verbal "noise" your mind produces, and make it substantially easier to concentrate on the visual images of the "magickal space" techniques to be described in the next section. You don't have to be proficient at this before going on to create a magickal space; the two efforts can be done in parallel, with each reinforcing the other.

2. Creating a magickal space

The foundation of all magickal work is the imagination. The part of the mind that creates images serves as a meeting ground between the conscious mind, the unconscious parts of our being, and the magickal universe at large. Visual symbols are the primary means by which meaning is communicated in the magickal worlds. The more flexible you make your imagination, the more effective your magickal work can be.

The best exercise I know of for developing the imagination is called "creating a refuge" or "creating a magickal space". The Vietnam veteran from whom I first learned it said that the U.S. Army Special Forces taught it to him as a means of maintaining a sense of privacy, personal integrity, and personal space under conditions -- as in Viet Cong POW camps -- where these things would be deliberately denied to him by his enemies. When I encountered the Fellowship of the Inner Light a few years later, I found that they were teaching essentially the same technique for purposes of self-mastery and spiritual development.

Once you become practiced in the method it requires no special physical place; it is completely "portable" and can be done anywhere you can sit and relax for a moment. I

have used it effectively in many "un-magickal" environments; e.g., a crowded government office, a busy commercial hotel, and in the middle of the Las Vegas COMDEX show.

The basic idea is very simple. You make up an imaginary world that you would enjoy being in, and then you imagine yourself walking around in this world. Not much different, in principle, than what people do in any ordinary daydream. But here the idea is to work for consistency, so that it appears the same every time you enter it, and to continually add details to it. With practice and familiarity, this imaginary world will begin to take on a sense of being a "real" place; not real in the same way as the physical world, but having a permanence about it nonetheless.

For purposes of illustration, I am going to describe one of my own magickal spaces, one which I no longer use. It is important to understand that at every step, the images you use should be those that feel right to you; this is to be your own private space and its contents should always come out of yourself and be meaningful to you. Your space may resemble mine in some aspects; if so, that is all right. More likely it will not, and that too is perfectly appropriate.

The steps described here should be done sequentially, but you do not have to be perfect at any step before going on to the next. Right from the beginning, you can work on several steps in a single session. However, in any given session most of your attention should be given to the earliest steps in whatever group you are working on. As each step becomes more familiar it will take less practice to reach a satisfactory level and you can naturally give more attention to the next.

A. Establish the boundaries

Until your magickal space is well-established, you should begin every session by affirming its invulnerability. Imagine that your space is invisible to any being but yourself, and is impenetrable by any force or person without your express, conscious permission. Think up an image of your space's boundaries that reflects these ideas. I imagine my magickal spaces as "pocket universes" that, seen from the outside, are so tiny as to be lost in the immensity of our own universe; seen from inside, they are as big as I want or need them to be. Other people I know of imagine theirs as surrounded by an adamantite shell, or by a science-fiction force field that "bends" all forces so that they bypass it.

Once you have the boundary of your space established, imagine yourself inside it. As you enter into it, feel all the pressures and demands of your daily life being locked out behind you, unable to follow you in. Imagine that they became completely disconnected from you at the moment you entered your space. They are not trying to force their way in; they can not even sense your space or yourself inside it and are drifting away without anything to attach themselves to. Feel yourself to be totally safe, totally free of any connection to the mundane world.

This matter of feeling safe is very important. As in the relaxation exercises, the feelings

you generate are the way you tell the unconscious parts of yourself, the "sub-minds", what to believe and how to act. As far as they are concerned, what you feel is what is real; tell them something often enough, and they will begin to cooperate in making it so, to an extent you could not manage with your conscious resources. If you feel safe and free from pressure in your magickal space, then in a short time you will actually _be_ safe and free there.

B. Create the landscape.

Once you have established a secure space, take some time to think about the general layout of your world. Decide on the major features of the landscape, what sorts of buildings or other structures you want. Make a mental "map" of the areas in your world that you will want to visit most often. Once you decide on these major features, they should not change.

A few ground rules for inventing your world:

-- You should keep the contents of your world absolutely private. Do not speak of them to anyone, and do not write them down anywhere. This first world is going to be your secret refuge and workplace, and much of its protection comes from no one knowing what it is like. Once you have the technique down, you can build other magickal spaces for public purposes.

-- Make your world much bigger than you could maintain by conscious use of your imagination. Create as many detailed areas as you want, but surround these with regions whose landscape is only known in a general way, and whose specific content is unknown. These allow room for expansion, and for the "surprise me" exercises later on in this paper.

-- Make the world a place where you feel comfortable and safe, so that it reinforces the impressions established in the previous step, and make it a place where you can have fun.

-- You can populate your world if you wish, but DO NOT, under any circumstances, use images of living people in your world. For some time, all of the contents of your world will be a reflection of yourself in one way or another. There is a possibility that images of people will be "taken over" by some unconscious part of your mind as a vehicle of expression. If you use images of real people, the behavior of the image may carry over into your relationships with the real person, with ill effect.

Begin to build your world by picking one location within your "map" of it, and imagine yourself standing at that spot. Fix the relationships between various landmarks in your mind, and see them surrounding you at the proper angles and distances. Fill in the details to the degree that you would actually be able to see if you were standing at a similar spot in the real world.

For example, one of my magickal spaces has a landscape of hills and ravines covered

by a thick forest like pre-colonial America. The central area contains a rather utilitarian castle on a low bluff overlooking a large river meadow. A small tame river meanders along one edge of the meadow. Various outbuildings and special-purpose areas are dispersed in clearings in the nearby forest.

I began to build this world by imagining myself standing in the meadow, looking north. I can see the green grasses, small colorful wildflowers, and an occasional cowpie nearby. Animal paths wander about, and a more direct human-made path goes from the bluff to the river. The bluff appears to be made of a flaky granite, and the castle is right on the brink of it; a couple of winters' worth of erosion to the bluff might undermine the nearest wall. I can only see all of one castle wall from this position, and part of another; I can just barely see the top of a tower above the wall. All of the walls are made of dressed gray stone without mortar. Below the castle a tunnel or gate is cut into the bluff at the meadow level.

Turning to the east, I see that the bluff gradually reduces in height towards the south, coming down to the meadow somewhat south of my current position. I can see the end of a dirt road where it curves off the bluff and into the meadow. More forest rising behind the road implies that the ground beyond is higher. I know from my "map" that there is an area of grassland a mile or two in that direction.

Looking south I see that the river continues in that direction, and passes through a cut in the hills several miles away. Sunlight glares off the entire length of the river in that direction, and a haze prevents me from seeing anything beyond the gap.

Looking west, I see that the river is fairly shallow at this point; small ripples cover its surface as if it were flowing over a gravel bar. The forest beyond it is edged with undergrowth, mostly honeysuckle bushes, which has been tramped down in places as if by animals coming for water. Paths leading into the forest quickly disappear into the shadows of the trees.

You do not need to fill in all the details of the scene consciously; in fact, it is better to encourage your imagination fill in many of the details by itself. Give it the general outline and let it show you what you should see in such a location. E.g., instead of trying to imagine each blade of grass and wildflower in the meadow, I would let my unconscious do so. If I liked what it did, I would send it a feeling of approval; if I didn't like it, I would tell it to try again, and turn away for a moment to let it change things.

Once you have the view from a particular location fixed fairly well, move to other nearby locations -- twenty to thirty yards away, for outdoor locations -- and imagine what things would look like from this new position. What does the changed perspective reveal that was hidden before? What was unseen from the previous location that can be seen now? (Note that perspective in magickal space is never quite the same as it is in the physical world, though the difference is hard to quantify; you will not be able to make things appear in precisely the way you see natural objects.)

Keep moving to new locations and build up an image of the scene as it would be seen at each one, until you have a good sense of the place as an actual "space". In the example space, I spent some time going to various positions in the meadow, noting that less of the castle was visible close to the bluff, more of it from farther away; noting the colored gravel in the riverbed, and how it made a ford across the river, etc. Then I went up to the castle and looked outward from positions on every side of it, seeing the wider landscape, filling in the positions of various known places in the forest, deciding how far the grasslands extended behind the castle, and so on. Do this for your own space.

When you have established the perspective from several locations, try moving smoothly between them, with the parallax of the surroundings changing continuously, as it does when you move about in the physical world.

At first you will find that your vision of your world has a tendency to "withdraw" from the scene; your imagination will try to view it as if seen through a window, or on a movie screen, or like a tableau in a museum. Whenever you notice this has happened, firmly place your viewpoint back inside the scene, and fix it there by turning and looking at what is in every direction around you.

Also at first, your world will tend to be still and tableau-like, a frozen image. Once you have the appearance of things fairly well established, try bringing some action into the scenes. Let grass and tree limbs be blown by breezes, and hear the sounds the wind makes. Watch water move and hear the sounds it makes. Add some living creatures to the landscape and let them move around in ways appropriate to their natures.

It is also important that you stay relaxed throughout the exercise; doing this work should be like a relaxing daydream, not requiring fixed concentration and alertness. Do the relaxation exercise before starting each session, and do it again if you find yourself getting tense at any time during the session. Let your mind do as much of the work as it can without conscious decisions on your part, and encourage it to do more.

You should spend at least several weeks on this exercise, and as much more as you want. Take your time, relax, and give as much work as you need to filling in the details in all the important locations in your world. Indoor locations should be given as much time as the general landscape. The more thoroughly you do the work in these early stages, the more effective your scrying will be later.

C. Establish a body in the magickal space

The final step in the basic process of creating a magickal space is to create a body for yourself within that space. Up to this point in the exercises, you have been pretty much a naked viewpoint, seeing the world but not interacting with it to any great extent. Now you need to build up an image of your body within the space, and learn to use it. To do this, you need to develop a conscious awareness of the sensory surface of your body and of its kinesthetics, and duplicate these in an "astral" body. Judging from accounts by students at the Fellowship of the Inner Light, this part of the work gives people the most difficulty, and people will have widely varying degrees of success in it.

Before entering your magickal space, stand up and relax, preferably without any clothes or jewelry. Close your eyes and put your attention onto your skin. Even without anything touching you, you should be able to feel a sense of activity or sensitivity in your skin, a "readiness to feel". Note the way your body's shape is outlined by the skin sensations.

Next, plan out some series of movements that will move every part of your body in turn, through most of its range of movement. Tai Chi or Yoga exercises are good for this if you know them. Still keeping your eyes closed, go through the movements and note how each part of your body feels in different positions, and note what your kinesthetic sense tells you about the positioning of your limbs as you move.

Finally, do the same sequence again with your eyes open. This time pay attention to the way what you see of your body changes as you go through the movements. Pay particular attention to your hands and arms. Try to consciously associate the image of your body with the sensations you get as you move.

Each of these three steps focuses on one of the major aspects of your body image: your sense of the body's boundaries, its internal sensations, and its appearance to your eyes as you interact with your surroundings. Under normal conditions, these sensations are half-unconscious, and are always secondary to whatever activity you are engaged in. You need to be aware of them consciously in order to build yourself a second body inside your magickal space. If you wish, you can do these exercises separately from your practice in your space, until you are ready to make your magickal body.

Once you are ready, sit down and go through the relaxation exercises, and enter your magickal space. Once there try to feel as if you have a body in the magickal space that feels exactly like your physical body, but is completely separate from the physical. Go through the three steps in your imagination, and try to duplicate all the sensations you had while doing them physically. By doing this you will, over time, gradually build up a perception of your "astral body" as a distinct entity, within and a part of your magickal space.

After finishing this exercise in each session in your magickal space, spend some time just moving around your world, touching and manipulating things as if they were physical objects. Things you touch should give sensations appropriate to their nature; bricks and stone should feel hard and rough; metals should feel cool, with textures appropriate to their shape; wood should feel warm and grainy, etc.

If you have rituals that you do on a daily basis (and haven't already started doing them in your magickal space) create a dedicated place in your magickal space for ritual work and begin doing them there as part of this practice. The regular, repetitive movements of ritual work will serve to reinforce your body image, and doing the rituals will begin to turn your space from a mere refuge into something useful for your magickal work. In particular, I would recommend practicing the Golden Dawn's pentagram and hexagram rituals; these will be important later, as a means of testing the visions you obtain when

you start scrying.

PROBLEMS

The most common problem people encounter in this part of the work is maintaining a consistent shape for their body. They find that even after long practice their head and arms will remain reasonably well-defined, but the rest of their imaginary body has a tendency to blur into amorphousness. This is a reflection of the relative density of nerves in the physical body. Eighty percent of our sensory and kinesthetic nerves are in the head and hands; half of the remainder are in the upper chest, shoulders and arms. Our perception of the rest of the body is substantially more vague, and depends as much on sight as on direct sensory connections. When one tries to build an astral body, the mind tends to give each part of it a size proportional to the relative nerve densities.

This is really not so bad. You don't need legs in the magickal space, since you are moving yourself around by your volition rather than by pushing yourself with muscles. You do need arms and hands to do the gestures of magickal rituals, and lips and jaws to speak the words. If you find that after some practice you can't maintain a full body image, don't worry about it; just get by with what you do have, and imagine the rest of your body concealed by a robe or other loose garment.

The second problem people have is that their physical body twitches or moves when they try to move their magickal body. They unconsciously tense up the physical body, trying to "lock" it so that it won't follow along with the magickal body. This is a matter of lifelong habit, of associating the sensations of movement with the volitional act of moving your muscles. One has to disassociate the sensations from the volition, and another simple exercise will help.

In your magickal space, imagine you are standing with your arms held out in front of you, palms facing downwards. Now imagine that you are turning them so that the palms face upwards, but that you are turning them entirely with your eyes. That is, you see them turning over, and feel the sensations of the changed position, but you don't involve the part of your mind that moves the muscles. You should see your arms move without willing them to move. (In fact, you are directing your will through your visual centers instead of your muscles, but it should not seem like you are willing it, at first.)

The first few times you do this, your physical arms are almost certain to tense up into rigidity. When you notice this happening, stop and do the relaxation exercises until your body is loose again, and then go back to trying to move your magickal hands again.

Once you succeed in turning your astral hands over without tensing your physical hands, you should try moving the fingers individually. Curl each one over onto the palm, and straighten it out again. Again, do the relaxation exercise whenever your physical body tenses up. When you succeed in moving the individual fingers without tensing up, try various coordinated movements: clenching your fists, grasping objects, karate chops, Vulcan greeting-gestures, and so on.

The hands are the hardest part of the magickal body to separate from the physical, because a major portion of our nervous systems go into controlling their movement. Once you have managed to dissociate movement of your magickal and physical hands, the rest of your body will be very easy, and can be done with similar exercises, if necessary.

3. Putting your magickal space to work

By the time you have worked the exercises in the previous sections for a few months, you will have established a solid foundation for all your future magickal work. Practically every magickal and meditation technique you will ever encounter is a variation or extension of the skills you have learned in building your magickal space.

Every person will have a different level of "peak performance" with these techniques. Only a rare few are able to enter wholly into the magickal space, and become entirely unconscious of their physical body; for these people, the end result of this work is indistinguishable from the classical descriptions of astral projection. Most people will find that a certain portion of their awareness remains "outside", and that the intensity of the sensations they have never attains the brightness and clarity of normal perception. I fall at the low end of this latter category myself; in my visions, colors are more implied than they are perceived directly, and most of the time I need to focus intently to perceive fine details.

Being able to put all of your awareness into the magickal space is not necessarily an advantage. What matters more is that you make the best use of the level of skill you do have. It is the meaning you can extract from your experiences, the insights you gain into yourself and the world, and the uses to which you can put them, that count the most. Bright and glorious visions are nothing, if they have no useful content or if your awareness and understanding are not (gradually but permanently) expanded thereby.

Having established the basics, in the following sections we are going to look at various exercises, all of which are forms of "scrying". Before going into the details, we need to consider -- in a general way -- the nature of the things a person experiences while scrying.

Dreams, it is often said, are the realm of symbols; the same is true of scrying. But while the symbols of dreams are usually expressions of processes happening below the conscious level of awareness, the symbols seen in scrying are often (in an ideal world, always) the expression of processes and events occurring above the level at which consciousness resides. They are the lowest and most readily apprehended aspect of processes that the consciousness can not yet completely encompass. In a sense, the symbols you see are no more than anchor points; a convenient means by which your awareness is given a connection to something coming from outside its current scope.

The form of the symbol does not necessarily bear any direct relation to the nature of

that to which you are being connected. Some symbols -- such as the Greek gods or the cabalist's Tree of Life -- have forms that directly reflect some aspect of the inner reality. Others have connections that are largely a matter of convention; they relate to particular aspects of the inner reality only because we habitually use them in such a way. The cabalistic color attributes are in this category. And others yet are seized upon to serve the needs of the moment, and have no particular meaning outside the context of the vision in which they occur.

But in all these cases, when a symbol is seen in a vision it has a direct connection to some magickal power, archetype, thought-form or entity. In order to get the greatest benefit out of your scrying, you must continually attempt to sense beyond the symbol, to extend your awareness along the path it provides and apprehend that which it embodies.

Accomplishing this is a delicate task. The relaxation exercises described previously again become important, this time the portion of them dealing with quieting the mind. This is important in two ways: first, because the mind's internal chatter will tend to overshadow and conceal that which is being communicated through the symbol, and second, because active parts of the mind will attempt to twist the meaning of the symbol to fit with their own preconceptions.

This is especially the case where the practitioner has personal desires that relate to the information being conveyed, or where the person's self-image feels threatened. If your conception of yourself is dependent on a particular world-view and the information does not accord with that view, it will be almost impossible for you to see it clearly.

To reduce the possibility of this happening, you should also work consciously to develop a mental state of unattachment towards the content of your visions, a deliberate disregard for any personal significance they contain, and a deliberate refusal to evaluate the contents for truth or falsity. Critical evaluation of the results of a scrying session is definitely necessary, but the time for that evaluation is after the session is completed. While the work is proceeding, you should seek to be in a perfect state of suspended judgment; neither believing nor disbelieving anything that you see or sense, simply seeking to receive the symbols and their attached meanings precisely as they present themselves.

When using scrying techniques in magickal work, you are always trying to penetrate unknown "territory". Any work that can result in a spiritual advance will be, by definition, at least partly outside the scope of your current perspective and understanding. Like anything truly new, it takes the mind a while to adjust and be able to see it clearly. Further, the meanings behind any symbol can have many different levels; it may take a long time for these to "soak in" to your awareness, and the final significance may be very different from the first, superficial appearances. In my own work, it has sometimes taken up to a year and a half, with repeated exposures, before I fully comprehended what I was being shown. Thus, no evaluation you make should ever be so definite that you cannot change it; all meanings should be tentative until they have been repeatedly

reinforced by additional experiences.

I cannot give any assurance as to the manner in which the meanings attached to a symbol will appear to a particular person. I do not have enough information from other people to characterize any particular way as "typical". In my own case, they come in two or three ways, depending on the amount of power I have managed to invoke and how high above my normal level of consciousness I have managed to raise my awareness.

Usually, they appear as groups of thoughts or associations that appear simultaneously in my mind with the words spoken by some entity, providing a detailed context for the words; it is as if the thoughts out of which the entity produced the words were being transmitted along with the words. If I am looking at a visual symbol rather than hearing words, then they appear as sudden detailed "realizations" of what the symbol is intended to represent, which appear instantly in my awareness.

Less frequently, the hidden meaning of symbols appears as an entire storyline, a long series of events that appear in the mind as if some part of myself had been taken away, taken on a long tour through magickal spaces, and was then returned to the exact moment in time from which it had left. The complete tour is instantly "remembered" as it happened, even though for my conscious awareness, no time at all has passed.

In the rarest case, the meaning appears to my awareness as a tightly-bound packet of mystical energy, which sits in my mind and gradually "unravels" itself into words, images, and meanings over a period ranging from minutes to weeks. These "packets" seem to be some magickal equivalent of books. Their content usually does not seem to be directed at the particular person receiving them, but rather at some general audience; and the content is often radically different from the perspectives and ideas the seer would normally be interested in.

You should not take these as being the only ways in which the meanings behind symbols can present themselves to you; you may find that some other means is more typical for you. But if you do happen to receive information in any of these ways, you can feel confident that you have had some success in this matter.

The Magickal Mystery Tour

The first scrying technique is very simple, and can be very entertaining. The results you get with this method can range from silly to sublime, from inconsequential to important, depending on the conditions of the moment. This method lets you acquire a feel for the ways in which your unconscious mind symbolizes things, and gives it some practice in doing so in a non-critical situation.

Enter your magickal space and re-affirm your safety there, using the method previously described. Then go to some familiar outdoor location in your space, and look around to establish your bearings and the relative positions of the other familiar regions.

Having done this, imagine that these familiar territories are surrounded by vast areas about which you know nothing as yet, in which anything at all might be happening at any given moment. Decide that you are going to take a walk and look around some part of those areas. Then look around you again, pick a direction, and start walking. As you move out of your familiar areas, don't try to imagine that you will find any particular features in the landscape, and don't try to look for any particular thing. Let your imagination fill in the features of the areas you pass through without interference.

Move around in the wilderness until you find some interesting item. It might be an interesting natural feature, an object, a building, a person or animal. Examine the object or explore the building, remembering that everything unusual has some sort of meaning in a magickal space. If nothing clear comes to you, move along in the direction you were going. Sometimes it happens that several locations in sequence tell a story that isn't clear until you have been to all of them; other times, the first locations you come to simply aren't very important.

Talk to a person or animal as if they existed independently of yourself; treat them with the respect and politeness you would give to any stranger you encounter in an isolated place; try to maintain a friendly and unthreatening attitude no matter what the being does, and remember that since all this is taking place in your private world, you are perfectly safe. Don't try to script their actions, just let them speak and act spontaneously. Asking a person you meet to tell you about himself and what he is doing will nearly always get a positive response.

If the person does not acknowledge your presence, or does not respond to your queries, then watch what they are doing for a time, until you don't see any point in continuing to do so. Then move on to another location. If they do respond, when you have run out of questions then ask them if there is anything else interesting to see in the neighborhood, and follow any directions they might give you.

Usually such explorations will tell you something about yourself, your life-situation, or your current magickal environment. It will all be in symbolic form, of course; the obvious meaning of the events won't always be their deepest significance. But once you understand the symbolism, the results usually turn out to be something useful or interesting, though not always important.

This method is particularly good for those times when you know something important is going on in the magickal side of your life, but you can't tell what it is. It is also very good for any situation where you aren't certain what questions you should be asking. To use the method in such a way, hold the idea that you need information or answers in your mind while you are picking the direction for your tour, and try to sense the direction in which the answers lie; there will always be such a direction. Then go in that direction and continue finding interesting things until you feel like you have received all of the answer; this will usually manifest as a sense of relief or a reduction in some vaguely-sensed pressure. Then consider the things you have seen in relation to your

current situation; the meanings they contain will usually provide essential clues you need.

The Magick Mirror

The next method is very close to a "classical" scrying method, save that the appurtenances are astral rather than physical. The method is capable of endless variations, of which only a few will be described.

Pick a convenient location within your magickal space. If you intend to scry in conjunction with invocations of magickal forces, a temple or magickal workroom would be the best place; otherwise, any place where you feel most comfortable and secure.

In that place, imagine a frame, as for a large mirror. This should be at least your own height, and of a width such that all of it can be in your field of vision at the same time. Now imagine that this frame contains a sheet of glass. But rather than being a silvered mirror the glass appears to contain a deep, transparent blackness; as if behind the glass were a void of indefinite extent.

You can get an idea of the correct appearance -- and construct a physical magick mirror at the same time -- by taking a piece of half-silvered or quarter-silvered glass (from a scientific supply house) and laying it on a piece of good-quality black velvet. Look into this under very low illumination and it will seem to have an indefinite depth; that is, it will seem to have depth, but you will be unable to tell exactly how deep it is.

You should at the same time imagine, and feel a total confidence, that the answer to anything you look for will appear to you in this mirror. Don't get bogged down in how the mirror does this, simply generate an emotional confidence that it works.

The basic use of this mirror is fairly simple. You hold the thought of what you want to know about in your mind, and then you imagine that the mirror is "tuning in" to that thought, using the thought to make a connection to some place where the answer can be found. Once you feel that the mirror is tuned, release the thought and wait in mental silence for images to arise out of the darkness of the mirror. And as with the "mystery tour" technique, the images will be accompanied by meanings that you will be able to "hear" or sense in your mind.

There are several variations on the basic method for different purposes. Once you get accustomed to the basic method, you can make use of those described or invent your own. As you come to be familiar with the method, your own intuition will become a better guide to its use than any "official" technique; do not be afraid to experiment.

For psychometry, hold an object in your (physical) hand, and imagine that there is a link between it and the mirror. Then look to the mirror to reflect the "impressions" contained in the object. If it is an object that is connected by use to some person, you must specify

that it is impressions of the person that you want, not impressions of the object itself; otherwise you may get some odd results. For example, I once tried to psychometrize a flint knife-blade, and got a geological history of the stratum from which the flint had come. It's connections to its rocky origins were stronger than its connections to the persons who had made and used it, and these came across most intensely.

You can also "psychometrize" a person -- give them a "life reading" or answer specific questions -- by holding their hands and looking to your magickal mirror to reflect impressions you get from their spirit. This is more difficult, takes more practice, and works best when you have no personal relationship with the person in question. It should never be done with people with whom you have an emotional entanglement of any sort.

To get basic ideas and meanings related to visual symbols, imagine the symbol drawn on the face of the mirror in glowing lines. Then imagine that you are pushing the symbol into the mirror, so that it recedes in the distance and eventually vanishes from sight. Sending the symbol into the mirror "tunes it in"; wait in mental silence for images to arise, and these will bear in some way on the symbol.

Magickal invocations can be used to enhance the power of the mirror. As an example, you might want to explore the nature of the element of Fire. You could begin by performing the Lesser Pentagram ritual to banish extraneous influences, directing that the banishing include the mirror. Then you could use the Greater Pentagram ritual to invoke the element of Fire. When you have a strong sense of the element's force being present, direct that force into the mirror, simultaneously imagining that the force is not only tuning the mirror to the element, but is also charging it up and clearing the channels so that the mirror works with its best effect. Or alternately, you could request that the archangel or angel of the element appear to you in the mirror and answer your questions.

With any of these methods, the images you get will at first be vague and static. But with practice the images will sharpen, expand and become active, presenting whole landscapes and long storylines that dramatically present the answers you are seeking. The mirror will seem to become a window opening on the part of the astral plane that relates to your search.

Once you achieve this, the mirror can be used as a "gate", an opening through which you can travel directly to the plane being viewed, to experience events there first-hand. From the standpoint of initiatory magick, this is the preferred mode of operation, since it immerses your consciousness in the power you are exploring. Immersion increases the potential for real and lasting changes in awareness and enhances your power to achieve insights and realizations from the power.

To convert the mirror to a gate, imagine that the image in the mirror becomes three-dimensional, as if you were actually looking through a window at a real place instead of just seeing a picture of it. Then imagine that the glass of the mirror dissolves

and vanishes while the image in the mirror remains in place. Or if it is easier for your mind, imagine that the glass is in fact a hinged window in a frame, and open the window.

You will usually find that unless your being is totally in tune with the force you have invoked, you will have some difficulty passing through the frame and into the world on the other side. The Golden Dawn's "Sign of the Enterer" will help to overcome the resistance. Stand just short of arm's length from the gate; raise your arms directly above your head, and then bring them down and forward with the fingers straight, while at the same time taking a step forward. Alternately, pull your hands back so that they are close to your body at shoulder level, and then extend your arms sharply forward while taking the step. Imagine that these gestures are punching a hole in whatever is resisting your entry, and that the momentum of your forward movement is carrying you through the gate and into the world beyond. If you still feel resistance once you are through the gate, repeat the gestures again.

Once you are through the gate, look around and make note of everything you see. Start with the major features of the landscape, then focus in on the details. If you have invoked the power correctly, you should see objects and events that reflect parts of the power's nature.

It is good practice to test the world you enter, and any beings you encounter, to ensure that they are in fact related to the power you invoked, and are of a good nature. The means of testing will be discussed in detail in the next installment of this series.

If you find that you have difficulty turning the mirror into a gate, or that the mirror won't give you images of complete landscapes and storylines, a variation on the magickal practice of "pathworking" will help. The practice as described below is halfway between scrying a simple symbol and doing a freeform exploration of an invoked force, and will thus assist in the transition between them.

Pathworking

The term "pathworking" is used for several different practices, ranging from simple meditations through programmed visualizations to visions and astral travel. What they all have in common is the use of symbols traditionally associated with the "paths" of the Tree of Life, e.g., the Tarot trumps. These symbols have been in use for long enough that stable regions reflecting their power have been established in the inner planes. By using the symbols in these practices the person connects to those regions and can learn something of the realities behind the symbols.

Preliminary Steps

1. Pick a visual symbol for the path you want to explore. Tarot cards are good starting points. The cartoon-like images of the Rider or Wang decks are preferable to detailed images like Crowley's deck; the bright, flat colors of these cards encourage your imagination to fill in the blanks. We'll use the Rider deck's "Fool" card as an example.

2. Review what you know about the correspondences of the card. Read what your available sources have to say about the card. Then go on to some unconnected activity for a while and let your unconscious absorb the information; let it make its own connections and conclusions without any effort by your conscious self.

Using the example card, what comes immediately to my mind: The Fool is generally attributed to the element of Air and the path of Aleph. In the Golden Dawn version of the Tree, the path of Aleph connects Kether with Chokmah. In Achad's version of the Tree, it connects Malkuth with Yesod. The Fool is a primal form of Air, more cosmic and less "earthy" than the Tarot suit of Swords. In the cabala, it represents both the "mind" or "intellect" aspect of being, and the Yetziratic, "formative", or "Son" aspect of the IHVH sequence. In the Enochian elemental sequence it represents the creative Ideal manifested by the divine, which is the basis for further development and full manifestation through the other elements. In the structure of the planet Earth, it is the atmosphere which lies between the spirit-aspect of the planet's magnetosphere and the water-aspect of the oceans. And so on.

3. Study the card and note the details, and also note any connections that come to mind. Consider the figure in the card; what does his/her posture, gestures, expression, etc. say about his attitude and emotional state? Where does his attention seem focused? Try to get some idea of the type of personality being expressed.

Ex: The cliff on which the Fools stands seems to be colored using three of the Malkuth colors: black, olive, and russet. The Fool's boots are citrine, completing the foursome. The mountains in the background are in a Yesodic violet, with snowy tops reflecting the light of the Sun, which is colored in Kether's white. The sky, dominant in the picture, is an Airy yellow, slightly darker than the citrine of his boots.

The Fool's outer garment is green with ivy patterns, reminding me of the Green Man of Celtic mythology and Malkuth again. The lining is red, reminiscent of both Fire and the sexual energy of Mars. There are wheels embroidered on the garment, which brings to mind another card, The Wheel of Fortune, attributed to Jupiter, who is Lord of the Air. There are also Fleur-de-Lys on the garment, which are either Lilies (Malkuth, according to Crowley) or Irises (Yesodic by color and shape).

His inner garment is white, again suggesting Kether. A feather is mounted at the front of his hat, and its shape suggests the Uraeus serpent of Egyptian costume, or the feather of Maat. He carries a rose in his left hand and a staff with a bag at the end (rather phallic) in his right.

The Fool's head is bent back, his eyes focused on something in the distance that only he can see. His posture is somewhat pretentiously "sensitive", the sort that you would see the French Sun-King use in one of his dances. Overall he reminds me of a Galliard poet of the 13th century, a noble's over-educated younger son, wandering and pretending to be a minstrel while eschewing mundane tasks. He is about to walk over a

cliff. The dog at his heels seems either playful or trying to call his attention to his immediate danger.

You don't have to go into such detail as in the example; if you are just starting out in magick, you probably won't have the resources to do it. The important thing is to note the details, and try and interpret the figure's expression and posture, and the acts in which he seems to be engaged.

These first three steps are preparatory, and should be done before beginning the main part of the practices. Once you have done them, let the information float in your unconscious for a few hours or a day while you do other things. The idea is to gently focus the unconscious on the subject matter, and to let it absorb the information and ideas without your conscious interference. This makes it more willing to participate in the practices, and enhances its ability to make connections with the magickal region behind the card.

Main Practice

4. Sit down and do the relaxation exercises, as described in the earlier section.
5. Place the card in front of you so that you can look at it without straining your eyes or changing your relaxed position. Look at the card without deliberately focusing on any one point; let your eyes move from point to point within the picture in their normal scanning motion.
6. Now enter your magickal space and get your awareness firmly established there. Go to the place where your magick mirror is located and stand where you can view it head-on. Imagine the image from the Tarot card in the mirror, so that it completely fills the frame. Then look at the landscape in the picture; think of what it would look like if it were real and not just a cartoon image. Try to see the image as a three-dimensional world behind the glass of the mirror. Think about the parts of the landscape that are hidden beyond the window frame and fill them in. Keep the colors more or less the same, but fill in the details; build up a picture as if that world were a real place that you can see. Feel free to incorporate details of real places you have seen in your life. (But DON'T use real people as models for the figures.)

Ex: The mountains in the Fool card remind me of the Swiss Alps, violet-tinted rock with permanent snow-cover at their summits. I fill in the picture with the appropriate details of ravines, rockslides, etc. The cliff on which the fool stands looks to me as if it is some sort of moss-covered granite, and the sharpness of the drop suggests that it was carved out by a glacier. The same glacier would have carved a deep, rounded valley below, and I imagine it being there, with fields of grass and copses of pine and fir trees, perhaps with the rooftops of a village small in the distance.

The Fool is walking towards the window, so there must be a trail down into the valley hidden behind the outcrop. I imagine a trail following a curve upwards around the end of

the valley to end at the outcrop. I imagine this outcrop is on the side of a mountain the summit of which is somewhere to the right of the visible area.

7. Next, imagine that you have jumped through the window frame and are standing in the world you have been looking at, but at some moment in time just before the living figures of the card appeared on the scene. Don't try to move through the mirror, just make an instant transition to the place you just imagined. If you have to, build the landscape up again from scratch, but with you inside it.

Turn around and look at the surroundings from your new viewpoint; get a 360-degree view, and fill in the parts of the landscape that were behind your original view through the window. (The window, incidentally, should not be visible.) Imagine what your other senses would tell you if you were in a similar physical location, and add those in to your impressions of this place.

Ex: Looking back towards the window's position I note that the mountains get lower in that direction, and gradually fall off into rolling farmlands in the far distance. A large lake (like Lake Lucern or Geneva) can be seen just at the edge of visibility. I can see the mountain on whose side I stand, and can see directly the path I had previously imagined behind the outcrop. This path comes up to my current position, then curves around the mountain and up to a pass in the middle distance. Looking down into the valley below, I see that there are light clouds between me and the village, giving the impression that I am in a world above the normal world. I can feel and hear the wind blowing around me, and there are faint scents of pine, grass, and flinty rock in the air, as well as an ozone freshness. Faint sounds of human activity come from the village.

8. Spend some time getting the scene and your viewpoint firmly in your imagination. Don't worry if details change or shift, and don't expend any effort trying to change them back. Just get the major outlines and positions firm and let the small detail change as it will. Think of how places look in your regular daydreams; often there is very little detail, and what detail there is is more often understood to be there rather than actually seen. As you continue the practice over weeks or months, your unconscious will gradually learn to fill them in and keep them steady without conscious effort.

9. The next step is in some ways the most difficult, and in some ways the easiest. We have all had daydreams in which we invented face-saving dialogs for some embarrassing past occurrence in our life, and others in which we imagined the events and interactions we would like to see happen in some future meeting, or in some situation we would like to be in but cannot attain in the mundane world. What you do in this step is basically the same. The only difference is that you shouldn't have any particular desire to control what the other characters say, but instead want to see what they say of themselves.

What you want to do is imagine a scenario by which the Tarot card's person arrives at the location where you are standing, and begins to converse with you. Using our example, you could think that you hear someone singing in the distance behind you.

You turn and look down the trail, and see the fool climbing it, followed by his dog. He sings a cheery tune as he walks. As he comes close enough to hear you, you call out and wave to him; he looks up and waves back. He comes closer and steps onto the escarpment where you stand. He smiles and walks to the edge of the cliff, looking outwards. He stretches his arms and takes a deep breath of the fresh mountain air, and for a moment he is posed in exactly the way he is shown on the Tarot card. Then he turns to you and asks, "Where away, traveller?"

The idea behind this is to give your unconscious mind a credible reason for believing you to be in a situation where you can talk to the card's character. The part of your unconscious that touches the imagination doesn't believe in hypothetical situations; to it, things are either real or they aren't, but anything that is reasonably consistent will be accepted as real. This part of your unconscious mind plays the character's part while your conscious mind plays yourself. This same part reaches out into other parts of your minds and into the magickal realms and pulls in information to use in building its characterization.

9. Now that the character is present, you can ask him questions about himself, the various symbols of his clothing and appurtenances, and about the environment in which you find yourselves. Always act as if the character were a real person, independent of yourself. Treat him with the respect of equals; never act superior to him, and never, ever threaten. If he doesn't want to answer a particular question, don't press. Answer any questions he poses honestly, to the best of your ability. But at the same time don't allow yourself to be threatened or cowed; demand that your interactions be on a basis of equality and nothing else.

Another thing to remember is that in this phase of the exercise there are no wrong results, only results you don't understand. If something seems out of place with the nature of the card, don't reject it. Simply admit that you don't understand and file it away for later consideration. Generally you should follow along with whatever happens; there is no way you can be hurt, so there is no reason not to do so.

10. When you start to tire, or the character indicates he has had enough, it is time to end the exercise. Say goodbye to the character, turn and walk away until he is out of sight. Then "jump" back through your magick mirror and turn around; see the point you just jumped from through the mirror, even if this is not the same point that was there at the start. Then imagine closing the mirror so that it only shows its usual deep blackness.

After leaving your magickal space again, spend a few moments focusing your attention on various objects in your physical environment. Get up and walk around, stretch yourself, get a drink or go to the bathroom, or some other mundane task. Then sit down again and write down what happened during the exercise, in as much detail as you can. Note what was said, any ideas that happened to pop into your mind, any changes in the scenery or movements into other scenes.

It sometimes happens that unexpected things occur during this exercise. For instance,

the character might come up behind you and say hello while you are still working on the landscape. Usually it's best to go along with these happenings rather than insist on following the various stages in order.

Once the character appears, then the rule is to allow whatever wants to happen, as in the "mystery tour" exercise. You should not worry much about keeping the environs steady. The character might change the landscape to make a point, or introduce creatures or objects. Other things might appear and disappear spontaneously. You sometimes find yourself and the character transported to an entirely different scene. All these things are acceptable, and should be taken in a spirit of non-judgmental interest. Remember that the logic of visions is the logic of dreams, where such events are not at all unusual.

After you have worked with this method for a week or two using various Tarot images, try again to invoke a force using a ceremony and getting a response through your mirror. The practice of creating landscapes in the mirror should have overcome any difficulty in that regard. If you still have trouble, try combining the invocation with an appropriate Tarot image.

4. Testing your visions

It is usually a good idea to apply tests to the images you get in scrying, and to the various beings you might encounter. The ultimate test is, of course, a critical appraisal of the quality, consistency, and value of the results you get from your work; but that test can only be applied after the work is done. Other methods allow you to get some sense of whether there is something wrong at an early point in the session. You can then take appropriate efforts to correct the problem, or if necessary end the session and save your energy for another time.

The most reliable testing method makes use of the symbols in the Golden Dawn's Greater Pentagram and Greater Hexagram rituals. But the effectiveness of the method requires that you have some experience in performing those rituals, and in getting a good response from them. If you are not already experienced in their use, you should practice using them in your magickal space for a while before implementing this testing procedure.

A limitation of this method is that it only works where the powers being scryed are among the traditional, conventional powers used in magick. That is, the powers are elemental, planetary, or zodiacal in nature. Where the nature of a power is unknown, or it is of an inherently mixed nature, other methods must be applied.

After attaining a steady image of some magickal region in your mirror, you draw the invoking pentagram or hexagram appropriate to the power you invoked, using white lines in the air in front of you. Vibrate the god-names of the power a couple of times, then cast the symbol into the mirror. If the mirror is correctly "tuned" to the power, the

pentagram or hexagram will be absorbed and will either have no effect, or will cause the image to become sharper and brighter. If the image becomes darker, becomes distorted, or breaks up entirely, then you know that something is wrong; you should banish and start over.

Similarly, if you have used the mirror as a gate and entered into some region, you should cast the appropriate symbol against any object that appears prominent in the area, and always against any being who appears to serve as your guide. In either of these cases, the being or object should show no effect, or should grow brighter, larger, or more solid as a result of the contact. A false or deceptive being will shrink, or its appearance will become distorted, or it will disappear.

No magickal being worth speaking to will ever object to being tested in this way. There is no reason that it should, since by doing the test you are, effectively, blessing and feeding it; few beings will pass up a free lunch. If a being attempts to convince you to not do the tests, that in itself is a sign that something is wrong.

Note that you should always use the _invoking_ pentagram or hexagram for tests, never the banishing versions. Using a banishing figure is the same as commanding the forces you invoked to disperse again, nullifying your efforts.

Two secondary types of testing seem to depend in some way on the magician having an _intent_ that they will work correctly; there is no obvious reason why they should work, but they usually do, just the same. The first of these is the use of the G.D. grade signs; the second is the use of the Hebrew letters of the planets.

The idea behind the use of the Grade Signs in scrying is the same as their use in Masonic rituals and greetings. By displaying a sign to a spirit you encounter, you claim a right to the "secrets" of that grade and its corresponding element. The spirit should answer back by repeating the sign, thus showing that it is also qualified to deal with the secrets of that grade. (Illustrations of the Grade Signs can be found in most published versions of Crowley's Liber O, and in Regardie's *The Golden Dawn*.)

If a spirit can perform the appropriate sign for the invoked element, this indicates that your vision is on-track. If the spirit cannot perform it, performs it improperly, or its form becomes distorted, this is an indication that something is wrong. However, it is not necessarily proof that you are dealing with a deceiving spirit, particularly if the same spirit has already passed the pentagram/hexagram test. Rather, it is more likely that there is insufficient magickal power present for your communication to be clear. The best course is to vibrate the divine names for the power you are invoking several times, and then repeat the signs again. Only if the spirit is still unable to perform the signs correctly should you end the session.

The exchanging of signs also contains an implicit agreement between you and the spirit being tested. That is, by doing this you are agreeing to deal with the spirit on a basis of equality and brotherhood, neither dominating that spirit nor being subject to it. You are

also acknowledging that both of you are "members of the same fraternity", operating within the general community of workers seeking to align themselves with "god" (or with divinity in whatever form you conceive of it). You should never try to exchange signs with a being you know is not within that community, or with which you must maintain a position of dominance -- e.g., a demon or a true "elemental". Conversely, you should never try to dominate a spirit with whom you have exchanged signs; assume instead that it will assist you willingly and without coercion, and treat it with the same respect that you would wish it to give you.

It sometimes happens that in answering your sign, the spirit will add other signs after repeating the one you used. This is an indication that the spirit is of a mixed elemental nature, or is intrinsically of a higher "grade" than that at which you are working. As an example of the first case, if you were invoking an angel from one of the Lesser Angles of the Enochian Tablet of Earth, you would perform the sign of Set. The angel would be expected to respond with the same sign, but if it were an angel of the Lesser Angle of Fire, it might add the sign of Fire (the goddess Thoum-aesch-Neith) as well. As an example of the latter case, a Senior from the Earth Tablet might add the LVX signs after the sign of Set.

The LVX signs are a special case. Their use indicates that the spirit is aligned with the divinity, is of a "good" character; but does not test for any particular elemental or planetary nature. They should be used in conjunction with the appropriate hexagrams for testing spirits related to the planets or zodiac, or in any case where the benevolence of the spirit is in doubt. All of the Enochian angels will be able to perform these signs, as will any Hebrew-system archangel.

There are no Grade Signs specifically associated with the planets in the Golden Dawn system; one must make do with the LVX signs, and these are usually sufficient. However, those who wish to assemble a set of elegant and effective planetary gestures for testing spirits should consult Planetary Magick by Melitta Denning and Osborn Phillips.

The final form of testing is, in my opinion, the least reliable. I do not use it myself, preferring to trust my own judgment. But I note it for those who might wish to experiment with it.

The Golden Dawn adepts acknowledged that in this sort of work there is always a danger that the visions one sees will not be a true reflection of the forces invoked, but may rather be constructions or projections of the seer's own mind and emotions. They classified these projections according to an association with the planets:

Type	Planet	Hebrew letter	Tarot	Trump
Memory	Saturn (as Time)	Tav	The World	
Construction	Jupiter	Kaph	Wheel of Fortune	
Anger	Mars	Peh	Tower	
Vanity or ego	Sun	Resh	The Sun	

Pleasure Venus Daleth The Empress
Imagination Mercury Beth The Magician
Wandering
thoughts Luna Gimel The Priestess

The theory is that if you suspect that one of these factors may be influencing your vision, you can project an image of the corresponding Hebrew letter or Tarot Trump into the scene. It will cause the scene to darken, diminish, or disappear if the scene is in fact the sort of projection you suspect it to be.

My personal feeling is that introducing extraneous powers into a vision in this way will cause more problems than they will solve. As well, it seems to me that invocation of a force related to a type of projection would tend to enhance the projection rather than eliminating it. However, this may not be the case for you; try it if you wish and see if it works.

5. Scrying with the Enochian Magick

There are several considerations for Enochian magick work that do not apply to scrying using other systems.

The first of these is the unquestionable power of the Calls and the divine and angelic names. As Crowley once said, other systems require effort; Enochian magick requires caution. While the power built up in any one session is almost never of an unmanageable level, some effects of the magick tend to accumulate across sessions; it is easy for an overeager beginner to get in deeper than he expects. Added to this, the powers invoked through the Calls seem to enter into the magician's field of awareness along some spiritual dimension that is outside those we consider "normal"; it seems to operate through some sort of meta-space with qualities different from those that compose the magickal worlds to which we are accustomed.

The consequence of these factors is that any work with the magick places a certain amount of stress on the magician's mind and body, and over-use can lead to various stress-related forms of illness. Anyone working regularly with the magick should keep an eye out for signs of this stress in himself. The typical symptoms are similar to those that come from abusing methedrine or "speed": nervous exhaustion, severely lowered immune response, inability to concentrate, hypersensitivity, hyper-reactivity, reduced judgment, flights of ideas, and paranoia.

One time in my own career, the stress of overusing this magick combined with an equally stressful mundane occupation to give me the worst of both the physical and mental consequences. On the physical side, I contracted mononucleosis, effectively stopping all my magickal work for six months or so. On the mental side, the changed viewpoint and loss of judgment caused me to make seditious remarks to a class of Federal employees I was training, resulting in the loss of my livelihood.

So caution is well-justified. But with a few easy, obvious precautions, these problems can be avoided.

Avoid using the magick at times when other parts of your life are unusually stressful. Try to arrange your affairs so as to reduce the social and economic pressures to the minimum level compatible with your needs.

Get regular exercise; a healthy body handles stress better.

Don't use recreational drugs while working with the magick. Aside from being illegal (jail is a poor place for magickal work), all of them add to the stress on your body. Most stimulants and sedatives also reduce your magickal sensitivity and ability to focus in your magickal space. Hallucinogens make you too sensitive, and reduce your level of control.

Learn to pace yourself. When first starting out, allow a day or two between Enochian invocations to absorb the results and "cool off". Later, when you get to the point where you need to accumulate power over several day's worth of invocations, allow at least as many days off after the series as you spent in doing the work. Take longer vacations from the work every few months to keep yourself grounded.

The importance of pacing yourself cannot be overemphasized. When you begin getting significant results from your Enochian work, it is very tempting to keep going; the anticipation of even more amazing results drives you on. But the extra-dimensional or meta-dimensional character of these forces allows them to influence all levels of your being simultaneously, including many levels of which you are not consciously aware. The cumulative effects of this influence can cascade into a dangerous level of stress before you become aware of it. Regular intervals of rest and relaxation, and of immersion in the everyday world, are the only sure way to avoid the problems.

Another difficulty, which bears more directly on scrying, is that the Calls allow you to invoke a force without having any knowledge of its nature. In normal methods of invocation, one begins with a symbol or set of symbols, and seeks by their use to bring about the manifestation of the corresponding powers. The symbols you use define the power to be invoked. In contrast, the Calls produce a manifestation of power regardless of whether you comprehend their symbolic content.

Adding to the confusion is the fact that, from a perspective accustomed to the traditional magickal powers (i.e., the elements, planets, and zodiac) the nature of the invoked powers seems to change depending on the depth of one's penetration into their realms. Or from another angle, the Calls and Names open up different realms, depending on the level of existence at which you are operating. On the most superficial level, they appear to be more or less "elemental" in nature, with an overlay related to the functions of the angels' specific offices; but at "deeper" or "higher" levels, this elemental aspect fades, to be replaced by a succession of increasingly complex and inclusive expressions that may bear little or no relation to the most superficial appearance.

Unless the magician supplies an explicit set of symbols to which the invoked powers can be anchored, the powers will tend to remain in an indeterminate state; a sort of "fuzzy cloud" of energy which contains all the power's potential expressions, but which

manifests none of them explicitly. A visual symbol used as an anchor causes this indeterminacy to "collapse" into that aspect of the power which is most nearly similar to the symbol's innate associations. The congruency between the symbol and the invoked power does not have to be very great. It is sufficient that some small aspect of the symbol's associations be similar to the power's; the major associations of the symbol can be entirely inappropriate, and this collapse will still occur.

So the symbol the scryer uses will determine, in part, the initial manifestation of an invoked Enochian power; the scryer's expectations or preconceptions of the power's nature will also be partially determining. This accounts for the documented fact that different magicians have produced widely varying -- sometimes even contradictory -- results using the system. However, it is my observation that with repeated invocations and scryings, the true nature of the invoked power will break through these initial, superficial expressions. The longer you work with a particular Enochian power, the more closely your results will accord with that nature, and the deeper you will penetrate into the realms to which the power connects.

Since penetration past the sometimes-deceiving surface manifestations takes time, orderly, methodical work habits are necessary to get the most value of your Enochian work. The fact that invocations have a cumulative effect can be used to advantage if you plan out your course ahead of time, and stick to it. The following suggestions will all enhance the effectiveness of your Enochian scryings:

For every angel or other power that you invoke, do several scrying sessions. Allow time for a connection to be built up between you and the angel, and for your mind to become accustomed to its power.

Work for an extended period solely with powers from a single Tablet. Or if you are working with the Aethyrs or the 91 Parts of the Earth, pick a set of contiguous Aethyrs or Parts and do them sequentially.

If you are invoking single squares of some angelic or divine name, plan to do all the squares of that name in sequence.

Plan out a series of invocations to investigate all the angels of a given rank within one of the Tablets, in some logical sequence. Complete the series before working with any other rank or Tablet. Alternately, plan out a series to investigate all the powers within a given Lesser Angle, in order of rank.

A Magickal Space for Enochian Scrying

Since the Enochian powers are so sensitive to the visual symbols in a magickal space, the general-purpose magickal space developed in the preceding sections of this paper is likely to be inappropriate for Enochian work. The profusion of objects with which you have populated the landscape would all tend to anchor the forces in unexpected or undesired forms. A space with a more neutral visual appearance needs to be used.

A woman I once met made a habit of surveying people about the appearance of their magickal spaces. Amusingly, nearly all the Enochian magicians she knew (most of whom did not know the others) had chosen to build essentially identical spaces for their work. This space might thus be considered an archetypal Enochian workplace. It

consists of a broad, gray plain, surrounded at the horizon by low hills; both plain and hills are illuminated in a flat, sourceless light of relatively low intensity. Overhead, there is a night-sky filled with stars. The plain is large enough that the magician always has a previously-unused area available in which to perform a new series of invocations.

The remaining few magicians in her survey had chosen to go even further in the direction of minimalism than this Michael Moorcock landscape. Their workspaces consisted solely of a clear space within a gray mist, with a featureless gray floor underneath, created ab initio for every invocation.

My feeling is that the plain has a slight advantage as a workspace. It allows for the establishment of long-term or permanent structures, useful for advanced works in which the invocations must be done in section, or for building a temple appropriate to a range of Enochian works.

Scrying Techniques for Enochian Magick

Both the "magick mirror" technique and its extension as a "gate" work as well with Enochian powers as they will with other, more conventional magickal powers. I would recommend that you create a new mirror in your Enochian workplace for every series of invocations that you do, and destroy it after completing the series. Since the Enochian powers tend to accumulate over time, this prevents residual forces from previous works from interfering with a new work.

However, as mentioned above, it is often necessary to provide a firm visual anchor for Enochian powers; you may find that the mirror technique is insufficiently exact, and only gives you confused or contradictory results. If that is the case, one of the following methods will be more effective.

The Golden Dawn devised a technique for using visualizations of truncated pyramids as the starting point for visions of individual squares from the Tablets. This practical method has been proven by use to be very effective, precisely because it provides a well-defined symbolic "anchor" for the Enochian powers. I recommend this technique for beginners, both for this reason and because it tends to focus the powers into their most "earthly", most readily-comprehensible form.

The basic technique is to build a truncated pyramid in your magickal space. The flat top has an area one-ninth the area of its base. The relative sizes of the top and bottom means the sides are tilted inwards at an angle of forty-five degrees. The letter of the square is visualized on the flat top. The sides of the pyramid are colored and labeled with symbols and images according to a complex system of attributes.

(The G.D. system of attributes is described in detail in book 4 of Regardie's The Golden Dawn; my own alternate system (which I believe to be a substantial improvement over the G.D. system) is described in the papers titled "Godzilla Meets E.T.", which can be found at: <http://www.hermetic.com/browe/index.html>. The pyramid method works very well with either system.)

The pyramid is visualized as being large enough to stand on the top. Having vibrated the appropriate Calls for the name in which the square lies, the magician then stands on top of the pyramid in his astral body, and vibrates the hierarchy of names. As he vibrates each name, the magician imagines the power of that name gathering around the pyramid.

When the last name is vibrated, the magician imagines that each side of the pyramid is gathering in the attracted energy, each taking the type appropriate to its attributes and symbols. This energy is seen moving upwards, being focused as it goes by the narrowing of the sides. The flows of energy from the sides reach the top simultaneously, run into each other, and form a beam of light shining up and outwards into the astral worlds, forming a path to a region of magickal space governed by the square. The magician then follows this beam in his astral body until a landscape or other scene forms around him. This scene should symbolize various aspects of the square invoked. From that point, the techniques describe earlier can be used to explore the region.

I prefer a variation of this method, in which the magician stands inside the pyramid. When the energies traveling up the sides reach the top, they come together on the letter and then shine downwards into the pyramid, illuminating the interior. The angel governing the square is invoked to visible appearance within the pyramid and is tested there. After testing, the angel conducts the magician to various scenes that illustrate the square's nature.

Since a session using this technique only explores the power of one letter of an angel's name, you only get a partial view of the angel's nature. To fully understand an angel, all the letters of its name should be explored in sequence.

When you wish to invoke all of an angel's powers at once rather than a single letter, it is more convenient to make your anchoring image something like a magickal circle, or a talisman sufficiently large that you can stand on it. A example design for such a circle would have the divine names superior to the given angel written around the rim of the circle. The name of the angel being invoked would be written within the circle, oriented so that it appears upright when you are facing in the direction in which you want the angel to appear. If the angel is associated with a particular magickal formula (e.g., Kerubic angels and the INRI formula) symbols appropriate to that formula might also be drawn within the circle.

Note that the intent of this figure is much closer in function to a talisman than to the traditional idea of a magickal circle. It is not intended to block off its interior from the exterior areas; you should feel free to move in and out of it at will. Nor is it intended to "contain" the invoked force. Rather, the idea is that the charged figure will serve to attract the attention of the appropriate being -- like putting a big illuminated sign saying "Land Here!" next to a runway -- and will also serve to condition the surrounding magickal space so that it reflects the nature of the invoked powers.

Vibrate the appropriate Calls several times; then enter the magickal space and create the circle. Vibrate the divine and angelic names, and as you feel the invoked power arrive, direct it into the lines and letters in the circle so that they glow and re-radiate the power to the surrounding environment. Keep vibrating the names until the intensity of invoked power seems to level off, then vibrate only the name of the being you wish to contact, asking it to appear before you. Vibrate the angel's name until it does appear; then apply the tests, and ask the angel what you will.

Calling the angel to the circle is my personal preference; I would rather have the guide take me to the place I want to go than go there first and find a guide afterwards. The reverse may be more comfortable for you. If that is the case, you can vary the above method by concentrating the invoked force in the circle instead of allowing it to radiate. Then imagine that the force is creating a "gate" to the power's magickal space; imagine the center of the circle opening up as the magick mirror did in the earlier exercises, so that you can step directly through it into that space. Or you can imagine that the powers form a beam of light shooting up from the circle, which you can ride to the powers' space.

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CRYSTAL VISION

THROUGH

CRYSTAL GAZING

OR

THE CRYSTAL AS A STEPPING
STONE TO CLEAR VISION

A PRACTICAL TREATISE ON THE REAL
VALUE OF CRYSTAL-GAZING

BY

FRATER ACHAD

Author of

"Q.B. L. or THE BRIDE'S RECEPTION" and "THE CHALICE OF ECSTASY."

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Chicago

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Dedicated to Those

Who

Having Realized the Difficulties of the Path

Have Sworn to Overcome All Things

Transcribed and converted to HTML format by Benjamin Rowe, December 15, 1997

FOREWORD

The Purpose of this little volume is three-fold. (1) To give those who are interested in the art of Crystal-Gazing a clear and concise method of procedure, not alone in the practice of the work, but also in the preparation of the crystal itself, so that it becomes a true material basis or link with other planes. (2) To show that the Ancient Methods of Working -- if properly understood -- are more scientific than modern ones, since they were designed to insure a definite type of vision and to put the Seer in touch with definite Intelligences of a Higher Order. (3) To point out that there are other Crystalline Spheres besides the crystal ball at first used to contact them; and that eventually the

practice may lead to very high results, if the necessary steps are taken to insure success.

With these objects in mind, the Author has done all in his power to make this book of real value to all who may obtain it.

In the hands of the beginner it may lead to a wider conception of the Nature and Powers of his, or her, own being. Those who have already traveled some distance along the Occult Path may still find help through the study of the more advanced, if less understood, methods of the Ancient Seers. Those who are seeking to make their own Vision more Perfect, so that the Light of Truth may focus itself within them, will also find hints as to the means of accomplishing their True Purpose.

Thus, it is hoped, all will be satisfied; and should their satisfaction be equal to that of the Author at this opportunity to herald the Light -- however faintly -- of the Ultimate Crystalline Sphere, Whose nature is Light Itself, he will be more than repaid for his efforts.

FRATER ACHAD.

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The Essential Skills of Magick

By Benjamin Rowe, Copyright 1999

The Three Essential Skills

All effective magick stands on three legs: imagination , emotion , and feeling; everything else - all the words and gestures, the implements and costumes, the elaborate circles and furniture - serve only to reinforce and focus these three capacities. If any of these three is lacking, then the work is likely to fail; once you are skilled in using all three, you can dispense with practically all the other things people sometimes insist are essential to the practice.

Of the three, emotion is the power that drives the whole show; emotion from the guts, and from the heart. I will go even further; it is not just emotion, but passion that is the power behind magick. Passion in the sense of an intense desire to be connected to that which you are seeking to invoke; a desire that places no restrictions or limits on the connection, but which is so one-pointed that nothing save that which is sought is

included within its focus. And passion in the sense of a boundless enthusiasm for the acts by which you seek to create that connection. Admittedly, this is the ideal case; but the closer you can get to it, even for a few moments, the more likely your work is to be successful.

This passion-for-connection is what creates the magickal link between the magician and that which he is invoking; or, if the link already exists, expands it and strengthens it. The emotion literally creates a channel or umbilicus between them, through which energy and knowledge can flow in either direction. The stronger the emotion, the stronger the link becomes; the less energy is lost in side-thoughts and distractions, the stronger the link becomes. Thus a one-pointed focus is most desirable.

But conversely, restrictions the magician places on the connection become constrictions in the link, reducing the potential flow of power through it. If a magician insists that a spiritual force or being manifest itself in a specific way, then it is less likely to appear, or the manifestation will be weaker. But if his desire for connection is unconditional, then a response is much more likely, and will be more powerful when it comes. Similarly, if a magician doing a ritual to obtain money desires that money to appear in the form of a cashier's check, he is less likely to obtain it than if he was willing to accept it in any form.

In its highest form, this unconditional passion becomes almost indistinguishable from what is called "Divine Love", which is the closest that one can come (within the worlds of manifestation) to the transcendental state of the Mother aspect of divinity. Passion-for-connection transforms into a state of pure relationship, pure Love, in which all distinctions are erased; both the nature of the magician and the nature of that being invoked disappear, totally lost in the link between them.

Imagination provides the medium (rather, an opening to the medium) through which magick produces its results. The personal imagination seems to blend seamlessly into the astral light, the larger magickal universe; the point at which one becomes the other is impossible to define clearly. An object that begins as a purely internal construct - created and sustained by the imagination of a magician, propelled by the power of emotion - can move out into the astral light and take on a life independent of its creator. It can gather or become a container for magickal power, and act back on its creator (or on others) in ways that are impossible for him to produce through his imagination alone. Conversely, beings and powers operating on levels the magician cannot yet perceive can make themselves known to him through his receptive imagination, opening his awareness into new realms of experience.

The symbols used in magick are forms that, when created in the imagination, tend to gather specific types of power from the astral light, which are further limited by the intent of the magician. The shape of the container, in effect, determines what can be put into it; the simpler, rigidly geometric forms (such as the pentagram and hexagram) draw relatively pure, fundamental forces; complex symbols - e.g., god-forms - draw correspondingly complex assemblages of forces.

When the magician projects the image of a symbol onto his surroundings, an extended magickal space is created in which the astral light becomes conditioned into conformity with the symbol. The area becomes more attractive to the types of power invoked, more comfortable for magickal beings having the nature represented by the symbol. The world of the powers and the world of the magician then intersect, making interaction possible.

(A detailed series of practices for developing the imagination and creating a general-purpose magickal space can be found in my article *A Short Course in Scrying*. This present paper is aimed towards showing by example how it is used in formal rituals.)

Feeling is the third leg of the tripod, and the final key to success in magick. In order to bring into being the conditions you desire, you must create in yourself the sensations and feelings that the things you have created through your imagination are real, and that the goal of the operation has already been accomplished. In the magickal universe, when you act with all your being as if something is already real, it becomes real. This feeling of reality is the trigger that causes a symbol to move from the imagination into the astral light.

This key to magick is simply stated, but in practice it seems to give the greatest difficulty for most people. The usual culprits are intellectual doubts - "I know I am only imagining this" - and fears of various sorts, e.g., "what if it makes me go crazy?" Both of these have to be ruthlessly eliminated from the magician's consciousness for the duration of the operation. After the work is completely over, you can be as doubtful and fear-ridden as you want; a certain amount of doubt, of critical examination, is healthy and appropriate at that time. But during the work, you must be completely focused on feeling (not thinking) that what you create is real.

Some might be concerned that this "believing makes it real" idea is actually a form of self-hypnosis, a way of fooling oneself by reducing the critical faculties. A genuine success in performing the ritual will dispose of this concern. At some point in the work a threshold is crossed; the strength of the invocation produces an even stronger response from somewhere outside yourself. Events in your magickal space take on a life of their own, at least partially independent of your will. And - most significant - they begin to manifest an intensity, richness and texture that it is utterly impossible for you to produce through your imagination alone, no matter how adept you might be in its use. Once this has been experienced even a skeptical mind must grant that the events are "real" in some sense, even if not in the same way as mundane happenings.

So for magick to be successful, emotion must push a link outwards into the magickal universe, imagination must aim it towards the desired goal, and feeling must affirm the reality of that which is sought. Full success will not come on the first try; for some people, not even on the fiftieth. It takes time to condition the mind to the proper performance of these practices. But once a single success is attained, additional successes follow at more frequent intervals.

The Golden Dawn's Pentagram Ritual

The Pentagram Ritual is an excellent practice-piece for developing proficiency in these three essential skills. Its physical and verbal elements are simple and easily memorized, enabling the student to give most of his attention to the visualizations and the feelings attending them. But for all its simplicity, it is capable of producing profound effects on the consciousness of the magician. Performing it is also of long-term benefit; it purifies and strengthens the magician's magickal body, and increases his general sensitivity to events in the magickal universe.

Oddly, the most frequently referenced descriptions of the Pentagram Ritual make almost no mention of its imagery and feeling components. Perhaps in the Golden Dawn and Crowley's A.:A.:, these were expected to be the subject of verbal instruction, or were simply assumed to be too obvious to mention. Regardless, it was the absence of such descriptions that prompted a student to request the elaborated version of the ritual that follows.

The Pentagram is a symbol whose power is partly innate, and partly a matter of the magician's intent. Its natural tendency (in the astral light) is to attract a dynamic, active mix of the elemental forces; in contrast, the equal-armed cross attracts the same forces but tends to keep them fixed and distinct from each other. But when the Pentagram is used to invoke a specific element, the element is determined largely by the magician's habitual methods of usage and his intent of the moment. There are several methods of encoding the desired element in the way the Pentagram is drawn; all of these are more or less arbitrary, and depend on consistent use and practice to be effective.

pentagrams.gif (3401 bytes)

Figure 1.

In modern magickal systems, it is customary to associate the elements with the points of the Pentagram as shown in Figure 1. This set of associations derives from the Golden Dawn, and was intended to reflect the positions of the Elemental Tablets within the "Revised" Great Table of the Enochian magickal system. Had they chosen to use the original version of the Great Table (as would seem more appropriate, from more recent research) a substantially different set of associations would result: Earth would be at the upper right point, Water at the lower right, and Fire at the lower left.

Since the Golden Dawn associations have come into general usage, it seems convenient to stay with them. The method of drawing invoking and banishing Pentagrams is also arbitrary, and in this case, the Golden Dawn used a method that is cumbersome, difficult to remember, and contains an undesirable dualism. To replace it, I recommend the method used by the Aurum Solis, which is simple and self-consistent. To draw an invoking Pentagram, draw clockwise from the point associated with the desired element; to draw a banishing Pentagram, draw counterclockwise from the same point.

In the Golden Dawn version of the ritual, the magician is instructed to draw a pentagram of Earth in every quarter. The theory behind this was that the element of Earth serves as container or receptacle for the other three elements. This idea seems to derive from an old interpretation in which Fire, Water, and Air were the true elements, and Earth merely something on which they acted. I feel it more appropriate to use the pentagram of Spirit. Spirit contains all the other elements within itself on an equal basis, and facilitates the transformations between them that make possible activity and life in the manifest world; it is more truly "generic".

The Lesser Ritual of the Pentagram

The Opening.

Stand in the center of the circle, feet together, facing east. Using your thumb, touch the center of your forehead, and vibrate "Ateh."

As you say "Ateh," imagine a beam of light coming down from the heavens, and forming a sphere or dome of brilliant white light, about nine inches across, above your head.

Note: Wherever a glowing sphere, column, or line is mentioned it should appear like a neon light, transparent or translucent with every point of its interior emanating light. Your body should be perfectly "transparent" to all these images; that is, the lines and column should pass through your body without being hindered by it in any way.

Still using your thumb, gesture slowly down the centerline of your body until your thumb is pointing at the ground between your feet.

As your gesture moves downwards, imagine a column of white light about 3 inches thick, descending from the sphere through the center of your body at the same rate of speed (as if you were "drawing" the column with your gesture). Feel the column as being filled with a vibrating energy that sets up a sympathetic vibration in your body wherever it passes.

Vibrate "Malkuth."

Imagine the column of light descending into the ground below your feet. Once there, it anchors itself in place and forms another ball of light; this ball starts out a dark red, but quickly becomes brighter and whiter as more energy feeds into it.

Touch your right arm at the level of your heart and vibrate "ve-Geburah."
Imagine a small sphere of light forming where you touch.

Move your hand horizontally to the same point on your left arm and vibrate "ve-Gedulah."

As you move your hand, imagine another line of white light being traced horizontally through the center of your body, intersecting the vertical column about where your heart is. When the line reaches your left arm, imagine another small ball of light forming there. Then imagine a flow of energy back and forth between them. Feel that energy as it

passes through your body, and begins to produce a tingling sensation in your heart.

Make a clockwise circle about 6" across around your heart. Vibrate "le-Olahm." As soon as you complete this circle, imagine a big pink rose blooming inside it, with its stem at the intersection of the horizontal and vertical lines of the cross. Feel the movements of its petals in your heart as it unfolds. When it is completely unfolded, imagine a rose-pink radiance being emitted from it in all directions. This radiance expands until it completely encloses the cross and your body.

Vibrate "Amen."

Bring your arms down to your sides, relax as much as you can while still standing straight, and take a few moments to appreciate and feel everything that you have visualized so far. You should generate in yourself a sense of satisfaction with what you have done so far, and joy in the result.

Let the above visualizations fade. Don't try to "erase" them, just stop giving attention to their maintenance. If they continue to exist without any effort on your part, that's fine. If they disappear, that's fine, too.

Main Ceremony.

Advance to the east point of the circle. Draw a large pentagram with your wand, or with the pointed fingers of your hand.

The lines of all the pentagrams, and the circle connecting them, should be seen in a blue-white color. They should have a perceptible, three-dimensional thickness, at least equal to that of a clothesline or thin rope.

Make a stabbing gesture at the center of the pentagram with wand or hand, and vibrate "Yahweh."

As you vibrate the name, imagine the inside of the pentagram becoming an open window into the Realms of Air. Beyond the window, you should imagine some landscape that seems Airy to you. One image works especially well for me: the view from a Tuscan hill town, the sky an almost painfully brilliant blue, creating a dome so vast and seemingly deep that it dwarfs all the human and natural features of the landscape into insignificance. The "Big Sky" of the American Plains is a similar image. Whatever, you should feel that the landscape is filled to overflowing with the force of Air, vast in extent, all-penetrating, and etherial. Imagine that this realm extends to infinity in the direction you are facing.

Once you have the landscape firmly visualized, imagine a cool wind blowing into your circle through the pentagram. Feel the wind filling up the circle and blowing through your body and soul, leaving no part of you untouched. It blows out and replaces the impure Airy elements of your own nature with pure Airy power. Keep feeling this wind until you feel cleaned out and filled with Airy power.

Note: If you are banishing, you should next feel the power sweeping out of yourself and the circle, back through the pentagram. After which you should imagine the "window"

closing again. Same for all the following quarters.

Take a few moments to stop and appreciate whatever degree of Airyness you have managed to bring into the circle. Feel a sense of satisfaction with it, and vow to make it even better the next time. Then stop consciously supporting the images and feelings. At first they will fade, but with continued practice you will find that a residual feeling of the element will remain in the circle throughout the rest of the ceremony.

Move clockwise around the circle until you come to the south. Starting at the center of the eastern pentagram, draw a blue-white line as you go. Face the south and draw a large pentagram. Make the stabbing gesture at the center of the pentagram, and vibrate "Adonai."

Imagine the pentagram opening into the Realms of Fire. The landscape you choose should present a feeling of intense, radiant heat, like that you feel on your face from the Sun, only sourceless and omnidirectional. An appropriate image might be Death Valley at noon, with shimmering waves of heat filling space in all directions. Or the surface of the Sun -- ultimate, incandescent heat. The landscape should feel full to bursting with the power of the element, and feel like it extends to infinity in the direction you are facing.

When the landscape has been firmly established, feel the heat rushing into your circle through the pentagram. Feel it filling the circle and yourself, burning out any impurities and totally consuming them, then replacing them with pure Fiery force. Continue until you feel completely purified by the Fire and filled with its force.

Take a few moments to stop and appreciate whatever degree of Fieryness you have managed to bring into the circle. Feel a sense of satisfaction with it, and vow to make it even better the next time. Then stop consciously supporting the images and feelings.

Move clockwise to the west, drawing a segment of the circle as you go. Face the west, and draw a large pentagram. Make the stabbing gesture at the center of the pentagram, and vibrate "Eheieh."

Imagine the pentagram becoming a window into the Realms of Water. Imagine a watery landscape. I use either an infinite region filled with water of a deep, almost violet blue color; or an underwater view of a reef with plenty of fish and plant life, and waves crossing the surface overhead.

With the landscape visualized, imagine Water gushing into the circle and yourself, dissolving any impurities and diluting them into nothingness, replacing them with its own pure power. Keep feeling this until you feel clean and totally filled with Water.

Pause to appreciate the Watery element you have managed to bring into the circle. Feel satisfaction with it, and know that you can do even more the next time. Then stop consciously supporting the images.

Move clockwise to the north, drawing the circle as you go. Face the north, draw a large

pentagram. Make the stabbing gesture at the center of the pentagram and vibrate "AGLA."

Imagine the pentagram becoming a window into the Realms of Earth, beyond which you can see some landscape that seems supremely "Earthy" to you. I use either a soft, warm darkness of infinite extent; a cave with ancient paintings on the walls; or cultivated land with all sorts of food-crops growing. The emphasis should be on the fertility and potential for life hidden in the darkness of the Earth, rather than the view of Earth as cold, sterile stone.

Imagine the Earthy power moving through the pentagram, filling up the circle and penetrating your body, making any impurities so inert and heavy that they fall downwards out of your body, to be replaced by a pure earth force. Keep feeling this until you feel clean and totally filled with Earth.

As in the preceding quarters, pause to appreciate the Earthy element you have managed to bring into the circle. Feel satisfaction with it, and know that you can do even more the next time. Then stop consciously supporting the images.

Complete the circle by returning clockwise to the east, drawing the line as you go. Return to the center of the circle and face east. Standing in the center of the circle, try to see all four landscapes at once, and feel the power of all four elements focused on you through the pentagrams.

Say: "Before me stands Raphael; behind me stands Gabriel; on my right hand is Michael; on my left hand is Auriel." The names of the archangels should be vibrated. The angels should be imagined appearing as their names are vibrated. Each should be seen as an immense figure on the horizon beyond the landscape in their quarter. You should have a definite sense of them as sapient, self-aware beings of great power, come to aid you in your work. The landscapes represent the natural, non-sapient force of the elements; the archangels represent the divine powers that rule and direct those elements.

The archangels should have some form that signifies - in your mind - their rulership over their elements. I see them as figures in robes the color of their elements. Raphael has blond hair that moves in an invisible breeze; he holds a fan or dagger in his right hand pointed towards you. His face has an aquiline cast. Gabriel has dark hair with a bluish cast, dark skin, and holds a silver cup towards you. His robes seem to move in an invisible current. Michael has hair and eyes like flames, a slightly fox-like cast to his face, and his robes seem to be made of woven threads of fire. He holds a flaming sword pointed towards you. Auriel wears black or green robes. His face is rounded, and of a nut-brown color. He holds a disk-like pantacle with one face pointed towards you.

Imagine each of the archangels sending a benediction to you through his weapon.

Stand with your arms stretched out to the sides, and feet apart. Say: "About me flame the pentagrams..."

See the four pentagrams and the lines connecting them suddenly flaring to an intense brightness around you. As they do so, imagine a fifth, equally bright pentagram forming about your body, its points congruent with your head, hands, and feet. Remember that the pentagram signifies rulership of the Spirit over the four elements, and that by identifying it you are claiming that rulership for yourself. Try to feel yourself as Spirit, connected to the four elements, but also above them.

Say: "...and in the column shines the six-rayed star!"

Your mood as you say these words should be one of triumph and exultation, a sense of complete success in the endeavor of invoking the elements.

Imagine a large golden hexagram, the same width as your circle, forming in the air above you. Rays of power shine radially outwards from each of its points. The lowest point of the hexagram is congruent with the highest point of the pentagram previously visualized.

The hexagram signifies the planetary or "heavenly" realms that are above the worlds of the elements. Elemental Spirit is a summation or concentration of these heavenly forces. By claiming the power of the elemental Spirit, you are also declaring your freedom from the rule of the mundane world, and claiming the right to enter into and work in those higher realms.

The Response.

At this point, the invocation is effectively complete. You have finished setting up the conditions for a response from the astral light; now you must give that response a chance to occur. This is an utterly vital part of any invocation you will ever do; you may get some response while performing the ritual, but the most important, the most vital, revealing, and consciousness-expanding part of the response nearly always takes place in the quiet time after the active work has ended.

You should now cease all active visualizations, and assume a relaxed, comfortable position, standing or sitting. Silently open yourself to the forces you have invoked, listen for them with your mind, your body, and your aura. Don't do anything, and don't think about doing anything for a time; just absorb your magickal environment as passively as a "couch potato" watching TV.

When it seems, after a while, as if everything that is going to occur has occurred, do the ceremonial closing to complete the session.

The Closing

Repeat the "Cabalistic Cross" from steps 1 through 6.

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The Lemegeton or Lesser Key of Solomon -- A collection of medieval and post-medieval grimoires attributed to King Solomon. The four main sections comprise a reasonably complete system for invoking the forces of the magickal universe -- albeit with some strange twists in the approach.

pdficonsmall.gif (947 bytes) Goetia -- Evocation of 72 demons associated with the Shemhamphorash, and (in pairs) with the decanates of the zodiac. A substantially reformatted version of the Mathers/Crowley/deLaurence edition.

pdficonsmall.gif (947 bytes) Theurgia-Goetia -- The conjuration of 32 Aerial Spirits and their servants, partly good and partly evil, who govern the points of the compass.

pdficonsmall.gif (947 bytes) Ars Paulina or The Pauline Art -- Part I: A system for invoking the Angels of the Hours of the Day and Night, with an interesting astrological twist. Part II: A system for invoking the "guardian angel" ruling the zodiac degree under which the user is born.

Possibly a precursor of, or inspiration for, Dee's Heptarchia Mystica.

pdficonsmall.gif (947 bytes) Ars Almadel -- Evocation of the Angels of the four "Altitudes", who rule the equinoctial and solstice points, the seasons, and the signs of the zodiac.

pdficonsmall.gif (947 bytes) Ars Nova -- A rather peculiar small book of prayers and orations. More an appendix to the Goetia than a book in its own right.

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The Greater Key of Solomon

The text and illustrations of the 1916 Mathers/deLaurence edition, minus the useless additions by deLaurence. A system of planetary magick, more straightforward than that described in the Ars Paulina.

pdficonsmall.gif (947 bytes) Introduction and Book One -- Concerning the ceremonies and operations of the magickal art.

pdficonsmall.gif (947 bytes) The Holy Pentacles -- The Pentacles or Medals to be used in the magickal art, and the uses for which they are effective.

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The Book of the Sacred Magic of Abramelin the Mage

pdficonsmall.gif (947 bytes) Introduction and Book One -- Background information on the manuscript by S.L. Mac Gregor Mathers; autobiography and general comments of Abraham the Jew as written for his son Lamech.

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pdficonsmall.gif (947 bytes) Book Three: The magickal talismans to be used in this magick.

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pdficonsmall.gif (947 bytes) The Ars Notoria - The Notary Art of Solomon

A new version transcribed directly from Robert Turner's 1657 edition.

A dense and difficult document, but one which had a profound influence on John Dee and other Renaissance mages. Describes a system for attaining to knowledge and skill in the Liberal and Mechanical Arts through prayers and special invocations in "barbarous tongues".

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The Fourth Book of Occult Philosophy

In the 1650's, English scholar Robert Turner put together a collection of magickal papers from various sources under the title The Fourth Book of Occult Philosophy. Only two of the papers therein are purported to be by Agrippa, but all of them have had a strong influence on the Golden Dawn and other magicians in the English-speaking

world. Transcribed directly from a copy of his edition. Sections will be posted as they are completed.

pdficons.gif (947 bytes) Of Geomancy -- Attributed to Agrippa. The classic and definitive exposition of this divinatory art, covering both its practice and interpretation. Illustrations have been updated to correct errors and omissions in the original.

Of Occult Philosophy, or Of Magical Ceremonies: The Fourth Book -- Attributed to Agrippa. Primarily a practical commentary on certain practices detailed in Agrippa's Three Books of Occult Philosophy.

Heptameron: or, Magical Elements -- Attributed to Peitro de Abano. A detailed system of invocations for the Hours of the Day, the Seasons, and the Days of the Week.

Isagoge -- by Georg Pictorius Villinganus. "An Introductory discourse on the Nature of such Spirits as are exercised in the Sublunary Bounds; their Original, Names, Offices, Illusions, Powers, Prophesies, Miracles; and how they may be Expelled and Driven away."

On Astronomical Geomancy -- by Gerard Cremonensis. A simplified technique that produces a "horary chart" for the question being asked, which is then interpreted astrologically.

pdficons.gif (947 bytes) The Arbatel of Magic -- The introductory book of a nine-part work which was either lost or never written. This work is the apparent origin of the widely-known "Olympic Planetary Spirits". Discusses the necessities of magickal work, the relation between the magician and spirits, other topics of general import to magick.

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The Hieroglyphic Monad by Dr. John Dee -- In twenty-four theorems, Dee attempts to condense the whole of occult knowledge into a single comprehensive symbol. Written about twenty years before his Angelic Conversations.

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The Rosicrucian Manifestos: Fama Fraternitatis and Confessio Fraternitatis. The documents which first stimulated the Rosicrucian movement in Europe.

The Chymical Wedding of Christian Rosenkreutz

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Transcendental Magic

Eliphas Levi's tour de force on the theory and practice of magic. Part 1 covers theory,

and attempts to reconcile the traditional interpretations of magic and religion with the emphasis on Reason and Knowledge of Levi's own day. The reconciliation doesn't succeed, but Levi's understanding of the traditional viewpoint is strong enough to make this work valuable. Part II covers the practical aspects of magic.

Part 1: The Doctrine of Transcendental Magic

Part 2: The Ritual of Transcendental Magic

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Enochian Magick Reference (v. 0.8)

A detailed sequential summary of the entire course of Dee's "Angelic" operations, covering both the Heptarchic and Enochian portions of the work. Descriptions and illustrations of all the major elements of the magicks, bibliography of manuscripts and published materials. (PDF version is v. 1.0) pdficonsmall.gif (947 bytes)

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Christeos Pir's Guide to Enochian Pronunciation

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SET / HORUS

BY BENJAMIN ROWE

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My article titled Enochian Temples contains several "channelings" that reveal the fundamental relationships existing between the Enochian Tablets, the path of initiation, and Frater Achad's version of the Tree of Life. My own comments elsewhere in that work show in considerable detail that the lives of Crowley and Achad and the relations between them are in fact an enactment of the mythos of Horus and Set. My purpose in this current paper is to briefly look at manifestations of these same factors in other parts

of the Earth Tablet working, the magickal work of which Enochian Temples is a part, and in some other mythological systems, notably that of Arthurian Romance.

The Terrible Twins

Horus and Set were originally expressions of the primal duality, the two aspects of Heaven, the day-sky and night-sky. As the Egyptian mythology was elaborated towards its final chaotic state, their symbolism drifted away from these absolute poles into the middle ground, first becoming solar, and finally taking on a variety of solar/martial and zodiacal characteristics. Yet their final form can still be expressed in a concise symbology, that of the astrological signs of Aries and Scorpio. Taken whole, their symbolism is that of the primal duality manifesting in its male aspects.

A brief list of some of the characteristics associated with the gods shows their positions as opposite poles of a duality. These characteristics are extracted from myths quoted in Budge's Gods of the Egyptians.

Horus

Set

Day Night

Life Death

Fire Water

Slayer Slain

Bursting-forth of life Withdrawal of life and its reappearance later

Openly active Secretive

Conqueror & King Victim & Rebel

Hawk, Lion, & Ram Serpent, Antelope, Hippo

Rises into the sky Descends into the Earth

Steals Set's virility Throws filth in face of Horus

Aries is a fire sign, representing fresh, outrushing energy and the first explosion of life in the spring. Mars rules the sign and the Sun is exalted therein. Venus is in its detriment here, and Saturn falls. The planets detail the sign's character: Mars makes Aries energetic, impulsive, and combative. Sol provides the sign with leadership ability and a strong tendency to dominate others, to exalt the self. The detrimental relationship of Venus indicates that it lacks in compassion, and Saturn's fall provides a definite lack of restraint. One need only compare these characteristics with those of Horus listed above, and those listed in Liber AL to confirm the identity of the god and the sign.

In its most general form, Aries is represented by the myth-pattern I call the Man-Who-Lives, which appears in many different myth-systems essentially unchanged. He is the warrior who by right of conquest becomes the King, and rules until he is overcome by Death. Cabalistically speaking, he represents the transformation of the martial sexual power into a solar child, or the transformation of fire-by-friction into solar fire.

Scorpio is a watery sign, representing the withdrawal of life from the plant kingdom at the end of the growing season, and its concentration into the seed, which is buried in

the Earth to await a new life. Extension of this principle into the animal kingdom accounts for its connection with the sex act. Mars also rules this sign, demonstrating its basic connection with Aries. But in place of Sol we have Uranus exalted. Venus remains in its detriment here, but Luna falls instead of Saturn. Scorpio shares the energy and combativeness of Aries, and the lack of lovingness, but the watery nature of the sign makes those characteristics reflect back on itself. Where the goal of Aries is exaltation of the self, Scorpio's Uranian influence directs it towards the disassembly and destruction of the self, particularly its Tiphereth aspect.

Horus can not maintain a state of ascendancy without a self-interested and emotionally passive populace to rule. He requires the peasant mentality of Taurus (Venus ruling and Luna exalted), which is content to be ruled so long as it is comfortable and undisturbed in its own pursuits. His opponent Set/Scorpio seeks to break out of the emotional passivity, creating disturbances and breaking the patterns of normal life so that new conditions might be created.

The myth-pattern of Set is that of the Man-Who-Dies. In one aspect, he is the victim of Horus, the one who is slain so that Horus's reputation can be enhanced. Except for his slaying of Osiris, there are very few instances in Egyptian mythology where Set engages in active violence. In contrast, the myths of Horus are filled with detailed accounts of slaughter. Set traditionally acts the part of the perpetual victim. Horus slays him over and over, and always he reappears in another form to be slain again. In another aspect he is the rebel, the man who does not submit to conquest and goes "underground", opposing the conqueror secretly because he lacks the power to oppose him openly. His is also the pattern of the martyr, who submits to death rather than abandon his principles. Or speaking more generally, the Eagle aspect of Scorpio represents adherence to the ideal at the expense of the mundane. This becomes important in considering the Grail myths, as we will later.

There is also at least a partial correspondence between Scorpio and the self-immolating Phoenix, which destroys itself in order to reproduce.

Cabalistically speaking Set represents the transmutation of fire-by-friction (Mars ruling Scorpio) through a dark solar stage into electric fire, the fire of the divine will (Uranus, exalted in Scorpio). He is the Wandering Son, the Everyman who breaks away from his home life and community, passes through strange ordeals and trials, and returns home a demi-god to save the community from destruction and oppression by the conqueror.

Both are heroes; both necessary to the accomplishment of the hero's task. Their fundamental natures embody the same energies but with dissimilar emphasis. While related to Aries and Scorpio in their individual manifestations, together they are the twins of Gemini. Thus they at times appear to be in conflict, as in the Horus-Set, Cain/Abel, and Romulus/Remus myths, and at other times they cooperate, as in the Arthurian Romances and the myth of Castor and Pollux.

This mythology of the two heroes has appeared in nearly every human culture. The

myth is so pervasive that it would be impossible to examine a significant portion of its manifestations in this brief study. The examples above are merely a few of the more familiar past expressions.

The Epic of Gilgamesh, one of the earliest human works recorded, contains all the essential aspects of the mythos. Gilgamesh himself is the Arian man-who-lives, growing to manhood in a foreign court, returning as a hero to take the place of his father as king, dying only after a long life of rulership. His friend Enkidu is his Scorpian counterpart, born and raised in the wastelands, tempted into human society by the pleasure of sex, dying after attempting to visit the underworld while in the flesh.

In each astrological age these two reverse their roles. In the age of Gemini, Arian Gilgamesh survives and Scorpian Enkidu dies. In Taurus the earliest cults of Set appear in Egypt, and the Cancerian/ Taurean goddess and Capricornian/Scorpian Horned God of the Old Religion experience a resurgence in Europe. Places reverse again in the next age, with Arian gods such as Perseus, Theseus, and Mithras slaying various Taurean bulls and Scorpian monsters. In Pisces, the Arian Jesus dies in the scapegoat ritual, betrayed by Scorpian Judas. Later Paul of Tarsus performs a similar betrayal of the teachings themselves, distorting them by emphasis of the death and repression-oriented aspects at the expense of the triumphal aspect.

All these reversals would tend to indicate that in the current Aquarian astrological period Horus or some other Arian god would again become dominant. But the planet Uranus rules Aquarius, and Uranus is exalted in Set's sign. Mercury, Thoth, is exalted in Aquarius, and one of Thoth's roles in Egyptian mythology was to ensure that neither Horus or Set ever came to complete victory over the other. So this may be a time in which both gods manifest in a more-or-less equal fashion, uniting them in friendship as they were in the previous Airy sign.

Shortly after the first inflows of Aquarian energy, an example of such mythological cooperation appeared in the form of two historical figures, John Dee and Edward Kelly, earlier incarnations of Jones and Crowley. The name of Dee's birthplace and home, Morlake, suggests the death-waters of Scorpio, as does his obsessive concern with magick (governed by Mars in Scorpio) and astrology and "radical truths" (governed by Uranus and Pluto). Kelly's knighthood makes him, nominally at least, an Arian warrior. His death in a fall from a tower clearly relates to the Tarot card for Mars, and his own lifelong obsession with the Philosopher's Stone is Solar, thus confirming his place as the Arian member of the pair. The cooperation between these two brought about the first purely magickal manifestation of the Aquarian energies, the Enochian magickal system.

The evidence seems to indicate that a similar cooperation was intended for the incarnations of these two as Jones and Crowley. Astrological considerations confirm the cooperative-antagonistic nature of their interaction: Their suns, indicating their individual characters, are in opposition. Their moons are conjunct, indicating similar pasts. Their ascendants and midheavens, indicating current environment and goals, have both beneficent and antagonistic aspects. Liber AL prophesies such a condition. But the

partnership was sundered before it could become productive, and their interaction went into its competitive mode.

Romantic myths and the two Trees

The first inflow of Aquarian energy occurred in the fourteenth and fifteenth centuries, sparking the Renaissance. Thus it should not be surprising that the mythological systems that reached their perfection at that time contain elements of both the Arian and Scorpian modes of initiation. Examining those myths, we find that some have a nearperfect correlation with the traditional version of the Tree of Life, while others correspond closely to the paths of Jones' version of the Tree, which embodies the Scorpian mode.

In the traditional Tree (hereafter called the "Old Tree") the formula of Horus has the warrior (Mars, lowest horizontal path) producing a solar child (Leo, middle path) through divine Love (Venus, highest path). Going up the middle pillar of the Tree, he passes through the stages of cloistered training (Saturn), travel and broadening of experience (Sagittarius) under the instruction of older warriors (path of Mars crossing Sagittarius), presentation to the King (Tiphereth), confirmation of his Lordship (Leo), and dedication to the service of his Lady (Luna) as the embodiment of Love (Venus).

This is typical of the view of Knighthood in the romantic myths of the times. Tristram, Lancelot, and Arthur are all exemplars of this formula.

Malory's *Le Morte D'Arthur* distills all these myths and combines them in his tales of the Knights of the Round Table. It is easy for anyone to determine the correspondences between those sections of the book and the paths of the Old Tree. But Malory's tales of the Knights of the Grail have an even more detailed correspondence with Jones' version of the Tree (hereafter called Achad's Tree), as do other Parsifal-like legends.

In Achad's Tree, we have the man of the Earth, the Everyman (Taurus, lowest horizontal path) who goes through trials and ordeals (Scorpio, middle path) to emerge as a man-god (Aquarius, highest path). His path up the Tree begins with aimless wandering (Air), during which he is tempted by two qliphotic females, the Woman-who-gives-Pleasure and the Woman-who-gives-Death (Yesod-Luna). He succumbs and is damaged thereby, or narrowly escapes. He encounters a priest (Taurus, The Hierophant) who enjoins him to sacrifice the normal use of that part of himself that caused him to be tempted, and to voluntarily rededicate it to the True Grail of which the temptresses were pale reflections (Water, The Hanged Man). He does so, and the gods reward him with full union with his soul (Tiphereth). He then goes through further ordeals and trials (Scorpio) in which he overcomes by his will-to-good (Shin, Fire). After passing through all the ordeals, he enters into the company of the stars (Aquarius) where he attains to both the Grail (Binah) and the Spear (Chokmah) which glow with the light of God (Kether).

Achad's path is also the path of Spartacus, the slave-laborer (Taurus) who killed his master and rebelled (Scorpio) to bring an end to bondage (Saturn, old ruler of Aquarius)

and make the slaves into free men (Uranus, new ruler of Aquarius). The story of Moses and the Hebrew Captivity possibly has a similar intent.

The story of the Knights of the Grail begins in Tiphereth, as did the channeling in Enochian Temples mentioned above. That channeling presented the path as it is experienced through the use of a special technique, which links the microcosm and macrocosm by direct experience of the energies of the planets. The Grail stories give a more general view of the process. The footnotes will show the correspondences with the paths of Achad's Tree.

The knight has been granted union with his soul, and the Angel of God has spoken to him through the path of Shin, the pillar of light in the center of the Temple. He has cast aside his lesser elemental weapons, his sword and shield, in dedicating himself to the search for the Grail. In his eagerness he ventures forth without arms or armor, and is captured by another knight. He is brought to a castle, where he explains his search for the Grail and begs to be supplied with weapons. Signs and wonders reveal that he is the rightful bearer of a magickal sword being kept at the castle. A magickal shield is also present, and he is told he may keep it if he will slay a monster (or an evil knight) that is troubling the locals.

He destroys the monster, and wanders out into a wasteland, empty of human life, where he is then confronted by other monsters, sometimes masking as persons and circumstances out of his past. The consequences of actions taken before the quest began are not nullified by his dedication to the Grail, and he must deal with them justly, paying any penalties due from him, and reaping rewards of right action. But all in a way that will not hinder the quest.

These adventures and ordeals bring him to full proficiency with his weapons. He comes to a chapel or church, where he tells his adventures to the priest. The priest explains the meaning of his experience in relation to the cosmos and gives him the consecrated host, confirming his right to the shield. He is told of a black rock castle wherein the Grail is kept.

He travels to that castle, joining up with two of his fellow Knights of the Grail. They enter, and are asked to attempt the restoration of a magickal sword that had wounded the King of the castle. The best of the three Knights succeeds, signaling the fulfillment of the quest.

The Grail is brought out. The three knights are introduced to three other groups of three knights who came from the south (Gaul), east (Denmark), and west (Ireland). Together they complete the circle of the zodiac, forming the Company of the Stars. The knights feast on the fruits of the Earth and drink from the Grail. The Holy Spear is brought forth, and the best of the knights uses it to heal the wounds of the old king.

The knights venture out after the feast and are captured and imprisoned. The Grail comes to their cell and they are sustained by it. The king of the castle dies, and the

people free the knights. The people declare the best of the knights to be their new King. The knights create a chest of gold and jewels for the Grail, declare the chest's holiness, and pray before it daily.

The Angel of the Presence appears to them in the form of a holy hermit. The Angel blesses them and judges the course of their quest. The best of the three knights is taken up into heaven immediately, taking the Grail and the Spear with him. The second-best becomes a priest, and retires from the world. The last of the three returns to the world. The story ends.

The paragraphs above are a summary of the adventures of the three Scorpion Knights of the Grail, Galahad, Percivale, and Bors, as they are portrayed in Malory's work. The events are listed in the order they occurred in the story. Only a few points were borrowed from other versions of the Grail legends. Malory wrote over four hundred years before Jones manifested Achad's Tree, yet the symbolism of the story matches that Tree exactly. The Spartacus legend is older than Christianity, but the details of its symbolism can be connected to Achad's Tree just as directly.

The Abyss and the Two Systems.

The Wasteland of the Grail stories corresponds to the area of the Tree bounded by Geburah, Chesed, Binah, and Chokmah. This is the area of the false sephira Da'ath, and of the so-called Abyss, both much talked about among magicians in recent years. In the initiatory systems based on the Old Tree, it is perceived as a realm of horrors and of a rending of the self.

Yet the formulations of the Grail stories and of the channelings in Enochian Temples reduce the Abyss almost to a trifle, and deny the existence of anything resembling Da'ath. Instead, we are shown dryness and lack of nourishment, lack of meaning, illusion and deception as the primary experiences in that area of the Tree. The reason for this major difference between the two formulations of the path lies in the manner in which mind is perceived and dealt with.

The Solar-Arian systems of the Old Tree perceive mind as an aspect of God. Indeed, the god-name for Tiphereth is just that: IHVH ALVH VDOTH, "God made manifest in the Sphere of Mind". All the magickal techniques of these systems are designed to make the mind (that is, the Ruach) formulate itself in such a manner that it is the closest possible approximation of that which is being invoked. When enough of the mindstuff is drawn into the formulation, there is an automatic flow of force from higher levels following the Law of Similarity or Congruence. It is exaltation through the force of union.

The Uranian-Scorpion systems, on the other hand, perceive mind as an aspect of matter. Their techniques are all designed under the assumption that the spirit that the Solar types invoke is something which is already in the individual in full measure. From their perspective, the problem is not one of uniting the separated, but of discovering the spirit by understanding and elimination of that which conceals it. Knowing that the undying spiritual will is already part of themselves, they are willing to test every aspect

of their own being to the point of destruction, under the assumption that that part which they are not able to destroy must be a manifestation of God. Theirs is the path of exaltation through the force of separation.

In the Scorpian systems, Da'ath is reminiscent of a familiar optical illusion in which black squares are closely arranged in rows and columns on a white background. The eye manufactures black spots where four squares meet, even though there is nothing there but white paper. It takes a conscious act of will to not see the black spots. Da'ath is a similar illusion with the force of the whole Ruach behind it. The Ruach sees this empty space in the middle of the upper Tree, and its natural tendency causes it to manufacture the illusion of a sephira. What is actually happening is that the six sephiroth surrounding this empty space exert a uniform outward pull. The mind, with its solar habit of creating centralized entities, misinterprets the pull outwards as a push outwards coming from the middle of the void. It invents an entity to do the pushing, the Dweller on the Threshold, and a place for that entity to reside, Da'ath. The positive characteristics of Da'ath described by some magicians are on close examination seen to be a forced, unstable mixture of the characteristics of Chesed and Binah, or of the paths of Scorpio and Aquarius that border the wasteland on the lower and upper sides.

The practices of the Solar-Arian initiatory systems tend to encourage the manufacture of this false perception. Their entire practice is based on taking the natural tendencies of the Ruach, the Solar being, and expanding them to the utmost. Thus when they reach a point where the Solar mode is no longer valid, their habitual use of that mode turns the transition into the next mode into an ultimate disaster for the personal identity.

The Scorpian initiatory systems avoid this particular pitfall. Since they are oriented from the beginning to the willful disassembly of the personal self, the inertia of their work blends smoothly into the ultimate disassembly that precedes entry into the supernals. The actual crossing of the "Abyss" simply becomes, for them, the cessation of the need to engage in the disassembly of the individual self.

But this smooth transition is achieved only at a cost: the Scorpian initiate trades one great death for a nearly continuous series of lesser deaths, willfully undertaken over the course of incarnate life. As a consequence, his experience of the whole path has more distributed, low-key spiritual pain and discomfort than that of the Arian initiate. But his habituation to the experience of pain causes his transition into the supernals to become an experience of tremendous relief, rather than one of terror. Accustomed to friction with his environment, he suddenly becomes frictionless and free-flowing. The experience can also be quite accurately equated to that of a drowning man who finally manages to break through the surface to the clear air.

But even for the Arian adept, conscious conditioning of the mind to the correct perspective on the Abyss eliminates many of the horrors formerly connected with the passage to the supernals. One can train the Ruach to not see illusory Da'ath without changing its essential nature. The attempt also gives the magician a lesson in the incredible persistence with which the Ruach makes projections of itself.

If one evaluates the two systems in terms of the overall intensity of the difficulties experienced, it appears that in the end they are about equal. There is no particular reason to choose one over the other, except personal preference and tendency. They are actually one system, since the same stages (sephiroth) are to be seen in both cases. Only the degree of emphasis changes from one to the other. In the multi-incarnational process of evolution, it is likely that the individual will work with both approaches many times.

The reader might perceive a connection between the Scorpionian perspective as described here, and the principles developed by the Buddha. This is no accident: Buddha was the expression of the Scorpionian perspective within his own time and culture. His birth, enlightenment, and death all took place when the Sun was in Taurus, and the Moon was full in the sign of Scorpio, signifying him as an exemplar of that axis of the zodiac.

But cultural perspective produces differences between Buddhism and the Western, magickal expression of the Scorpio-Taurus axis. Buddha recognized sorrow as the inevitable result of the interaction of spirit and matter, but his only goal was to eliminate the possibility of sorrow by eliminating his connection with matter. The Scorpionian adept perceives sorrow as an intermediate stage in his effort to bring about a free flow between matter and the divine, creative will. On all planes, the nature of matter is inertia. It tends to maintain its set course until the will is strong enough to change that course. Until that strength is achieved, friction results: pain is the result of friction. When the will overcomes the inertia of matter, causing it to fully conform to the will's impulse, then from the standpoint of the will the friction ceases, and pain ceases.

Buddha claimed that the perceptible universe is Maya, illusion. The Scorpionian adept restates this idea in slightly different terms, saying that all perceptions are limited or partial by the very nature of the mechanism of perception. But he further recognizes that the illusions themselves have a kind of order, and that this order is determined in all aspects by the interaction of will and matter. Will and matter are both entirely mysterious in themselves. It is only by understanding the patterns taken on by the illusions their interaction generates, which we call by such names as Mind, Ruach, Soul, and consciousness, that we can come to some awareness of their intrinsic nature.

The Expanded Formula -INRI/IRNI

The myth of the two heroes, or the two gods, forms the core of the INRI formula, one of the most subtle and mysterious of all magickal formulas. In the Golden Dawn system, this formula is equated to and interpreted in terms of the formula of IAO. But there is only a partial correspondence between these two formulas; IAO is a specifically solar formula, a single expression in time and space of the more general conception of INRI.

In one interpretation, INRI exactly reflects the astrological foundation of the Set/Horus mythos. That is, a Gemini mythos, twin forces represented by the two I's or pillars, whose interaction is defined by the modes of Scorpio and of Sol in his exaltation. What has been said so far in this paper is in fact an examination of this interpretation of INRI.

In the most inclusive interpretation, the last I of INRI is not redundant, but rather expresses a perfection of what is only latent in the first I. The symbolism of alchemy shows this best. The following table shows the basic correspondences.

Letter	Elemental	Planetary	Zodiacal	Alchemical
I	Earth	Earth/Luna	Virgo	Materia
N	Water	Mars/Uranus	Scorpio	Solve
R	Fire	Mars/Sun	Aries	Coagula
I	Air	Mercury	Virgo	Essence or Elixer

All alchemical processes involve changing the materia into the essence or elixer by various sequences of Solve and Coagula, of dissolution and concentration. In one description of the work, heat (Mars) is applied to the materia prima, resulting in a separation of its components (Uranus), and the reduction of the "dead head" (Scorpio) to an ash, alchemical salt. More heat being applied to the separated components causes first a coagulation (Sol) then a separation of the active sulphur (Aries) from the Mercury.

(Basil Valentine notes that these processes rarely occur without the concurrent appearance of the Taurean and Libran complements. His descriptions are too prolix to quote, but careful reading indicates that these complements operate under the formula AGLA, which can be considered the complement of INRI. The Aleph of Air or spirit replaces the Earthy Yods, the Gimel of Luna replaces the Resh of Sol, and Lamed/Libra replaces Nun/Scorpio.)

We have seen previously that the two heroes are to a certain extent interchangeable. Depending on circumstance, one or the other dominates the relationship. A similar principle holds for INRI. The two central letters can be interchanged without destroying the validity of the formula. IRNI works as well as INRI. With respect to the Enochian Temples and Achad's system, INRI represents the formula of initiation as it applies to humanity as a whole, while IRNI applies to the initiatory path of individuals.

IRNI The Individual Formula

The IRNI formula divides the path of initiation into four stages:

Earthy/Lunar: encompassing all aspects of the personality, represented in the Tree of Life by the triangle formed by Netzach, Hod, and Malkuth, with Yesod as the stage's primary point of focus. Element of Earth.

Solar: concerned with the powers of the awakened soul. This stage is shown in the Tree by the golden rectangle surrounding and focused in Tiphereth. Element of Fire.

Transitional: concerned with the passage from soul consciousness to divine consciousness. Represented in the Tree by the centerless golden rectangle formed by Chokmah, Binah, Chesed and Geburah. Element of water.

Divine: concerned with the activities of the transcendental or divine consciousness, and represented in the Tree by the triangle of Kether, Chokmah, and Binah. Element of Air.

These four stages have been examined in Enochian Temples and the two papers so far released in the Achad's Cabala series. My intent here is to outline the expression of these four stages in Le Morte D'Arthur.

Malory's work falls into two clearly defined sections, those concerned with Arthur and the Knights of the Round Table, and those concerned with the Knights of the Grail. The Round Table stories relate primarily to the first two stages, showing the transition from normal human awareness to solar awareness, ending with the start of the third stage.

The symbolism of the Blasted Tower pervades the sections of the book concerned with Arthur and the Round Table Knights. The title itself shows this as a central theme. All the heroism, triumph, and glory portrayed is negated by the "Morte Saunz Guerdon", the unmitigated disaster with which it ends. The glorious rise followed by disaster is characteristic of Martial energies, and of the sign of Aries.

The Tower itself is never mentioned explicitly in the book, but it is the central theme of the events preceding the book's opening. Prior to the beginning of the book, Britain is composed of innumerable small kingdoms, constantly at war with one another, and only loosely reigned over by a false king, the usurper Vortigern. This state corresponds to the lunar stage, and Vortigern to the unintegrated personality and the lower type of Aries, who is capable of war and slaying, but lacks the unifying ability provided by the influence of Sol. Vortigern, out of fear of the true princes Pendragon and Uther, attempted to build a mighty tower as a place of defense against them. But each time he built, the tower fell for no reason.

Consulting his astrologers, he was told that for the tower to stand, the cornerstone must be bathed in the blood of a child with no mortal father. This turned out to be the child Merlin. But Merlin confronted him with the true reason for the fall of the tower: the tower was built over the den of two dragons, whose conflict shook it down. Digging beneath the tower, Vortigern discovered the two dragons, one red and one white. The dragons fought, and the white dragon slayed the red.

The red dragon was naturally symbolic of Vortigern, being of the red of Mars. The white dragon represented the true princes, its color representing the brilliance of the sun. Shortly after this incident, Pendragon and Uther invaded Britain, Vortigern was slain, and Pendragon assumed the throne as rightful king. But Pendragon and Uther are themselves still primarily of the martial type, rather than the solar. The name Pendragon actually means "warlord" or "war-leader". Uther's sexual obsession with Igraine is obviously martial. The true Arian type, martial and solar, does not appear until Arthur. But, being the true and victorious rulers, they represent the integrated personality, which is the precursor to fusion with the soul.

Nearly all the Knights of the Round Table follow this same pattern of triumph followed

by disaster. None of them could handle the darker Scorpian side of the martial force, and suffered as a result. Those whose personal success was not marred by disaster were caught up in the general disaster of Arthur's death.

As I mentioned earlier, both the Arian and Scorpian paths differ mainly in emphasis. Each contains the other to a certain extent. Within the Arian symbolism of Arthur and the Round Table, Merlin represents the shadowy presence of the Scorpio side. He is the child of a maiden and an incubus, representing the Taurus/Scorpio axis (and possibly the Old Religion, still influential in Britain at that time). He is a master of magicks. Depending on the version, he ends his life either hidden in a thorn bush (attributed to Scorpio) or buried in a cave (again Scorpio, the underworld).

His death or disappearance occurs just as the Quest for the Grail begins, as if his presence is no longer needed with the Scorpian Grail Knights coming into the foreground. His place is taken by Lancelot, who represents the solar presence within the predominantly Scorpian symbolism of the Grail Knights.

Merlin being a Scorpian archetype, the end of Arthur in a death without recompense is inherent in the events by which he was brought to be born. For it was Merlin who arranged for Uther to be spirited into Tintagel, and to lie with Igraine in the semblance of her husband so that Arthur would be conceived. And it was he into whose hands the newborn child was given.

The means of Arthur's ascent to the throne establishes that he embodied the lesser mysteries of the knife and pantacle, of Tiphereth and Malkuth/Yesod. The sword in the stone is a direct correspondence to these magickal implements, and the fact that they are stuck together indicates the fusion of the earthly being with the soul. The sword in addition confirms the martial/solar character of his expression, for it is the implement of Mars as well as the knife of Air, and letters are written upon it in gold, the metal of the Sun. So, where Uther and Pendragon are the integrated personality, the Netzach aspect, Arthur is the soul itself come to full consciousness. He not only unites the diverse kingdoms of Britain under one banner, but serves as well as the ideal to which all the lesser kings and knights, and the people themselves, aspire. His presence causes the alignment of all the castes of British society to a single purpose, as the soul brings the lower vehicles into alignment with its own purposes. His conquest over the invading Saxons can then be equated to the elimination by the soul of all in the personality that is unfit.

In the channelings of Enochian Temples, the conquest of the personality by the soul is followed by a period of peace and pleasure. In the Arthurian myths, this is the period following the conquest of the invaders, and before the beginning of the Grail quest. But this period comes to an end when disturbances of another kind arise. These new problems do not stem from material causes. Instead, they come from the spirit. The easing of the challenges of incarnate existence brings a relaxation to the soul that allows previously unnoticed influences to affect events. The channelings indicate that the influences come mainly from the planets, representing the macrocosm.

This stage is represented in Arthurian myth by an increasing restlessness in the knights. The unity gained in battle begins to dissolve, and they fight among themselves and with other British knights. Some distraction is needed if the kingdom is not to fall into its previous disarray.

By this time Merlin had been overcome by his Taurean opposite, Viviane, and had withdrawn into the secrecy of his own sign of Scorpio. But he briefly reappears at this time to announce the Quest for the Grail, and to prophecy concerning those who will succeed in the quest, primarily about Galahad.

Galahad, the perfect knight of the Grail, is the child of Launcelot, the most perfect worldly knight after Arthur. The name Galahad is also Launcelot's baptismal name, indicating that his son represents an extension of his worldly being into a spiritual context. There is an echo of this in modern times in the way that Crowley as Horus fathered the "magickal child", Jones/Set.

Galahad is the next step beyond the pure solar consciousness, in which the soul begins to perceive itself not as the Lord of Creation, the positive pole of the Malkuth-Tiphereth polarity, but as a middle aspect between the spirit and matter. As the middle aspect, its characteristics and very existence are determined by the interaction of those two greater poles. In order to unite itself with the divine, it must go through the process of destroying or shedding those aspects of itself that are caused by the material pole.

This destructive process is interpreted as purification in the Grail stories, and sexual purity or abstinence is deemed to be a basic necessity. Normal sexual activity tends to tie the consciousness to the body, and therefore to the Tiphereth-Malkuth polarity. Practitioners of tantric systems are able to overcome this tendency, but tantric magick is related to the path of Horus, the path of exaltation through union. The Grail stories as Malory tells them are concerned with the path of Set, of exaltation through separation.

Nevertheless, the Grail stories show clearly that overcoming of the normal sexual urges is intended to be a part of the path they express. There is the Siege Perilous, which kills any worldly knight that sits in it. There is the "Sword which was broken", and the king who was wounded in the thigh by the Holy Spear for thinking lustful thoughts about a female servant of the Grail. These symbols are all correspondences to the Blasted Tower, which figures so strongly in the tales of the Round Table. Only Galahad, the virgin knight, can sit in the Siege, and only he can mend the sword which was broken, and wield the Spear to heal the king.

There are also a number of episodes in the stories that deal explicitly with tests of the Grail Knights' sexual purity, and the three knights who achieve the Grail are ranked according to the manner in which they pass these tests. Galahad, who never responded to the temptation, was ranked first. Percivale, who responded but overcame temptation is ranked second. Bors, the last ranked, is apparently more an Arian type than a Scorpian type. His temptation was not overtly sexual. Instead, it enacts the typical ritual

of the two heroes, wherein the Arian hero-who-lives must slay the hero-who-dies. The test is to see whether he can break out of the Arian role by refusing to slay. (Note that it is not repression of the martial force that is shown in these stories, but always conscious redirection of the force to a spiritual object.)

After passing the tests, the three knights are ready to achieve the Grail. Their achievement is easy compared to the experience of the Abyss common to the path of Horus. Horrors were all part of their testing and need not be experienced again. Two different versions of this achievement both express the same essence in different symbols.

In the first version, the three knights simply come to the edge of the sea, and discover a richly decorated boat. Within the boat they discover the Grail. The sea in this case is the watery aspect of the "N" of IRNI. The boat rides above the sea as the initiate who achieves Binah floats free above the transitional area of the upper Tree. The Grail itself is naturally Binah, the Greater Mother.

The second version is the one used by Malory, and was described in the earlier section of this paper dealing with the story's relation to Achad's Tree. Carbonek, the castle transformed to coal, is clearly Binah. The three knights simply arrive at the castle and are greeted by those who tend the Grail. After a demonstration by one of the Knights of their fitness (by mending the sword which was broken) they are feted and fed from the Grail.

Both stories demonstrate that the passage into the supernals is not a trial in the Scorpion path, but a relief from trial. Everything of trial has been done over the whole course of the path, and the final passage is simple and free from pain or terror.

INRI The Group or Communal Formula

The application of INRI to humanity is shown in The Book of the Seniors, another part of the Earth Tablet working. Here we see the basic Set/Horus formula modified by the addition of Isis (Earth/Luna, first I) and Thoth (Mercury, last I). Osiris, humanity, is not shown in the formula because he is the subject on whom the other gods are acting.

The story of Seniors follows one of the several versions of the Osiris myth. In this particular version, Isis betrays Osiris into the hands of Set, who rends him to pieces and buries those pieces about the Earth. Horus overcomes Set and recovers the pieces, which are then reunited and re-animated by Thoth.

In the Isis stage, humanity is shown in a state of innocence, living on the astral plane of the planet Earth but not yet incarnated. At this point humanity has not developed the sense of individuality or the consciousness of mortality, and is no more than a type of deva or nature spirit specialized for a particular function. Isis/Earth decides that humanity can be used as the tool by which she can rid herself of involuntarily forces, which she had absorbed into herself in order that they not manifest elsewhere in the solar system.

To accomplish this task, she requires that humanity be brought out of its stage of innocence by the introduction of individuality and mortality. She calls upon Set, the serpent, who governs the action of the next stage, with Horus taking a lesser role.

Set first creates bodies in which the human race-soul can incarnate, through a process of forced evolution working on the material of the Earth. He and Horus both attempt to create different types of bodies through different methods of evolution. Horus's types are judged to be inadequate to the task, and Set's types are allowed to flourish and develop. (In the distorted Christian version of the tale, the Serpent subverts Eve to his own purposes, rather than the other way around.)

Once the bodies have been developed, Set creates an opening in the barrier between the astral and physical realms. He then tempts susceptible aspects of the race-soul into incarnation. The qualities and perceptions they pick up through incarnation infect the race-soul, causing a disruption of its natural unity, and its shattering into individual souls of the type currently possessed by the race. Thus he "tears Osiris to pieces".

Set uses the involutionary forces to sweep all of these souls into the cycles of incarnation. Having focused their awareness on the physical plane, he closes the passage between the planes, locking them in. He has scattered the pieces of Osiris and buried them in the Earth. (In the Christian version, Eve tempts Adam to eat the apple, the fruit of incarnate experience, causing them to be ejected from the garden of Eden and cast into the desert of Earthly existence.)

Having closed the passage, Set distributes the involutionary force into the auras of the human beings, each to his capacity, and releases the remainder back into the environment. (Thereby creating "original sin", not mentioned in the Egyptian version.)

The intention of Isis was that she would rid herself of the involutionary forces through humanity's struggles to survive and to improve their condition on Earth. Having unconscious memories of their previous existence on a higher plane, the human souls would be perpetually creating thought-forms of desire to return to that plane. These thought-forms directly counteract the matter-oriented tendencies of the involutionary force. Their attempts to gain control over their physical environment would also generate counteractive thoughts, since control implies imposed order, and the involutionary aspect relates strongly to randomness.

As the story is told in The Book of the Seniors, this elimination of the involutionary forces was fully accomplished prior to the beginnings of recorded history. All that has passed since then has been aimed towards the re-unification of the race-soul. Thus the era of Set ended, and the era of Horus, representing the solar or coagulating aspect, began. Horus collected the scattered pieces of Osiris and assembled them into their prior shape, but still lacking their original livingness.

Horus is a god of conquest, and conquest has been the primary means by which

humanity has been gathered together. From scattered groups living in near-isolation, the trend since the last ice age has been constantly towards bringing larger and larger groups of people into coordinated activity. The martial/solar figure, the warlord or king, has been dominant throughout most of this period both as the leader and war-chief and as a point of focus for the consciousness of the individuals making up the society. In this latter role he acts as the ego, the motivating self-interest that determines the actions of the community. He is the social equivalent of the individual's ideals and goals.

After the group reaches a certain size, the importance of the individual ruler lessens and power begins to be distributed within a larger group. Other individuals appear who express the purposes of special groups within the social structure. Eventually a point is reached where the solar king acts as only one among many more or less equal centers of power in the society. This is the social correspondence of the stage in individual evolution where the power of the sunsign in his astrological pattern lessens and the other planets in the pattern each become a focus for part of the individual's attention, interacting with each other and with the sun-sign in a constantly changing dance of activity.

But unlike the original, naturally unified humanity, this new organization is being built up on the material side of existence rather than strictly on the spiritual side. It is an attempt to re-create that original unity in matter. While the attempt has had its cyclic advances and fall-backs, each cycle has created larger groups in each succeeding civilization.

Today a point has been reached where all of humanity is effectively one economic organism, each part dependent on and affected by every other part. No country or culture is independent of the others. Despite this de facto unity, the mental perceptions of the race have not yet adjusted, so that there is still a sense of nationalism or cultural chauvinism, of "us against them", in a large portion of the population. Circumstance will gradually eliminate this perception as various economic and political disasters resulting from nationalistic viewpoints force people to recognize the interdependence as a fact. The necessity for preventing the recurrence of such disasters will force an adaptation to that fact based on practical considerations, rather than on any particular idealistic or political basis. Adjustments that grow up from the needs of living, as these will, tend to be absorbed and retained in a culture where those adopted on principle (or forcefully imposed by a ruling class) eventually die out.

Thoth governs this final stage, for it is communication that is creating the circumstances where these adjustments can take place. The speed of communication and transportation has always been the prime determinant of the level of interdependence. Where communications are slow, changes spread slowly, and people in one part of the world are able to think of themselves as separate from the rest. Where communications accelerate, the spread of change also accelerates, and events occurring at a distance take on more importance.

Today we have a situation in which events in any part of the world can be known in any other part almost instantly. Our consciousness of distance has been overwhelmed and

negated. A rebellion occurs in Tibet, and we see it here as it happens, where as little as fifty years ago the event would have been long resolved before we could know of it. Parallel to this, we can now exert an influence on events anywhere in the world as they happen, almost as easily as we can influence events in our own neighborhoods. McLuhan's "global village" has become a fact of life.

It is this instant communication that will break down the barriers of nationalism and cultural chauvinism, creating a global perception of humanity as one interdependent civilization. This is not to say that cultural differences will cease to exist. In fact, friction between cultures is likely to increase before adaptation takes place. Friction between cultural perspectives will force the adaptation as much as will economic considerations. But the final result will be a great weakening of the sense of "otherness" that peoples have towards different cultures.

When the cultural perception of interdependency catches up with the factual economic interdependence, the human race as a whole will be in a state that corresponds to that of the integrated individual personality when it is ready for fusion with its soul. Gradually the veil between the race's personality aspect and the race-soul will fall away, and the power and increased awareness that has been gathered through the eons of struggle in the cycle of incarnation will be added back into the race-soul, making it conscious of itself for the first time as an entity with an existence apart from the individuals whose awareness contributes to it.

Osiris, betrayed by Isis, sundered by Set, and gathered again by Horus, awakens again to life by the power of the words of Thoth. With the awakening of this great consciousness, individuals who are ready for fusion with their own soul will discover that that fusion also brings them into the sphere of activity of the race-soul. They will be able to consciously participate in the deliberations and actions of that being as it seeks to express itself in matter through humanity, while still maintaining their distinction as individual beings with the ability to evolve further, beyond the levels where the race-soul lives.

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Tables of Correspondence for the INRI / IRNI Formula

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Letter I.
Element

II
Alchemical

III.
Zodiac

IV.
Planetary

V.
Plant Kingdom

VI.
Human Thematic

I1 Earth The Material of the Work Taurus Venus + Luna
(Earth)

Planting/
growth

Hidden growth,
training, or mundane aware-ness

R Fire Coagula Leo
(Aries)

Sun + Mars Maturity, ripening of the seed. Kingship, conquest, soul awareness.
N Water Solve Scorpio Mars + Uranus Death of Plant, scattering of the
seed. Experience of Death, testing, madness, or wandering in the wilderness
I2 Air The Extracted Essence. Aquarius
(Libra)

Uranus + Mercury
(Venus + Saturn)

Resurrection of the plant through the seed. Resurrection, godhood, enlightenment,
immortality

Letter

VII.

Archetypal

Humans

VIII.

Egyptian

Gods

IX.

Gilgamesh

characters

X.

Arthurian

characters

XI.

The

Beatles

I1 Woman-who-Loves,
Life-Giver

Isis Inanna
(as Lilith)

Viviane / Niniane Ringo
R Man-who-lives
(The Hero)

Horus Gilgamesh Arthur Paul
N Man-who-dies
(The Anti-Hero)

Set Enkidu Merlin John
I2 Woman-who-judges,
Giver of Wisdom

Nepthys or Maat,
Thoth

Inanna,
Ziusudra

Guinevere George

Letter XII.
Life of Gilgamesh

XIII.
Life of Christ

XIV.
Life of Arthur

I1 Growing up in a foreign court Childhood and "Hidden" years. Hidden in a foreign court during childhood, unaware of his status.

R Return and Assumption of the throne Beginning of preaching, gathering of disciples, exhibition of miracles. Declared Saviour and King of the Jews. Assumption of the throne after miraculous signs. Gathering of the Knights of the Round Table. Saves Britain from invaders.

N Death of Enkidu. Gilgamesh wanders in the wilderness, looking for immortality Betrayal by Judas, death followed by disastrous consequences Betrayal and death with disastrous consequences (the "Morte Saunz Guerdon"), dissolution of the Kingdom.

I2 Finding (and loss) of Pearl of Immortality Resurrection to eternal life, achievement of godhood. Taken to Isle of Glass to await a future resurrection.

Letter

XV.

Dorsai #1

Time's

Soldier

XVI.

Dorsai #2

Hal's

Voyage

XVII.

Dorsai #3

The

Conflict

XVIII.

Dorsai #4

Planetary

Character

XIX.

Dorsai #5

Hal's

Women

I1 Cletus Graeme
(Sir John Hawkwood)

Earth /
Coby

Earth ("full-spectrum" humans) Earth Tonina Wayle
N Paul Formain Friendlies Hal Mayne Harmony & Association Rukh Tamani
R Donal Graeme Dorsai Bleys Ahrens & the "Others" Dorsai Amanda
Morgan
I2 Hal Mayne Final Encyclopedia "Splinter Cultures" Kultis & Mara, the
"Exotics" Ajela

Letter XX.
Dune #1

The

Atreides

XXI.
Dune #2

Life of

Paul Muad-Dib

XXII.
Dune #3

The God-

Emperor

XXIII.

Dune #4

Dune

Organizations

I1 Paul's grand-father Exiled to the desert as a child. Growth & training with the
Fremen. As exiled youth, and as Embodiment of the Past CHOAM,
Leto II's empire as a whole

R Leto I, Paul's father Exhibition of miraculous powers, declared Savior-King by the
Fremen. Jihad and conquest of the Imperium. Assumption of role as God-king,
exhibition of miraculous powers. Landsraad, Padishah Emperor

N Paul (Muad-Dib) "death" in the desert, return as the blind prophet.
Self-sacrifice As source of Death and Initiation, creator of his own death Bene
Gesserit, Bene Tleilax

I2 Leto II, the God-Emperor ancestral memory in son's mind. as "Spark of Divine
Awareness" in the sandworms. Spacing Guild,
Ixians

Letter XXIV.

Vita Merlini

Characters

XXV.

Life of Merlin

in Vita Merlini

XXVI.

Life of Buddha

I1 Guendolena Acting as an Oracle during his youth Childhood

R King Rhydderch,
Taliesen

As Welsh king using his powers for the good of his people. Young adulthood as a
Prince, shielded from the sorrow of existence.

N Merlin Madness after seeing the death of princes. Years as Wild Man of the
Woods and Stag-King. Experience of cosmic vision and star-lore. Conscious

prophesying and practice of magick. Seeing the old man & the sick man, rejecting his princely life. Struggle for enlightenment, confrontations with Maya, etc.

I2 Ganiada, Morgen, Minerva Abandonment of both magick and rulership in favor of contemplation of the Divine. Achievement of enlightenment, teaching.

Letter XXVII.
Chakras

(Lesser formula)

XXVIII.
Chakras

(Greater Formula)

XXIX.
Seven Rays

and Planes.

(Bailey's system)

I1 Muladhara,
Base of Spine

Anahata
(Manipura)

Ceremonial Order
(physical plane = Malkuth)

N Svadhisthana,
sacral

Visuddha,
throat

Devotion/Idealism
(Astral/Emotional plane = Yesod)

R Manipura,
Solar Plexus

Ajna
(Anahata)

Concrete Intelligence (mental plane = Hod & Netzach)
I2 Anahata,
heart (also, spleen center)

Sahasrara,
Top of Head

(also, Ajna)

Harmony Through Conflict (Buddhic plane = Tiphereth)

Notes

These tables of correspondences are intended to correct misunderstandings of the significance of the INRI formula that have become common through the wide distribution of the Golden Dawn material. While valid within a limited area of application, the G.D. interpretations distort and obscure the relevance of the formula in a wider context of human life, and obscure its essential richness. The thematic similarities shown between five traditional myth systems and several modern myths should provide the reader with a better understanding of its true meaning.

The INRI formula is an "elemental" formula in that its four letters can be validly equated to Earth, Water, Fire, and Air. Unlike IHVH, however, the astrological representation of the elements through the fixed signs, and their planetary rulers and exaltations, is of as great a significance as the activity of the pure elements. True appreciation of the formula comes through a comprehension of the complex dance of resonances between these three groups of powers.

The sequences in which the elements appear can be considered as initiatory and creative sequences, as opposed to the natural or demiurgic sequence of IHVH. Its area of application is specifically to the experiences and behaviors of conscious beings, both individual and group. Within its area of reference, the conditions it symbolizes appear almost universally.

The formula has four valid forms:

1. I1 N R I2

2. I1 R N I2

3. I2 N R I1

4. I2 R N I1

Which can manifest in one of three modes:

1. Cyclically - as a series of repeating or seasonal events.
2. Progressively - as a series of steps leading to a goal.
3. Statically - as a group of factors present simultaneously, acting either independently or in a state of tension with each other.

And each of the twelve types of appearance thus generated can express itself

1. Vertically - describing relationships between different planes of the Tree of Life.
2. Horizontally - describing relationships existing within any one plane or sephira of the Tree.

Thus there are a total of twenty-four possible manifestations of the formula. Twelve of these (based on the two latter forms listed) are incarnational or creative expressions, dealing with the ways in which ideas become manifested in matter. The other twelve are evolutionary or initiatory formulas, dealing with the way in which material beings are transformed into spirit. These latter are those that appear most frequently in human experience, social behavior, and literature.

The first four columns show the fundamental attributes, on which the interpretation of all the other columns is based. The parenthesized alternate attributes in columns III and IV are more appropriate when applying the formula to the personality or character of men and women. The standard attributes in those columns are more suitable when the formula is used to describe the path of initiation.

Taurus and Aquarius are substituted as attributes of the two I's in order to make the formula more explicit, and to reflect the way in which the formula actually works out in practice. The original attribute, Virgo, is appropriate to both Earth and Air because the sign itself is Earthy while its ruler Mercury is Airy. And there is no doubt that both in gematria and as a visual image, INRI has more inclusive resonances than any alternate symbolization I have found.

The relation of INRI to various Twin myths is covered in some detail in another paper, Set / Horus.

In magickal work, the attributes of the letters with respect to minerals, plants, animals,

perfumes, etc. should follow the zodiacal or planetary attributes of columns II and III rather than the elemental attributes.

Columns V, VI, XII, XIII, XIV, XV, XVI, XX, XXI, XXII, XXV

The Ritual of the King

(Vertical, progressive)

The Ritual of the Dead and Resurrected King is the oldest and most frequently seen version of the INRI formula. Archaeological and anthropological evidence shows that it has existed substantially unchanged since at least the late neolithic period. Columns V and VI provide the basic framework of the Ritual.

The relation of the Ritual to INRI has perhaps been obscured by the fact that the Ritual follows form 2 (I1RNI2) of the formula, while the formula itself (owing to its appearance in the Christian Bible) is popularly presented as form 1. The relationship is further obscured because the formula can be applied to the Tree of Life in two different ways, one of which is a subset of the other:

	Lesser Formula	Greater Formula
I1	Malkuth	Triangle bounded by Malkuth, Hod, & Netzach
N	Yesod	Golden Rectangle bounded by Geburah, Chesed, Binah and Chokmah.
R	Hod & Netzach	Golden Rectangle bounded by Hod, Netzach, Geburah and Chesed (centered on Tiphereth)
I2	Tiphereth	Triangle bounded by Kether, Chokmah, Binah

Most of the columns dealt with here follow the more inclusive of these two attributes, but each also shows a few elements of the less inclusive form. In each case, the transformation from the Growth stage to the Kingship stage involves an exposure to death or some other factor appropriate to Scorpio. Gilgamesh, King Arthur, and Paul Atreides are stimulated to become rulers by the deaths of their fathers. Jesus confronts the Devil in the Wilderness, as does Paul Atreides while fleeing his father's murderers. Buddha witnesses death in the form of an aged man and a sick man.

However, it is important to note that the person undergoing the Ritual does not experience death himself at this stage. He remains relatively uninvolved in the event. His own experience of Death never comes until after the Kingship stage.

Column XVI (Hal Mayne's Voyage) is an exception to this rule in that the events shown represent the stages of the less inclusive form, passing from Malkuth only as far as Tiphereth. At the end of The Final Encyclopedia, he becomes the solar King by assuming the Directorship of the Encyclopedia. The true Scorpio stage of the more

inclusive form begins in the next book (The Chantry Guild) with his withdrawal from the Directorship and retreat into the intense self-delving typical of the sign. It ends with a self-willed death, followed by a true resurrection which passes him into the final divine, airy, stage.

Also note that Hal Mayne is just one incarnation of a being who has a total of four incarnations within the Dorsai mythos. Each of these incarnations is also attributable to INRI (col. XIV), and their order follows the usual sequence of Growth/Preparation - Kingship - Death - Resurrection/Illumination.

Column VII. -- Archetypal Humans

(Horizontal, static)

In Western culture, dramas and stories of any genre typically have primary characters based on these archetypes. Socially, the roles expected of us as men and women also follow the same pattern. But in this latter case the archetypes have become stereotypes, since the forms are demanded without comprehension of their mythical foundation.

The archetypes themselves reflect the two zodiacal axes of Taurus-Scorpio and Aries-Libra.

I1 - Woman as Life-giver and Lover relates to Taurus, ruled by Venus, the planet of female sexuality, with Luna, the planet of birth and nurturing, exalted.

N - The Man-Who-Dies is the Tester or Questioner, the one who does not accept what is normally taken as truth without testing it himself. As such he is an object of fear to most people, who are happier with comfortable lies than uncomfortable truths, and is characterized as a devil, rebel, or dangerous heretic of one sort or another. His testing of accepted norms usually brings him into a position where he finds himself working to bring about change in the status quo so that new growth can occur, or to resist the excesses of an entrenched power. Traditionally he ends up being killed, imprisoned or otherwise punished by the guardians of the status quo, but with the advent of the anti-hero in modern literature, he often ends up conquering. He relates to Scorpio as the sign of testing and death, to its ruling planet Mars and exalted planet Uranus as bringer of sudden change.

R - The Man-Who-Lives is the Solar Hero. As protagonist or opponent, his goals are to achieve a position of rulership and to either preserve the status quo, or twist the status quo to his own advantage. He is charismatic and depends on his projected image to gain him support from the public. When not a purely Leonian charismatic he follows the pattern of Aries, sign of the warrior-kings, which is self-exaltation (=Sol, exalted planet) through the use of force (= Mars, ruling planet).

I2 - The Wise-Woman and the Woman-Who-Judges or Crone follow the traits of Libra, sign of judgment, with Venus again ruling, but with Saturn (traditionally the planet of wisdom) exalted. Saturn is actually the planet of accumulated knowledge handed down from the past.

The Enlightened One of either sex follows the pattern of Aquarius. Having used the power of Uranus in Scorpio to break out of the mold of the past, he/she uses the same power as it rules Aquarius to clear away the debris left by the breakout, leaving a clean slate on which knowledge of a new way of doing things (=Mercury, exalted in Aquarius) can be written.

Column VIII. -- Egyptian Gods

The gods shown here are actually two different sets. The first, comprising Isis, Set, Horus the Elder, and Nephtys, are the original children of Seb and Nut, the fourfold product of the joining of Matter and Spirit. The second set, comprising Isis, Set, Horus-son-of-Osiris, and Thoth, are from a later stage in the development of Egyptian mythologies, and show the influence of the agricultural themes of column IV. See the paper Set / Horus for a detailed treatment of the symbolism of these gods.

Column IX & XII -- Gilgamesh Characters

(Horizontal, static)

(Some of the characters listed do not appear in the original version of the Epic of Gilgamesh, but appear in later re-tellings.)

I1 - Inanna as the Mother Goddess is attributed to Earth. Lilith represents the more "earthy" of Her attributes. ("Lilith" is actually a priestly title in the religion of that time and region, not a proper name.) Lilith is unnamed but present in the Gilgamesh story as the priestess who uses her charms to attract Enkidu away from his wild life and into human civilization.

This dual manifestation of the Mother is typical of Late Stone Age and Bronze Age Goddess-religions. The worship of Inanna is one of the earliest about which we have much information. Later manifestations follow the same themes. The high priestess (also called Inanna) represented the more ethereal aspects of the Goddess, while a second priestess called Lilith was responsible for attracting men to the temple to participate in the conjugal rites of the Goddess, thus representing Her more "earthy" aspect. In Canaan the Liliths were so effective in converting the Hebrews to Goddess-worship that the Levites could only counter them by conditioning their subjects

from childhood to the idea that the Liliths were really arch-demonesses.

N - Enkidu, like Merlin, is a Wild Man of the Woods, and the Man-Who-Dies, both appropriate to Scorpio.

R - Gilgamesh as King, and as the Man-Who-Lives, is fitting to Sol.

I2 - Inanna as the most spiritualized manifestation of the Goddess is appropriate to Air.

Column IX. -- Arthurian Characters

(Horizontal, static)

The entire Arthurian mythos reveals the strange dual character of the English people of its time. On one hand the rulers adopt the patristic customs of their Roman conquerors, including the last and most faddish of Roman exports, orthodox Christianity and "divine right of Kings". On the other hand, the common folk continue to be steeped in the traditions of the Old Religion and of their Celtic predecessors, with emphasis on nature, the Divine Mother, and the quasi-shamanistic view of the nobility and divinity of individuals.

Merlin and Viviane/Niniane represent the persistent presence of the Mother Goddess, while Lancelot and Guenivere represent the patristic side of the conflict. As child of a Roman father and Celtic mother, Arthur supposedly represents the union of the two conflicting camps with his kingship joining them after the manner of the Solar aspect of the R of INRI.

I1 - Again we see the dual manifestation typical of the Goddess-religions. "Viviane" means "full of life", making her a direct correspondence to the fertile Mother of the Old Religion. Her characteristics as sorceress and fertility-figure are the characteristics commonly attributed to the goddess under her more "earthy" aspect.

Niniane (who may or may not be the same person) was "Lady of the Lake", priestess of the Isle of Glass, the last operating temple of the Goddess in Britain. In some interpretations, "Niniane" means "full of Grace". She represents the ethereal, airy aspect of the Goddess.

N - Being the "child of a maiden and a demon" Merlin clearly belongs to the Taurus-Scorpio axis. His magickal abilities place him at the Scorpio pole, as do the frequent accusations that he was a demon himself, and his association with Vortigern's dragons in his youth.

The legendary circumstances of Merlin's disappearance reveal strange echoes of the old rites of the Goddess. His "besotment" with Viviane is typical of a magician working

to unite with the Goddess through her earthly representative through some sort of tantric work. The "trance" into which she places Merlin is a typical result of such work. The final image of Merlin buried in the cave could reflect the tantric practice of concentrating the consciousness in the penis within the womb of one's partner, which womb is visualized as the womb of the Goddess. Since sex magick is at least partially connected to the sign of Scorpio, such work is wholly appropriate to Merlin's attribution to that sign.

R - Arthur as King clearly corresponds to the "R" of INRI as that letter relates to Sol. Lancelot represents the zodiacal relation of the letter to the sign Aries, sign of warriors in general and warrior-nobility in particular. He complements the character of Guenivere, who represents Libra.

I2 - The name Guenivere comes from a Celtic word meaning "white shadow", which was also a name for the barn owl. The owl being a night-hunting bird, she equates to the Lady of Night, Nephtys (and possibly with Saturnian Minerva). Note also that Guenivere was presumed to be sterile since she could not give Arthur a child, making her the opposite of the "full of life" Viviane, and showing the "sterility" of women's lives under the patristic Christian regimen in contrast to the fullness of their lives in Goddess-dominated areas. Her inability to choose between Arthur and Lancelot is typically Libran.

Column XI. -- The Beatles

(Horizontal, static)

The Beatles present a very pure expression of INRI operating as a horizontal, static formula. Study of the images presented by their publicists during the group's existence is very revealing. Just a few superficial points are touched here.

I1 - Ringo's character is very earthy and "common" in the English sense of the word. At one point, he said that his greatest ambition in life was to own a beauty shop (= Taurus, ruled by Venus, Moon exalted).

N - John being the dead Beatle, his association with Scorpio is obvious. But even during his life he exhibited the characteristics of rebelliousness and seeking of intense experience typical of the sign.

R - Baby-faced Paul's charismatic effect on audiences, and his evident willingness to do anything that will keep him in the limelight, are typically Leonian.

I2 - George the "spiritual" Beatle, given to interest in mysticism, philosophy, meditation, etc., is appropriately attributed to air.

Note that as in INRI, the earthy and airy members of the group tended to be somewhat in the background, while the main public attention rested on the fiery and watery personalities.

Column XII. -- Life of Gilgamesh

(Vertical, progressive)

Gilgamesh's path of initiation follows the typical stages:

I1 - Childhood, training, and preparation for Kingship at a foreign court.

R - Return and assumption of Kingship.

N - Abandonment of Kingship and wandering in the Wilderness. Diving into the sea (= the Abyss) and nearly drowning in the attempt to reach the Pearl of Immortality.

I2 - Finding of the Pearl of Immortality. Unlike most instances of the formula, Gilgamesh loses the means of physical immortality almost as soon as he achieves it. The Pearl is swallowed by a serpent, the sacred animal of the Goddess. Possibly this loss is due to his neglect of or poor relations with the Goddess's representative.

Columns XIII, XIV -- Lives of Christ and King Arthur

The relation of these characters to the symbolic journey of column V has been dealt with by many researchers in the past, and need not be repeated here, except to note their similarity to the other INRI myths presented here. Readers are referred to the works of Joseph Campbell for a recent detailed treatment.

Column XIV -- Dorsai #1 Time's Soldier

(Vertical, progressive)

We can assume that at least some of the INRI - related symbolism in Gordon R. Dickson's Dorsai novels is deliberate. The author has frequently referred to an archetypal pattern he was attempting to express in the series. The published delineations of this pattern that I have seen appear to be a statement of the pattern described earlier, but in terms more suited to a student of literature than those of a cabalist. The precise ratio of conscious to unconscious use of the formula remains open to question.

Donal Graeme, Paul Formain, and Hal Mayne are all incarnations of the same being, gradually evolving over the course of several books, while attempting to resolve a crisis in the race-soul of humanity. Cletus Graeme and Sir John Hawkwood (who may be another Hal Mayne incarnation) define the environment in which this evolution takes place. (Note that much of the significance of the earlier incarnations is not revealed until the appearance of Hal Mayne.)

I1 Cletus Graeme's work is the foundation on which Donal Graeme builds his kingship over the known worlds of the Dorsai universe.

Sir John Hawkwood's actions were the root of the historical situation being worked out by the race-soul through Hal Mayne and Bleys Ahrens. (Column XVIII)

R Donal Graeme is the archetypal warrior-king. Like Genghis Khan, he created peace in his world through the creative use of force. But he realized that his achievement was transitory, and that the peace would fall apart with his own death. He decided to travel back in time, not to change events, but to change people's perception of events in such a way that the unity of the worlds would continue.

N Donal Graeme travels back in time and incarnates in the body of a mining engineer, Paul Formain, who died by drowning. In the course of achieving his goal, he has a death experience and experiences the "dark night of the soul" generated by Walter Blunt's cabal. After "crossing the Abyss" through these experiences, he realizes that his efforts have produced precisely the opposite of the effect he was intending. The unity of the worlds will continue, but under circumstances that will ultimately mean the death of the human race. Instead of alleviating the conflict in the race-soul, he has brought it to a head in his own future era.

I2 In order to make himself able to resolve the conflict, Donal has to discard all that he has become. He must, in Crowley's words, give "every drop of blood into the cup of Babalon", or, following the Christian parlance he must "become as a little child". He does this literally, regressing his body to infancy and erasing his memories so that he can grow again without the influence of his past lives. Grown again as Hal Mayne, he possesses the abilities and knowledge to bring the conflict to an end.

Columns XVIII -- Dorsai #4 Planetary Character

(Horizontal, static)

Throughout the Dorsai mythos, the action tends to center on the planets listed here, or on the actions of persons from these planets. They are intended to be archetypes of certain highly developed aspects of the human race-soul. The remaining planets of the Dorsai universe are "splinter" cultures, incapable of sustaining themselves except in

contact with the cultures of one or more of these planets.

I1 - In the Dorsai universe, the planet Earth, like the element, is treated as the repository the past of the race, both culturally and genetically. Its people stubbornly follow their own ways despite the pressures and influences of the younger worlds. In the Hal Mayne sections of the myth, it re-absorbs the most valuable and worthy aspects of the younger worlds, as the element Earth absorbs the activity of the other elements and transforms them into a stable form. Finally, Hal raises the protective shield around it, turning it into the fortress or four-walled castle (Caer Benoic) in which the grail is to be preserved.

N - The two Friendly worlds are expressions of the power of Faith, which is watery in nature. This is not the submissive Faith typical of the sign Cancer, but an intense, individualistic, combative faith, self-instilled and self-maintained, following the character of Scorpio with Mars ruling and Uranus exalted.

R - Dorsai produces the ultimate warrior-kings, Cletus and Donal Graeme. The planet itself possesses a political and social system in which each man effectively rules himself and no man rules another, in which all men and women are Kings of their own kingdoms.

I2 - The Exotics emphasize the exploration and development of the mind, hence their airy attribute.

Column XIX - Dorsai #5 Hal's Women

Each of the women listed presents an archetype of the character of her respective planet.

Column XX. - The Atreides Men

(Vertical, cyclic)

I1 Paul's grandfather died after being gored by a bull. (Taurus)

R Leto I, Paul's father, was a warrior-king.(Leo)

N Paul Muad-Dib became a seer and magician through the use of poisonous spice-essence from the Sandworm. He also relates to Scorpio because he is the ultimate product of a centuries-long series of experiments in breeding and genetic manipulation.

I2 Leto II, the God-Emperor, united himself with the spirit of the Worm.(Aquarius)

Leto II is present in his spiritual form (as a "Spark of Awareness" in the sandworms) in the last two books of the series despite his death in the third-to-last (God-Emperor of Dune). His spirit continues to control events in his universe until all but one of the worms are killed at the end of *Heretics of Dune*. At the end of *Chapterhouse: Dune* the priestess Sheena (= Inanna, Earth Goddess) disappears into the greater universe in a ship containing both sandworms and clone-cells of all the major actors in all of the Dune novels, implying that the entire cycle will now begin again somewhere else.

Column XXI. -- Life of Paul Muad-Dib

(Vertical, progressive)

Paul Atreides stands out among the questers listed as the only example of a man who fails in the quest. Like Lancelot, he is unable to withstand the power of the grail, and it become the task of his son to accomplish the task at which he fails. (Note also that his actions in the Solar stage create consequences that can only be solved from a higher level, as was the case in column XV.)

I1 - Trained as a typical ruling-class child, Paul is forced to flee to the desert when his father is killed and his kingdom taken over by a usurper. He is found by the desert dwellers, adopted into their society, and trained in their ways of survival and war.

R - By taking the poisonous spice-essence Paul acquires magickal powers, becoming the Savior-King of the desert dwellers. He uses his powers and the military force of his Fremen followers to overcome the usurper and take back his kingdom. But he soon discovers the dark side of Kingship, which is that the King becomes the prisoner of the forces he has coordinated and concentrated.

N - Paul's oracular vision shows him the horrors that will result from the working of the forces he has set in motion, but it also leaves him unable to either disengage from those forces or to take the one step that would prevent the evil from happening. Blinded and with his personal life in ruins, he walks off into the desert to die. But he returns in the guise of the rebellious blind prophet, preaching against the religion founded in his name. When finally aware that his son has achieved what he himself did not dare, he sacrifices himself in one last act of rebellion against the status quo.

I2 - Paul continues to exist in the genetic "other memory" of his son Leto II, but only as a will-less ghost of the past.

Column XXIII. -- Dune Organizations

(Horizontal, static)

I1 CHOAM, a purely mercantile organization, is appropriate to the sign of Taurus.

Leto II's empire is a deliberately-created peasant economy.

N The Bene Gesserit and Bene Tleilax both relate to Scorpio through their intense involvement in genetic manipulation and their incorporation of "past lives" into present-day experience. Additionally the Bene Gesserit relate to Scorpio through their instrument of initiation: poisoned spice-essence from the Sandworm.

The various ranks of the Bene Gesserit follow the AGLA formula, a feminine complement to INRI:

A1 - Acolyte stage. Air representing the innocence of the virgin.

G - Breeding Mistresses. Luna as planet of reproduction and motherhood.

L - Reverend Mothers. Acting in a state of perpetual judgment upon each other. Government based on the all-powerful jury. Taking responsibility for balancing the consequences of the past actions of the race, due to the demands of "other memory".

A2 - "Other memory". Air as the guiding spiritual purpose of the Reverend Mothers.

R The Landsraad and Padishah Emperor are typical noble classes, appropriate to Sol and Leo.

I2 The high-tech foundation of these two organizations is appropriate to Aquarius and the element of Air.

Column XXIV. -- Vita Merlini Characters

I1 - Guendolena, Merlin's wife, is an utterly sexual and loving woman, expressing the more earthy aspects of the Goddess.

R - King Rhydderch is the archetypal Good King.

Taliesen the Bard expresses the focus of all knowledge and wisdom in the sphere of Art.

N - The greater part of Vita Merlini concentrates on the Scorpio stage of Merlin's life, the details of which are best studied in the original. As madman, Wild Man of the Woods, and sacrificial King-Stag he echoes the roles of Enkidu and the sacrificed Christ.

12 - The three women listed as well as several others in Vita Merlini represent the Goddess in her more ethereal form, as source of wisdom, inspiration, and guidance.

Column XXV. -- Life of Merlin

Merlin follows the typical stages shown in column V, but with a decidedly Celtic aspect. Readers are referred to R.J. Stewart's *The Mystic Life of Merlin* for an examination of the details of these stages as shown in Vita Merlini. While his examination is sometimes marred by an insistence on the superiority of the Christian revelation, the correspondences he draws are usually right on the mark. Of particular interest are his tables of correspondence between the early life of Merlin and the early life of Jesus, and his tables showing the appearance of Tarot imagery in Vita Merlini three centuries before the appearance of the Tarot decks in Europe.

Column XXVI. -- Life of Buddha

The myths of Buddha follow essentially the same pattern as the pre-Arthurian Merlin. In both cases, the earthy and solar stages are given only passing mention, and the story's main section begins with the Scorpionic stage. All the tales of Buddha's struggle for enlightenment fit into this stage, and in most instances present an accurate representation of events that occur when a human being seeks to approach and pass the "Abyss" between the finite and transcendental realms.

Columns XXVII, XXVIII -- The Chakras

The attributes in column XXV are certain, those in column XXVI less so. The upper chakras do not lend themselves as well to elemental attributes. Their functions seem in most cases to be mixtures of the qualities of two or more elements. However, some writers, notably Alice Bailey and the theosophists, stress a fourfold involvement with respect to these centers. The parenthesized attributes in column XXVI follow this latter idea.

The Anahata center as earth is suggested by its cabalistic correspondence to Tiphereth, which acts as a channel by which energies from the lower planes pass upward, and vice versa. Using Manipura for Earth follows an idea which is emphasized repeatedly in Bailey's works, i.e. that when the upper centers become active, the functions of the lower centers are gradually absorbed into the solar plexus chakra.

Very little connects Visuddha with the watery member of IRNI, save its place in the sequence of chakras. Its connection with voice and communication suggests rather an

airy attribute.

Ajna as the fiery member of the upper sequence is suggested by its connection with sight and light, the latter being physically and literally a higher vibration of the heat energy connected with the solar plexus. The alternate attribute of Anahata comes again from its solar correspondence in the Tree of Life.

In column XXV, Anahata is considered airy both from a cabalistic standpoint and as the representative of "spiritus" with respect to the lower planes. The spleen center is connected with air through its function in the absorption and distribution of prana.

In column XXVI, Sahasrara is airy due to its connection with thought, its cabalistic correspondence to airy Kether, and through its function as the primary entry-point of "spirit", energies from higher levels, into the human body. In Bailey, the Ajna center is often treated as a subsidiary center of the Sahasrara, whose functions can be wholly or partially taken over by the latter.

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Divine Creation and Initiation

by Benjamin Rowe © 1992

Note: The paper is true up through the grade of Exempt Adept.

The Process of Divine Creation

In the largest context, an individual's initiation does not occur in isolation. Rather, it is a single thread in the continuing act of divine creation. The full intent of the creator is only worked out through a multiplicity of such threads, linked through energetic resonance into a quasi-biological whole. I use the word "biological" deliberately; the logic of

spiritual interrelations is indeed "bio-logic", the logic of living things, but tremendously expanded and generalized.

The relation between the creator and the initiates who respond to the act of creation has strong correspondences to the relation between our conscious selves and the cells in our bodies, though the former relation is not so limited as the latter. We can gain an understanding of the larger process by reference to its microcosmic analogue.

Each cell in our bodies contains in essence the information needed to create the whole. But the cell is not the whole, nor is any given cell versatile enough to switch places with any other cell in the body. A liver cell remains a liver cell, even if implanted in the heart. A brain cell remains a brain cell, even if moved to the genitals. Each cell is a particularization of a range of potentials out of the vastly greater range inherent in the genetic material it contains.

Just so, each individual contains within himself the essence of the entire universe of which he or she is a part. "Man is a microcosm", the saying goes. But clearly the individual is not the universe; he is contained within it, both objectively and subjectively. Equally clearly, no two individuals are interchangeable, no matter how much the philosophically shortsighted would wish to make it so. Each is a particularization in time and space of the effectively infinite potential of the universe at large.

When a conscious entity decides to take a particular action, the process by which the intent is effectuated proceeds in four overall stages:

1. Appearance of the intent in consciousness.
2. Transmission of the intent along neuronic paths to the various parts of the body.
3. Modification of the behavior of individual cells in response to the transmitted signals.
4. The effectuation of the intent in the form of some sort of action.

Between stages one and two there is a gap; in some way not understood by either philosophers or scientists, the singular intent of the being becomes transformed into the multitude of signals necessary to direct the action of the body. No one knows exactly how this transformation is performed, only that it does occur. While many different explanations have been put forth, the evidence to date is insufficient to resolve the issue.

The process by which divine intent is made manifest follows four similar stages:

1. The appearance of the divine ideal which is to be made manifest.
2. The response of a group of adepts to that ideal, and the creation of a group of iconic or symbolic thought-forms to act as link between the ideal and the lower worlds.

3. Apprentices sensing the transmitted intent and unconsciously or consciously modifying their individual patterns of thought to conform to it. They act on these thoughts within the mundane world, producing

4. The final manifestation of the ideal in time and space.

The divine ideal, while wholly unitary, has three aspects when perceived by a conscious entity: Its Note, or initial impulse, its Intent or Will expression, and the active Vibrations by which it can be successfully manifested. Mages of different degrees are identified with one or more of these aspects, and through their identification are able to create a condition under which the ideal can be sense by adepts.

As in the previous case there is an apparent gap between the first and second steps in this sequence, which is called the "Abyss" in magickal parlance. It is difficult to describe how this gap is perceived by a mage without resorting to mystic jargon that may ultimately be meaningless to anyone except another mage. One can speak glibly of "being" and "becoming", and leave the reader no better informed than before.

Another way of looking at the matter is to say that at each stage of this fourfold process of creation, an additional quality is added to the archetypality of the divine ideal, elaborating on its nature and creating manifestations having both greater specificity and greater multiplicity than the original.

As perceived on its own level by a mage, the divine ideal is complete, unitary, and self-sufficient. It simply is, with no apparent beginning or end. It neither acts nor is acted upon. It appears so nearly universal and encompassing that even the possibility that something exists which is not "what it is" practically disappears.

When the conditions created by the mages cause the divine ideal to be brought down into the second stage - "below the Abyss" - the quality of relatedness is added to its archetypality. The ideal no longer appears to exist simply in itself, but now is perceived in relation to something which is not itself. This simple addition of the potential for relationship brings about a shocking transformation; shocking because it is not just a change from one-thing-in-itself to one-thing-in-relation-to-one-other-thing. Rather the change is from absolute unity directly to infinite multiplicity. In the act of crossing the Abyss, the mage or adept goes from one extreme of existence to the other with no intermediate stages. It is as if one took a single step and found oneself at the other end of the universe.

The existence of two things demands the existence of a third thing; the existence of a third demands a fourth, and so on. Once one steps away from singularity there is no stopping until there is a cosmos full of things, an effectively infinite field in which everything is potentially or actually in relationship to every other thing. And more, everything can be related to every other thing in a multitude of ways, so that we have infinity piled upon infinity.

In contrast to this first transition, the passage to third and fourth stages merely adds qualities of greater specificity to the infinitude of the second stage. A limited set of potential events gets selected out of the infinity of possible relationships and proceeds towards full manifestation. There is no radical transformation as there is between the first and second stages.

Stage two corresponds to the state in the individual where an idea in consciousness becomes transformed into the many nervous signals necessary to direct the body's response to the intention. This stage belongs to the adepts, whose primary concern is with the establishment of relationships between things, the creation of magickal links. As individual neurons are to the idea in consciousness, so adepts are to the divine ideal. Each adept picks up particular aspects of its potential expression, those which relate to his own nature and position. Each adept creates links between the ideal and those things within his own sphere of influence which reflect its nature. Additionally each acts as a transmitter, passing the sensed potentials on to other adepts with resonant natures who are focused at lower levels.

If sufficient magickal links are created, the divine ideal eventually becomes established in Tiphereth as a self-sustaining thought-form. This thought-form acts as a secondary center of focus for the divine ideal, concentrating and amplifying the forces transmitted along the magickal links, and sending out new signals into the lower worlds. This thought-form is also an "ideal", an expression of the original ideal within time and space and the context of human perceptions. Unlike the original it can be sensed by apprentice-level beings, and translated by them into a series of concrete goals within the manifest world.

The works of some adepts partially bypass this thought-form and act directly on the lower worlds. One type of adept concentrates on the "multiplicity" aspect of stage two and brings this aspect down into the lower worlds to be expressed as intellectual formulations or ideas. Another type of adept concentrates on the "relationship" aspect, manifesting it in the form of artistic creations. By providing these links directly into the worlds inhabited by apprentices, they provide apprentices with patterns by which they can learn to sense to the ideal expression in Tiphereth.

Passing to stage three adds the quality of active response or intelligent activity to the creation. This stage corresponds to that stage in the individual where the neuron signals reach their goals in various parts of the body. These signals, acting on non-neuron cells, cause those cells to change their state of activity in ways that conform to the conditions set by the signal. The cells take energy and matter from their environment, transform it in accordance with the signals, and release it back into the environment. The release may come in the form of movement, as in the case of muscle cells, in the form of chemical secretions that produce global or localized changes in the rest of body, in the form of changes in electrical or magnetic conductivity, or several other ways.

Note that the signals coming to the cell do not force the cell to perform in a specific way, nor do they direct the cell's activity in detail. Remember that each cell is a particularization of the overall potential of the body. Its innate nature defines and expresses a specific set of those general potentials. The signal it receives need not contain any information at all as to how the cell must respond. The cell knows by its nature how it must respond, and does so automatically, translating a generalized command into a specific set of activities.

In the process of divine creation, this third stage belongs primarily to the apprentices. The quality of intelligent activity has much greater scope in their work than in the cell.

Cells exist in a more or less fixed relationship to the rest of the body, and each is particularized to express only a few types of activity. Their response to incoming signals is also fixed to a limited range.

Human beings, while still particularized with respect to the universe as a whole, otherwise possess a remarkable freedom of action. They exist in a constantly changing relationship to other humans and to the rest of their environment. Unlike cells any human being can perform a vast range of activities, depending on the contexts in which they are acting. Most importantly humans, within the extremely broad limits of their particularizations, are capable of defining and re-defining their own activity within the "body" that is our world. And paradoxical as it may seem, apprentices have a greater freedom in this regard than do either adepts or mages.

Apprentices are in a way repeating the actions of the adepts, but on a lower level. The adept takes the singular will which is the divine ideal and translates it into a multitude of potential relationships, which in turn eventually coalesce again into the expressed ideal in Tiphereth. When an apprentice senses an expressed ideal, its influence is translated in his or her mind into a set of goals or possibilities for self-expression. Those that are congenial to the person's nature are incorporated into the person's self-image, thoughts, and emotions. Then, in the course of the apprentice's life in the world, situations arise in which action can contribute to the achievement of these self-chosen goals. Through the intelligence inherent in his being, the person chooses those activities that will help to make the goal manifest.

Note that the choice of actions comes entirely from within the apprentice's being. The expressed ideal in Tiphereth contains no specifications concerning the way that the ideal is to be manifested, but only of the intended result. The manner in which the apprentice acts towards that goal is always a matter of free choice. Adepts and mages participating in the act of divine creation never attempt to force or coerce the apprentice into a particular course of action. At most, they will arrange to provide the apprentice with opportunities for action in line with the goal. But even in these cases, the choice of whether to take the opportunity, and what to make of it, is wholly within the hands of the apprentice.

This acknowledgement of free choice is not only a matter of ethical action on the part of

adepts and mages; it is a matter of utter necessity if the divine ideal is to come into full manifestation.

It is the task of apprentices to create the final links between the divine ideal and the material world. Because they are still close to the material pole, they are best qualified to make the final adjustments that will fit one to the other and complete the creation. Their natures are exactly suited to this work, and no higher initiate can do it better.

By becoming more directly identified with the divine ideal in its primary form, mages and adepts have sacrificed some of their freedom of action within the lower worlds. Close identification with the divine will excludes many courses of action that are in accord with that will, but which require close identification with the material pole of existence. They can not maintain an identification with both the divine and material poles at the same time. Since they had previously passed through the apprentice stage, adepts and mages are still capable of acting directly on the material world, but only by temporarily reducing their degree of identification with the ideal. The more attention they have to pay to purely material affairs, the less of the higher identification they can maintain.

Another consideration is that when the divine will touches directly on the lower worlds, without the buffering provided by intermediate links, its action is inevitably destructive. Matter and the substance of the lower mind is at present incapable of absorbing the divine will directly, and contact with it would result in a subjective equivalent of vaporization, destroying all form beyond possibility of reconstruction.

Finally, adepts and mages must consider that all acts of divine creation must take place in ways that encourage the continuation of the process of initiation. This seems to be a precondition for any sort of divine creation within the human Tree of Life. What little we know of the Cosmic Tree suggests that it is universally applicable in that realm as well. The rule as gods view it is that matter must be continually transformed into spirit, until all of it has been transformed. The means by which this is done is the process of creation and resulting initiation.

Through the combined effects of the individual activity of many apprentices, the divine ideal is eventually brought safely down into full manifestation. A final quality is added to the series, which can be called objectification or externalization. The actions of apprentices over time create an activity in the material world which takes on a life of its own, and is seen as having an existence independent of those who worked to create it.

In many cases, this "objectified" ideal does not actually exist in matter. Rather, it exists as a form on the astral plane, having sufficient organization to maintain itself and gather energy to itself without further conscious effort on anyone's part. Since most of humanity is currently focused on the astral plane or on the adjacent areas of the lower mental planes, they perceive it as real and act accordingly in their daily lives, even though the thing they perceive can easily be shown to have no existence when it is viewed with a strict definition of objectivity. Among the most obvious of such objectified ideals are the various organizations that make up the social structures of current-day cultures.

"Government" is such an ideal, as are religions, corporations, money, and many other things to which we routinely grant the status of "real". But in many other cases, the end result of the process is truly "objective", that is, having existence in matter.

From the divine viewpoint, all the sephiroth below Tiphereth are equally "material"; the stuff of the astral and mental planes is simply matter in a different state than that of Malkuth. So the establishment of a divine ideal in the matter of any of these planes is considered a successful creation.

There are several more factors that should be considered by the reader who is attempting to gain a clear mental picture of the process of divine creation. The most important of these points is that this process is not all "one-way", does operate solely from the top downwards. Between and within each stage there occurs feedback, a constant dance of adjustment and readjustment.

In the body, the reactions that take place in the course of externalizing a thought influence in turn the next thoughts to arise in the person's mind. Cells send information back along the neural pathways, telling of their current status and what they will be capable of doing in the next few moments. In the course of accomplishing a simple action, such as reaching out to grasp an object, what has been accomplished at any given moment is fed back to be compared against the initiating thought, and new signals are sent adjusting the ongoing process to maintain its direction towards the intended goal. And there is a constant flow of information around the body in the form of chemical secretions and electromagnetic states that inform the cells of the state of other cells operating on their own level.

Similarly in divine creation, there is a constant flow of information upwards along the created channels as well as downwards or outwards into the manifest world. Adjustments are made "on the fly" to account for the relative success of the various groups involved, and to account for changes in the world to which the effort of creation is being applied. Over time, the physical manifestation becomes an increasingly more accurate correspondence to the intent.

It will be important to keep in mind that divine creation is a dynamic, continuing process rather than a fixed or "one-shot" activity that happens once and not again. It is the dynamism of the process that makes initiation and evolution possible at all, which keeps the world from being in truth the static, stratified, unchanging place that ancient theologians thought it to be. Much of our later concern with keeping the results of initiation are directly concerned with the dynamic aspects of the process.

A related factor to consider is that divine ideals have a finite life-span, when viewed from a standpoint in time and space. They come into existence in the world, take some time to develop their inherent possibilities, and then pass out of existence again. At any given moment in time, several ideals are in various stages of their cycle. Some are just beginning to come into the awareness of mages. Others have been linked to the earth and are in process of becoming fully manifested. And yet others have completed their

lives and are gradually breaking up and going out of manifestation. Depending on their individual natures and sensitivity, various parts of the population will be attracted to one or another of these ideals.

It is also important to remember that the manifestation of any divine ideal consists of many different threads, composed of many different types of energy expressing different aspects of the ideal. There are always at least seven different aspects involved in any manifestation, and each of these may be wholly or partially incompatible with the others when viewed from the viewpoint of an incarnate human. No individual can judge from his own experience of the expressed ideal whether another person is or is not also sensing that ideal. Activities that appear antithetical from an individual's view may in fact be different aspects of the same divine expression. Full appreciation of the manifestation can only be had by a mage or very high-level adept.

Students of Thelemic doctrine might profit by considering the three "Grades" mentioned in Liber AL in light of what has been said above about the stages of divine creation.

Figure 2. The Conformation Cycle

The Conformation Cycle in Initiation

In initiation, the initiate receives a flow of force from some level more inclusive than that on which his conscious mind is currently focused. If he/she is to retain any benefit from the experience, those parts of the being that are at or below his level of focus must be consciously brought into alignment with that force, within the context of their natural modes of functioning. All of these parts must be brought in to the alignment. Not one can be left out.

This means that we can not be satisfied with simply receiving and "feeling" the force. We have to direct our emotions so that those incompatible with the force fall away, and new ones that are fully compatible come to the fore. We have to direct our intellects so that ideas shown by that force to be false are eliminated, and the remainder reconstructed to fit the our new perceptions. We have to modify our self-image and goals to include the new vistas opened to us. We have to re-examine all of our being in terms of the new force, and change our being so that the force can flow freely between levels.

The goal of initiation is to make all of the vehicles perfectly "transparent" or perfectly responsive to the highest and most inclusive divine force the initiate can experience at a given time, and to elevate the focus of consciousness so that it operates from the highest level possible. The conformation cycle is the process by which this goal is

attained.

Figure 2 represents the cycle of activity by which an initiate absorbs divine force coming into his or her sphere. This figure falls within the box labeled "Conformation Cycle" in Figure 1.

This cycle is applicable to the initiate's actions both with respect to his own initiations and with respect to his participation in the Great Work. The only difference between the two cases lies in what kinds of forms are being destroyed and created in the process. In initiation, the forms are actually forms that make up part of his individual being. In the Great Work, the forms are those that he creates to act as magickal links to bring the divine ideal into manifestation.

The conformation cycle contains another cycle within it, which is not shown because it is constantly in action throughout the process. This inner cycle is the cycle of invocation and response. At each step of this process, the initiate is in constant need of a contact with the incoming divine force. At the very beginning of the process, it is his desire and intent, directed upwards through the planes, that generates the initial inflow of force. As the power gathered from that first inflow is expended, he is constantly re-invoking the force, replenishing the power so that the process can continue.

Invocation and response may take the form of formal ceremonies and magickal efforts, or it can simply be a continual "looking towards" the divine with a desire to draw it into contact again. In any case, the directed intent and desire of the magician attracts both the force and the attention of interested beings on higher levels, who provide him with assistance in bringing down the force, and also assist with suggestions as to appropriate forms that might be created to hold and channel the force. Without this constant renewal of contact, any effort to reconfigure form to match the force will fail.

Throughout the following sections the word "form" will be used as a generic term for that on which the force of the divine ideal acts. It is perhaps not the best term available, but after reviewing many more technically specific terms from philosophy, phenomenology, and metaphysics, I find the use of such terms would not add any significant understanding to the subject being dealt with here.

The viewpoint from which the process of conformation is described is one in which the consciousness of the initiate exists in an intermediate area between a positive and a negative pole. The positive pole in this discussion is generally the divine ideal in one of its three aspects. The "negative" or more material pole is in most cases not the sephira Malkuth, as is conventionally the case, but rather Tiphereth.

The conformation process is one that takes place on the same planes in which the adept normally works, and it is usually only the adept in whom the process takes place consciously. Conformation to the divine ideal always takes place before any appearance on the more material planes, even such an abstract appearance as a thought that can be described in words.

So the material aspect of the process, the "forms" on which the divine ideal works, are the formulations of relationships, the magickal links with which the adept does his work. When speaking of "forms", of the "breaking up of forms" or the "creation of forms" we are speaking of either (in the case of initiation) the formulated relationships that maintain the internal connectivity and unity of the individualized adept, or (in the case of divine creation) of those magickal links the adepts create between the divine ideal and the lower worlds.

Phase 1: Destruction of Old Forms

The first effect of an inflow of divine force is always destructive. The "vibrations" of the force have a tendency to break up any form that is incompatible. This effect is represented cabalistically by the planet Mars and the tarot card The Tower.

Mythologically, Mars has always been associated with a rise to the heights, followed by a sudden disaster and a subsequent rapid fall. The disaster is usually caused by the entry onto the scene of a new and unanticipated factor, often through divine intervention. The Tower of Babel story is a classic example. To understand how this relates to the conformation cycle we have to back up a little bit.

As was shown in Figure 1, the entire process of initiation is itself cyclic. As the cycle progresses, it gradually draws away from the divine ideal and towards full objectification. Eventually all the divine force received gets expended, and the individual has to continue to build using energy drawn from within himself and from his environment. After objectification has been completed, the process must take a jump back to its first step to acquire a new flow of divine force from a yet higher level.

In the interim period, between objectification and the new inflow, the individual builds up and elaborates on the fundamental forms and ideas previously established. He works to extend those into areas of life and experience not directly touched upon in the course of initiation, both in the material world and on the magickal planes, re-interpreting all of his being in terms of the new perspective. From the highest level at which he can perceive, he works to build up an accurate reflection of his perceptions throughout the lower parts of his being. As more of his being is integrated into the scheme, the original forms and ideas take on the psychic equivalent of mass; they become more rigid, more difficult to move, adjust, or change. They become less transparent to the divine force on which they were built.

This is a necessary step, and the natural consequence of the stage of objectification. Once this structure is formed, the individual need not expend more of his own energy to maintain his consciousness at the high level achieved in the prior initiation. It becomes his natural state of awareness, and only movement out of that state requires expenditure of energy. Instead of having to hold himself high in the air by the force of will, he is held up in the air by a strong tower, which supports him against the downward

pull of matter.

Somewhat paradoxically, it is during precisely this time, when his internal expression of his initiation has become objectified and has begun to take on a quality of rigidity, that the initiate can contribute the most to the Great Work. The reason is that since he no longer needs the force provided in his last initiation for his own internal use, he can afford to expend any additional flows of that same energy in outwardly-directed activity, building the impersonal iconic and symbolic forms needed to channel that energy into the lower worlds.

Consciousness of the needs of the Great Work can make a great difference in the extent of the rigidification that occurs, and thus in the amount of time between initiations and in the difficulty experienced in the course of the next initiation. A certain amount of it is necessary, but the motivation of the individual can vary the amount that actually occurs remarkably.

In a person who is primarily concerned only with his own advancement and power, the process of rigidification tends to continue to its natural limits. That is, it goes on until all of the lower bodies have been fully fixed in the new formation, and the formations have begun to build up a "crust" around the person's awareness on its own level. It can extend even further, into the person's relations with planes higher than that on which the awareness is focused, by creating assumptions and restrictions of thought concerning the next steps that will be taken in his development.

With this wholly personal motivation, the person becomes encysted in his own thought-structures, locked up in his own tower. The walls of his tower block him off from direct contact with the planes from which the force of his next initiation must come. As a consequence, the force of invocation needed to produce a response from the higher levels is greatly increased. He must also depend on the responding powers to answer with a degree of force sufficient to blast apart the thought-formations in which he is embedded. And if the force is sufficient to do so, then the experience of the next initiation will be literally shattering and disastrous to the present form of being, a full expression of the events represented in the Tarot card.

At the other extreme, in the person who is wholly convinced that his own initiations serve only the purpose of making him better suited to participate in the Great Work, the rigidification tends to stay at the minimum needed to support his awareness at its new level and to serve as a foundation for the next initiation. Between the time when his initiation becomes externalized and the time when the next initiation begins, he concentrates not on building up the lower being into conformation with his own centralized point of perception, but rather on keeping the lower being in a state of fluid responsiveness to the needs of the divine creation, regardless of whether those needs match what the individual awareness thinks of as its own advantage.

In this case, the lower levels of being will still be formed into structures relating to what the person currently perceives of the divine ideal. The difference is that these structures

will be decentralized and impersonal. It is as if the initiate, rather than building a tower for his sole use and protection, were building a grand plaza in the air, an open structure that could be used by anyone who chooses to do so, freely and without restrictions. He considers himself neither the architect nor the owner of these structures, but only a builder, one of many contributing to the overall effect as a service to the world.

Creating a sense of service, of contribution to the Great Work, requires the conscious development of several attitudes:

1. The attitude that the results of initiation are not the property of the initiate, but are only held by him temporarily as a matter of public trust.
2. The attitude that the benefits of the initiation must be extended freely to all who have need of it and want it, but must not be forced upon any against their own preference.
3. The attitude that each person who makes use of what he has freely given must be allowed to make use of it according to that person's own perception of the goals and ideals, and can not be restricted by the one who gives.
4. The attitude that the work as a whole is the product of a vast number of workers, and that the contribution of any one of them is not so much greater than that of the others as to make him more important or worthy of respect than others. The attitude that it is the divine structure being built that is worthy of respect and appreciation, not those who did the work. Conversely, that no person is unworthy of respect simply because his apparent participation in the Great Work is small or nonexistent.
5. The attitude that service given freely to others is service given to oneself.

It must be emphasized that the concept of service as it is presented here does not mean the same thing as either "servitude" or "servility". At all times, the one who seeks to serve in the Great Work must demand for himself the same freedoms that he willingly gives to others. He must at all times be the sole arbiter of the extent to which he serves, the type and limits of that service, the interpretation placed upon that service, and the manner in which that service is performed.

No other being, not even a god, has the right to demand that he perform acts that are against his own nature or inclination. As was shown in the preceding section of this paper, the needs of the Great Work are such that they can only be accomplished through freely given cooperation. If circumstances seem to be pressuring a person towards a certain course of action that he would not willingly participate in, then that course is not part of the Great Work.

It must also be pointed out here that the person who has committed himself to submission to the demands of his social group, who is truly servile, will have as great a difficulty in attaining initiation as the person who is wholly committed to just his own personal advancement. He is just as locked into a tower of rigid forms as the

self-oriented person. Only, the tower in his case has been constructed by others, out of the instinctual needs of the social group and the mass of conventional thoughts and behaviors built up over the centuries. To receive the touch of divine force, he must be blasted out of his tower much as his polar opposite would.

It is only through this concept of the Great Work, of free service freely given under the divine ideal, that the conflicting poles of human social experience are reconciled and blended into a single path. The individualist remains free to do his own will; the socialist remains free to help his fellow humans. All that either sacrifices is something to which they had no right in the first place: the use of force or coercion against others.

Going back to our discussion of the destruction of forms, this attitude of service frees the individual from many of the pains, difficulties, and seeming terrors that the more self-oriented types experience along the path of initiation. The one who is wholly committed to service in the Great Work does not perceive the structures he has built as being in any way his own property or possession, but rather as things that are only temporarily in his care. When the time comes to create new forms to conform to the inflow of force in a new initiation, he can let loose of them with a minimum of difficulty. Since by definition the inner worlds become more inclusive as one progresses through them, he knows that what will replace that which he gives up can only improve his ability to participate in the Great Work. He is not attached to the icons and symbols he has built, and so experiences no loss in giving them up.

Another important point is that because the willful server has not built his conceptions into a separate, monolithic structure, only those parts of his decentralized structure that are incompatible with the new flow of divine force will be destroyed. The majority of the parts will remain intact. For the person trapped in a personalized or socialized tower, this is not the case. Many parts of that tower, if not so closely bound together, would not be destroyed by the new force. But because they are bound together, when one falls they all fall. The difference is that between a minor inconvenience and a full-blown psychological disaster. Additionally, the fact that his intent is habitually focused on sensing the divine ideal means that he will be better able to maintain his awareness on a high level during the process of destruction, and to a certain extent will be able to direct it to critical points, making the process more efficient.

Most of us will fall somewhere between the trapped dualities of fully individualized or fully socialized mental constraints on the one hand, and the full freedom of the willful server on the other. The extent to which we will be able to make the destructive aspects of initiation occur in a smooth and controlled manner will be determined by the extent to which we make an effort to adopt the perspective of the willful server in the Great Work.

Phase II: Expansion and Absorption

It was mentioned in discussing the process of divine creation that the divine ideal or initiating impulse is translated by mages into two complementary aspects: a "Will" or

"Intent" aspect and a "Vibratory" aspect. It was the vibratory aspect that brought about the destruction of incompatible forms in the previous phase, and which will be used to test the newly synthesized forms in the last of the four stages of the conformation cycle. In this phase and the next, it is the "pattern" aspect which predominates.

Since this "Intent" exists above the Abyss, it is difficult to give a precise definition of what it is. It exists in the sephira Chokmah, which is the archetypal "potential Son" which is eventually brought into being in the lower worlds as the "true Son" in Tiphereth. Tiphereth being among those sephiroth where the principle of relationship is most important, its archetypal precursor must in some way be concerned with the universal potential for relationship inherent in the divine ideal. It seems a contradiction to say that dualistic relationship exists within the unity of the divine ideal, but this is a failure of description, not of fact. The relationships contained within the Will aspect of the divine ideal are only potential, not actual. They are the relationships that must be achieved if the divine ideal is to become fully manifested.

It is this intent aspect, brought down into the worlds of the adept as a force expressing potential relationship, with which the initiate is concerned in the next two phases.

Destruction of the old forms frees the individual temporarily from ties to the lower levels of his being. The inflow of divine force now provides a channel by which the consciousness of the individual can move upward into a new level of inclusiveness. His horizons are expanded and new modes of perception appear as the force floods through him. This stage is represented cabalistically by Sol, and the tarot card The Sun.

Initially, this raising of consciousness comes automatically and without effort on the part of the initiate. For a while, the individual floats above the world, separated from it and unaffected by it, yet feeling intimately connected with all that occurs there. He feels full of light, free, and unconditioned. The forms which formerly held him are no longer a constraint, and the time has not yet come for new forms to be created. He takes in and re-radiates the force like the sun at noon.

If the person simply basks in the pleasure of this experience of unconditionality without making a conscious effort to absorb it into his being, then the old forms that were broken up eventually will re-form into something like their original condition. The shards of thought left over from the breakup act as seeds around which the matter of the inner planes accumulates until the old structures are complete again.

The person has to consciously grasp the inflowing force and use it to pull himself up to the highest level possible. He must make an effort to identify himself, to the extent that he is capable, with the divine Will. Holding himself on that high level, he must direct the force into his lower bodies; by comparing the remaining forms to the intent inherent in the divine force, he determines which of them will be of use in the new creation and which will not. He then uses the force to burn away, to occultly vaporize, all the other shards of form left over from the destructive stage, as soon as he becomes conscious of them. Through this process of grasping and directing the force, he gradually forces out

of his lower bodies all energies that are incompatible with the divine intent as he is currently able to sense it, and replaces them with the incoming initiatory energy.

For each of the three types of persons mentioned above (the socialized, the individualized, and the willful server) this stage presents certain opportunities and certain hazards.

For the person who is submitted to social constraints, this stage represents the first experience of freedom and individuality. He becomes aware for the first time that the forms and symbols that bind him are not himself and do not originate from himself. Characteristically, he reacts to this by becoming deliberately unconventional, taking his former constraints and turning them upside down. He develops a sense of vast humor at the actions of his fellows who are still constrained, and has great fun disturbing their tranquility. Unfortunately, judgment usually flies out the window along with the constraints, with consequences in his relations with others that can be rather embarrassing. In short, he makes a grand fool of himself.

If he continues in his foolishness without consciously trying to grasp that which has given him his freedom, then eventually the force of the initiation will run out and his awareness will fall back into the lower levels. Without the sustaining presence of the force to heighten his awareness, he usually falls into a pattern of "conventional unconventionality", trying to maintain the conditions created in himself by the force without either the perspective or the energies needed to create a true reflection of it. The patterns thus created are a travesty or unconscious mockery of what could have been created had he not lost hold of the force.

Since the beginning of the experience was a true initiation, the person is often unaware of his "fall from grace", thinking that the course he is following is the normal course after the Solar initiation. He may think that he is still in an initiated state and try to pass on the "wisdom" he has gained, getting into contact with others in similar state to develop a "philosophy" or "style" of magick reflecting the mocking form.

Such philosophical travesties can be identified by their lack of internal consistency, their lack of humor and self-criticism, their non-specific contempt for anything normal or conventional, a frantic emotionalism that is obvious to everyone except the philosophy's practitioners, and a body of magickal techniques centered on ways to destroy forms, rather than on bringing more inclusive forces into the awareness.

Following the techniques of one of these travesties may indeed enable the practitioner to get back up to the stage of freedom following the destruction of forms for short periods. But because there is no more inclusive force available to pull them him up any further, he inevitably falls back down into the lower levels again. He becomes a yo-yo perpetually bobbing up and down between the solar and the lower mental levels.

Many magickal mockeries have appeared over the years, and died out again as their practitioners destroyed themselves or finally realized the futility of their work and

abandoned it for other approaches. And new ones have always appeared to take their place. At the present time, the most prominent of the mockery philosophies is so-called "Chaos Magick". A detailed examination of their "philosophy" is not necessary to this current work, but readers are invited to examine the writings of various chaos "magicians" in light of the characteristics listed above. They will find that not one of these characteristics is missing.

By consciously taking in the initiatory force and using it to burn away those mind-sets and behavioral patterns that were imprinted on him by society, the person submitted to social constraint achieves a true solar consciousness, a true individuality in which the source of all his behavior is his own inner being. The removal of social imprinting leaves him aware in full consciousness of the "expressed ideal" in Tiphereth, and able to bring it down into the lower worlds in completely appropriate forms. Eventually as he becomes more fully aware of that ideal (in the form that it comes to him through his own soul) he enters the ranks of the adepts and becomes a conscious creator of magickal links in the Great Work.

The fully individualized person is normally possessed of at least some solar awareness to start with, and may in fact be living consciously as a soul within the worlds of the Tree. All adepts have full solar consciousness, and the problems of being trapped in the structure of self-created relationships is characteristic of adepts. For them, this problem comes from a failure to release forms created as part of the Great Work.

It is the nature of the solar consciousness to draw energies around itself. The purpose of the soul is to act as a lens or focus for energies coming from the core of being so that those energies might be properly directed for use in the lower worlds of the Tree of Life. This centralizing and attractive aspect of the soul is the means by which that focus is achieved. In its attractive aspect the soul is in fact an embodiment of the principle of relationship, and it is through its own nature that the soul creates the magickal links between the divine ideal and the lower worlds.

The inflow of force from the divine ideal under normal circumstance will keep the adept from becoming too centered in this solar awareness. When the force is present, it is unmistakably clear to the individual awareness that it is not the center of being. But as was said earlier, the manifestation of a divine ideal goes in cycles, and also has periods of greater and lesser strength within its larger cycles. It may be that, for reasons totally beyond the adept's control, the force of the divine ideal ceases to flow through him for a time and no amount of invocation on his part will bring it back. He experiences a time of dryness.

If this time goes on too long, the soul will continue to work at forming appropriate vessels for the force out of the substance of its own being, using such energy as it can draw from its immediate environment. But without the presence of the divine will, the strength of the soul's own attractiveness is too strong to be fully overcome. The created iconic structures, instead of being released into the magickal world to do their work, become "stuck" to the adept. As more and more of them are built, they form a shell

around the adept until he is trapped in a structure of his own creations. It is not fully his fault, except in very rare cases, but it happens nonetheless. When the force begins to flow again, or a new force from a higher level comes in, these forms have to be blasted away.

A similar problem occurs when the adept reaches the lower edge of the so-called "Abyss". At this point in his development, the adept has effectively exhausted the potentials for relationship inherent in his own soul. Yet the soul continues to build structures of relationship; its nature does not permit it to do otherwise. The conscious being comes to a point where he feels trapped in an endless cycle of old expressions, each one following predictably on the one before. Nothing seems new, and it sometimes feels as if the divine force has abandoned him permanently. This is the experience of the Wasteland or Dark Night of the Soul.

In either of these cases, it becomes a true struggle for the adept to continue in his course towards the divine. He feels as if he is smothering in his own wastes. The sense of hopelessness and despair becomes a constant undercurrent to his experience and must be fought against continuously. It is only by drawing on his inner reserves of will that he is able to continue at all.

When the adept again experiences an inflow from the divine and it begins to break up these accumulated forms, his sense of relief may be so great that he just wants to lie back and enjoy the experience for a while. But as was the case with the socially-imprinted apprentice, if he does not consciously expand his awareness and absorb the incoming force then the structures he has created will again gather around him and cut him off from the divine. He must consciously draw himself up to a point on the magickal planes that is wholly above those on which the forms exist. And, from that high point, he must direct the force downwards to vaporize and disperse the incompatible forms. And, as with the apprentice, the divine force replaces that which it disperses, remaining in the adepts being to be the material of new forms.

The apprentice goes through this stage consciously only once; it is his initiation into the ranks of the adepts. The adept goes through this stage and the succeeding stages many times, each time gaining a higher perspective and a greater understanding of the links that make up the body of the divine creation. Eventually, after he has exhausted the potential for relationship in his individuality, this stage of expansion and Absorption brings him to a point where the quality of divine will in his being exceeds the quality of relationship, and he moves into the ranks of mages.

For the willful server, this stage presents few problems; being focused on the accomplishment of the Great Work more than on his own advancement, he has few difficulties in destroying old forms. He has no attachment to them. His problems, when they do appear, are of another sort.

While the mode of free service freely given can be accomplished by persons of any grade of initiation, its primary source is on the planes "above" the "Abyss". It is a primary

expression of the divine ideal as it is being worked out in this current age, as the expression of divine love was the divine ideal in the preceding Piscean age.

The consciousness of those focused in the first three sephiroth is not directed downwards into the worlds of matter, but rather upwards towards the source of the divine ideal. The problems of those who are fully committed to service to the Great Work will tend to reflect this direction. (Though, being imperfect as we all are, they are also likely to experience some of the problems of the other two groups.)

The main problem of the willful server is premature abandonment of the lower worlds. He has little trouble releasing old forms and burning away the debris. Instead, he is likely to become so identified with the incoming divine force that he abandons any sense of a need to bring it down into the worlds of men. Such an identification is only appropriate for those who are mages. For them the goal of initiation is total freedom from the Tree of Life, and entry into the greater Tree of Cosmos, passing from the path of initiation onto the Star-Roads, the ways of perpetual creativity and discovery.

For those who express the way of service in the lower worlds, this course is inappropriate. If they follow it anyway, they become the sort of spaced-out mystic who is unconcerned with anything within the world, even his own life, so long as he can get lost in the divine. The world becomes unreal to them even while they remain in it. Thus the task of the willful server in this stage is the delicate one of maintaining an attachment to the world, but not too strong an attachment. Should he become too strongly attached, then he will begin to experience the problems of the other two types spoken of here, and will have to work out those problems before returning to his primary mode of service.

Phase III: Synthesis of New Forms

The process by which the initiate creates new forms for the divine ideal is the most difficult phase of the cycle of conformation to describe. The previous two phases and the following phase have readily-comprehended material analogies; understanding of those phases is merely one of extending known principles to new realms. This phase also has its lower correspondences, but they are not well understood even by those who are engaged in the activity. Both this current phase and its lower correspondences contain the element of creativity, which in its essence is a characteristic of the divine, and as subject to difficulties of description as any divine aspect, for reasons described in the first sections of this paper.

Because of this problem, we have to resort to more symbolic methods of describing what goes on in this phase. As a framework for the discussion, I begin by taking some excerpts from an ancient book in the library of group with which I serve in the Great Work. Meditation on the sequence of steps shown here should provide the reader with an intuitive comprehension of the process.

1. The artist rises to the height, and from that height surveys the field of work.
2. The word goes forward. The work proceeds.
3. In the land below, the myriad beings sense the sound of the word, and respond each in their way. The worthy come forth; the bad retreat; and those that hear the sound but incomplete find their paths diverted into loops not of their own devising.
4. The myriad responding vibrate in harmony with the word, but know it not. They see not the artist, nor know him save through the sound of the word. It is for the artist to see, and to join them each in their proper place within the great design.
5. Gently, o artist! Thy materials are but wisps of thought. The touch of your will must be gentle, subtle, lest they be torn and broken.
6. Gently does the artist's sound direct the myriad creatures in their motions. Remaining themselves, yet they begin to move as well within the dance of the pending creation.
7. The dance begins with each alone, each in his own path. Yet as the sound of creation becomes more pervasive, so do those paths bend and curve, and in their motion the faintest outline of the pending creation begins to appear. Creatures touch and separate again. Behind them in their motion spin out threads of the seven primary powers in their forty-nine divisions. So is the matrix of creation built.
8. The dance of motion settles into formal mode; the creatures move and flow along paths of elegant simplicity, each one balanced against all others.
9. The artist sounds the word again, but at a higher pitch. The myriad creatures caught within the web of powers vibrate in their place, attempt to match the higher pitch, yet their natures constrain them from doing so. The excess will flows into the web-threads; they expand their length. No longer tight between the creatures they connect, the threads loop and soar in dimensions previously unknown. They put out children, which link in nexuses where no creature stands.
10. From the mouth the artist sounds the word; the heart of the artist casts forth nodes of attraction on which the truly new will form. The eye of the artist directs the nodes to gather in the empty nexuses of the web. The nodes put forth their call, and from the unknown places they draw forth that which is the Heart of Newness.
11. The Heart opens, and heat floods the web. The motion of the dancers changes and the web expands. Upon those nexuses where the nodes dwell there come forth creatures new and wondrous to behold, yet fully one with the elder creatures taken from the prior cycle.

12. The dance again in formal mode, the creatures balanced once again in swirling movements.

1. As in the previous phases, emphasis is placed on the necessity for the initiate to do the work from the highest level he is capable of reaching. Since the intent of this phase is to create forms reflecting the divine ideal, and to create magickal links between those forms and the ideal, the consciousness of the initiate must be raised to the highest level of which it is capable, and at that point must attach itself to the divine ideal.

This phrase introduces two other concepts as well. First, that the initiate must remain detached from the things he is bringing into the synthesis. The initiate's personal preferences, beliefs, desires and intents must not be allowed to touch in any way upon the material of the work. The divine ideal must be the sole guiding factor, whether that ideal emanates from the divine monad at the core of the initiate's own being, or from some greater source.

The depiction of the initiate as an artist emphasizes that the work being done is an act of creation. For the duration of the act the initiate becomes the vehicle of the divine creative power, a channel through which that power flows so that creation may be extended deeper into matter.

2. The divine creative power begins by elaborating itself to express its two subordinate aspects: the divine plan or Word of Chokmah ("the word goes forward"), and the divine activity or vibrational energy of Binah ("the work proceeds"). "Goes forward" and "proceeds" both include the idea of extension, that is, of the divine will directing itself into relationship with something not itself.

The initiate, identifying with the divine ideal, must take the force of the ideal and project it into the lower worlds. He must project what he perceives of the divine plan onto the matter of the lower worlds, and stimulate that matter into action through the use of vibrational energy.

The creation of the synthetic forms takes place in two stages. In the initial stages of the form-building phase, concentration will be on those things already existing within the lower worlds that reflect some aspect of the divine ideal. Gathering these together into a pattern roughly reflecting the divine ideal provides the foundation on which the truly new aspects of the ideal can be implemented.

The possibilities for change and creation depend on the current state of that to which the change is being applied. There must be a pre-existing potential for change of a particular type in the material of the lower worlds before such a change can be brought about. Each change must build on that which came before. No creation springs full-blown into existence wholly unrelated to preceding events.

This point is so obvious that it becomes subtle. In our normal lives we have massive amounts of information, collected through experience, on the potential for change inherent in the objects making up the mundane world. We use this information so automatically that in most cases, inappropriate changes never come to the surface of consciousness. It takes a deliberate effort to bring them to mind.

Similar restrictions exist on the inner planes. A divine ideal can not be manifested unless at least portions of the world, as it currently exists, are able to respond to its impulse. But unlike the case on the physical plane, one is not limited to only those changes that are fully capable of development in the material as it exists. So long as at least a few aspects of the divine ideal generate a direct response from the material of the lower planes, the remaining aspects can eventually be evoked. This evocation is the second stage of the process of synthesis.

3. The initial stage begins with the projection of the divine ideal and vibration onto the material of the lower planes. Here that matter is presented in terms of "creatures" or created things, self-sustaining complexes of ordered activity. This is a true picture; at this point in the evolution of the universe, there is no matter on any plane that is not part of such a complex. These "creatures" respond to the incoming Word and Vibration according to their compatibility with the ideal being expressed.

In the original book, two images are used to help expand on this verse. In the first image, grains of sand are poured onto a vibrating metal plate. Those grains whose size and shape are "harmonious" to the plate's vibration tend to gather into specific areas on the plate. Those with inharmonious size and shape are bounced off the edge of the plate by the vibration. And those that are marginally or partially harmonious tend to migrate around the surface of the plate in circular motions.

In the second image, subatomic particles with varying electrical charges pass through a magnetic field. Some are pushed away from the field all together. Some are diverted into orbits of various sizes, depending on their inherent charge. And others are drawn to the center of the magnetic field and stay there.

Both magnetic-like and vibration-like processes contribute to the linking of forms in the conformation cycle. The Word aspect of the divine ideal has a magnetic or attractive quality, since it is the archetype of the quality of relationship. The Energy or Activity aspect of the ideal provides the vibratory effects. Between them these two effects produce a sorting of the forms remaining after the destruction stage, according to their innate compatibility with the ideal, followed by an attraction and arrangement of these forms into a pattern that is harmonious with the ideal. This pattern constitutes a first approximation of the ideal within the realm of relationship.

4. The pattern is an approximation because many of the forms attracted to it may actually fit into the pattern in several places. The place in the pattern into which the form initially fall may or may not be the most appropriate. As the verse says, the creatures' reactions to the vibration are unconscious; while they exhibit the quality of intelligent

activity, that quality does not provide them with the means of distinguishing between several appropriate responses. They have no capacity for interpreting the Word. The first reasonably appropriate place encountered in their motion is the one into which they fall.

The magician must examine this initial pattern in detail, looking at the forms that have become part of the pattern and determining whether each one might not better represent the ideal when placed in another position. Where this is the case, the magician must use the will to relocate the form.

5. This verse cautions that this conscious rearrangement by the magician must be done carefully. The forms must not be forced into an inappropriate location; it will fit into any correct location in the pattern without stress. The magician must constantly compare the elements of the pattern with the divine ideal, and make only those changes that are in conformity with it. Attempting to force a form into the wrong place results in either the destruction of the form or the disruption of the forming pattern. Care is particularly necessary when the forms being brought into the pattern are human souls.

6. Once the remaining forms are set into the pattern, then the divine aspect of activity or energy is brought into play with greater force. The static pattern becomes dynamic; the individual movements of the forms within the pattern begin to become coordinated. Yet this coordination is only apparent from outside the pattern. Each individual form, if we could take its viewpoint, would still feel within itself that it was following the dictates of its own nature, and not some outside force.

7. Increasing the force of the vibrations applied to the pattern causes two things to happen. First, the paths of motion followed by the forms begin to contract about a center, and to become increasingly "circular" within the magickal space the pattern occupies. Along with the contraction, the motions of the forms speed up and become more coordinated.

Second, when each form has absorbed as much of the energy as it can, it begins to re-radiate it as threads or lines of energy expressing its internal composition. As the forms pass close to one another in their motion, threads of similar energies reach out and connect them. These threads of energy are the expression within the realm of relationship of the archetypal pattern of the divine ideal. They are the magickal links it is the adepts task to create.

8. Once these relationships between forms have been established, the pattern begins to expand and to rotate more quickly. The expansion continues until a point is reached where the incoming energy is just sufficient to maintain the current size. The motion settles into a stable but continuously rotating frame. The overall pattern becomes a "vortex", a chakra in the body of the Earth, expressing a particular divine intent. At this point, the first stage of synthesizing the forms is complete, and all existing forms that are relevant have been absorbed into the pattern. The next step is to create forms corresponding to those aspects of the divine intent that are truly new.

9. The magician again applies the vibrations of the divine intent to the created vortex, but this time he deliberately causes them to be at a higher harmonic of the vibrations used previously. As in the physical world, the amount of energy carried by these vibrations is related to the frequency. Since the new vibrations are harmonic to the old, the pattern of the assembled forms is not changed. However, the new vibrations contain more energy than can be held by the forms, and it has to be disposed of somewhere. In this case it passes into the threads of relationship connecting the forms.

The threads respond to this inflow of energy by extending their length, or by splitting off additional threads. The innate patterning of the divine word causes these threads to extend themselves in certain directions, towards points where the new aspects presented by the divine word will lie within the completed pattern of relationships. There they link together into "nexuses" as if the new aspects were already present. Their connections define the context the new aspects are intended to take within the existent world.

10. The magician now must engage in a true act of creation. Combining the three divine aspects of Will (the eye), relationship (the heart), and activity (the mouth), he creates seed-forms or nodes representing in skeleton form those aspects of the divine ideal that have not previously existed within the lower worlds. These nodes form within the plane represented by Tiphereth, and from there are directed by the magician into their proper places within the web of energies in the vortex.

The primary force activating the nodes is the force of attractiveness or manifest relationship; by this force they are intended to pull into form those energies that were previously unknown within the person's awareness of the world, but which are needed to fulfill the intent of the divine ideal.

It should be stressed that even when these unknown energies are truly new to our world (and not simply new to the magician's experience) they do exist in the universe prior to the formation of the nodes; they simply have not previously appeared within the aura of the Earth, which currently defines the overall context within which all human creators work. On the inner planes, the Earth is occultly "blocked" from direct contact with the rest of the universe. It is a "hothouse" in which certain conditions are artificially maintained in order to accomplish tasks not possible in the context of the changing conditions of the larger universe. Certain types of energies are intercepted and diverted before reaching the Earth; others are distorted or leached of their information content. The Earth has in effect formed a magickal circle around herself, and banished these energies from the area of the circle.

As conditions on Earth evolve under the divine will, it is possible to productively introduce some of these blocked energies into her aura. When this is possible, the need for them is presented through a divine ideal in the process of being manifested. When the magicians working on that manifestation reach the current point in the process, then they create these nodes of attractiveness. Through the power of attractiveness, the

nodes pull these needed energies through the barrier of the Earth's magickal circle.

As the energy accumulates around the created node, it first gathers and converts a portion of the matter of the Tiphereth plane so that it responds to the incoming energy. The matter absorbs and holds a larger portion of the energy than the node can hold through its own attractiveness. The node and the matter together continue to gather and hold more energy, forming a core manifestation for the new divine principle. This core is the "Heart of Newness" referred to.

11. Eventually enough energy is gathered that the core begins to re-radiate it and to produce effects on the other matter of the vortex. This event appears suddenly when a "critical mass" of energy has been accumulated. The "Heart" opens up and spreads its energy throughout the web. The new energy requires an adjustment of the balance between the forms linked in the vortex; the vortex expands and the forms move into a new relationship balancing all the powers involved.

The forms expressing new principles from the divine ideal eventually stabilize, and their activity becomes indistinguishable from that of forms left over from the prior cycles of creation. The new principles become fully manifested within the realm of relationship.

12. The pattern expressed by the forms settles into a stable and ordered activity again, and the process of creation is complete.

Phase IV. Testing of New Forms

In an ideal world, every creation would be made perfectly on the first attempt. But in our world, such is almost never the case. The vision of the creating being is imperfect; for many reasons, he does not (at a particular moment) see all of the divine intent he is capable of sensing. And his ability to sense the divine intent grows with continued exposure. A form that appears to fulfill the intent at the time of its creation may in a short time begin to show inadequacies and distortions. This happens whether the form is part of his own initiatory work, or part of his conscious participation in the Great Work. Thus there is the necessity for testing the created form against the original divine ideal, and for reiterating the conformation process until it becomes the best representation of the divine ideal that the creating being can make.

The creation must be tested before it is directed towards manifestation in the lower, "material" planes. Once the created form is linked to those planes, it becomes effectively "locked" into its current form. The inertia it acquires in manifestation makes it much more difficult to modify. Even if the created form is destroyed, it will have continuing residual effects. The Earth retains the imprint of all creations manifested within it, and those imprints affect the possibilities for all future manifestations. Creations manifested as part of the magician's own being have a similar inertia, as described under Phase I above.

Testing is a relatively simple matter, compared to the previous stages. The magician takes the "note" or vibrational energy radiated by the solar form and compares it with

the note sounded by the divine ideal. The differences between them indicate portions of the form that must be changed, and places in the form where something must be added.

In this work, the magician must stand apart from both the form and the ideal. He must be able to sense the notes sounded by each with perfect clarity; the notes sounded by his own consciousness must be reduced to a level approaching silence. His involvement as creator of the form must be temporarily forgotten. His pleasure in that act of creation must be held in abeyance. For the moment he attempts to become a being with no distinguishable characteristics, save for the subtlest bit of will maintaining his attention on the notes being compared.

Once the magician has understood the differences between the solar form and the divine ideal as he senses it, he can then direct the form back through the previous three phases of the conformatin cycle. On these later iterations, complete destruction of the form is rarely required. Usually, only minor portions must be destroyed and rebuilt. Much more often, the testing only reveals areas where the form is incomplete and additional properties must be added. Once these additions are made, he builds in substructures and elaborations, creating harmonies on the basic note sounded by the form. After several iterations he can no longer perceive any difference between the notes of form and ideal, and prepares to effectuate the final link between the form and the material planes.

In the initiatory process, this final link involves an affirmative identification of the awareness with the created form. The initiate says "this is what I now should be". He proceeds to the work of making his thoughts, feelings, and behavior, his activities within the manifest planes, conform to the nature of the solar form. By making his material bodies the reflect of the solar form he creates a channel by which the particular part of the divine will that he senses can continue to flow into his being. This flow in turn gradually attracts matter on higher planes and builds it into his being. This matter creates "bodies" on more subtle planes through which he can work. Habitual use of these bodies eventually causes the focus of his consciousness to stabilize at a higher level than previously possible. The initiation is thus completed, and the major cycle of initiation can begin again.

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The New Aeon: A Consideration of the Astrological Symbolism

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Preface

This paper is a work-in-progress that may never be finished. In the course of writing it, I have found myself, time after time, in a situation that might be called "awash in correspondences." The options, the possibilities for taking the subject in different directions, have been too many to handle; narrowing them down enough to finish it seems beyond my capability at present.

Nevertheless, even in its current (admittedly sketchy and unbalanced) form, I feel it has many points that will be of interest to those interested in the broader magickal context within which our personal initiatory work is taking place. While the general approach of the work is astrological in tone, the content is intended for magicians.

Introduction

In our Western culture and its ancestors in Europe, the Middle East, and northern Africa, the precession of the equinoxes has consistently been accompanied by shifts in the encompassing definition of humanity's relationship to the universe at large, what we might call the world-view of the era. This definition has had a profound impact on the direction of cultures within its influence. The development of human thought becomes focused into particular lines; other lines of thought are excluded from general acceptance. A corresponding change is seen in the activities and social structures adopted by the affected cultures.

Astrologers and magicians have generally assumed that the sign of the vernal equinox alone defines an era's world-view. A closer examination shows this assumption is inadequate; the other three signs in the same zodiacal cross must be taken into consideration. Additionally, the planets "ruling" and "exalted" in the signs have a significance equal to that of the signs themselves.

The four signs of an era's zodiacal cross take on, for the culture as a whole, something of the same function that is served by the four "angles" or cardinal points in an

individual's horoscope. Figure 1 shows the overall correspondences between the two groups.

At first this arrangement might appear counterintuitive.

Astrologically, the equinoctial axis and the horoscope's ascendant-descendant axis both divide the sphere of the heavens into "light" and "dark" halves. It would be reasonable to think that there would be an identity between them in any set of correspondences. However, observations of historical and currentday events do not support the assumption. Instead, the sign of the vernal equinox takes on the aspect of the midheaven angle.

For an individual, the midheaven is literally the point over their head at the time of birth. It is the high point of an axis going from space to the center of the earth directly through their body. The powers of the larger cosmos enter into them along this axis. Their perception of their goals in life, their image of what they can become in their perfection, and the way in which they can unite themselves with the divine powers of the universe are all indelibly colored by the sign on their midheaven. Similarly, the culture's perception of its long-term goals, its potential evolution, and its relationship to the universe at large is colored by the vernal equinox sign for its era. The perceptions are identical except for the scale on which they appear. Therefore the vernal equinox sign is properly set in correspondence to the midheaven, and the positions of the other three signs are adjusted accordingly.

The Immum Coeli or nadir is the point at the other end of the vertical axis in the horoscope, the end at the core of the Earth. The Earth is the foundation or base on which humans and all their creations stand, and it blocks a large portion of the heavens from view at any position on its surface. Correspondingly, the individual's perception of their fundamental nature, of what they are at the roots of their being, is largely determined by this angle. It also acts as a filter coloring the conscious self's perception of things welling up from the preconscious levels of being. A similar perception and filtering occurs on the cultural level.

The midheaven and nadir are polar opposites in a state of tension; both in the individual and in a culture they define the differences between heavenly and mundane, between light and dark, between objective and subjective states, between what is concealed and what is arrayed openly. The ascendant and descendant, on the other hand, both represent modes of transition between the polar opposites, two main paths through which the poles relate to each other.

In the individual horoscope, the ascendant or rising sign represents the way in which the personal subjective consciousness faces the external objective world. It is a window through which the self looks out into the world, and through which it receives input from that world. It is in a sense the face or mask the person projects to the world, the surface

image behind which the internal workings of the subjective self are hidden. At the same time it is a filter, a figurative set of colored glasses through which the person sees the world.

The descendant angle represents the individual's perception of the "other", conceived of as something separate from, but complementary to, the self. It defines what the individual perceives as the correct way for two or more individual subjective selves to interact and balance their respective needs and desires.

In the cultural "horoscope" the functions of the ascendant and descendant are similar but more abstract. The intense personal nature of the ascendant and the "otherness" of the descendant are weakened. Instead the two corresponding signs of the cross are simply two complementary means by which the mundane and divine poles are linked within the context of the society.

We can briefly illustrate this relationship between the signs of a zodiacal cross and the horoscope angles by looking at the dominant cultural definitions present in Western culture during the "Piscean" era. After that, we can consider some of the ways in which the cross of the incoming "Aquarian" era are manifesting now.

A Look Back at Pisces and the Mutable Cross

In the last era, the cultural perception of the divine was defined by the sign of Pisces, its ruling planet Jupiter (now Neptune), and its exalted planet Venus. Pisces is a sign of endings and beginnings, the link that closes the circle of the zodiac. Both in the normal passage of the Sun during the year, and in the reversed passage of the equinoxes, Pisces is considered to be the terminating sign of the cycle. As such it is associated with the dissolution of old forms, and the absorption of the dissolved material into a pool of substance from which the forms of the new cycle can be built. As a sign of beginnings, Pisces represents the hidden activities that are necessary before the first visible appearance of the new cycle. The visible appearance takes place either in Aries or in Aquarius, depending on the direction of passage.

Pisces is the sign ruling religion, and we can see this manifested in the dominance of the era by the global religions of Christianity, Islam, and Buddhism. Pisces is also the sign of the World Savors, a title applied both to Christ and Buddha.

The dissolving and absorbing characteristics of the sign can be seen in all three religions, in the way they created cultural entities that disregarded the boundaries of local political and ethnic groupings. Christianity in particular worked the dissolution of local religious practices by transforming the gods and goddesses of those religions into saints of its own order, who retained the attributes of the old gods but were now explicitly subordinate to the Christ and his God in the broader culture of "Christendom." Islam tended more to eradication than to absorption, but with essentially the same result, a broad panethnic "Land Under God's Rule." In Buddhism, the dissolution of old

forms can be seen in its intent to free its practitioners from the karmic burdens of the past and allow them to get off the Wheel of Life. Due to its rejection of violence, Buddhism has never achieved the forceful unification of cultures that Christianity and Islam have done, but its philosophy and practices have nevertheless become equally widespread.

The idea of sacrifice, another Piscean characteristic, is also present in all three religions. The Christian mythos has it that Christ was sacrificed to "save" humanity from damnation. Christianity and Islam have always encouraged men to sacrifice their lives to the benefit of their religion and god. Buddha sacrificed his high status in society, and later sacrificed all that he was as an individual, to free humanity from the Wheel. The motivation for his work was compassion for all sentient beings, and compassion is also a Piscean quality. Even today he is revered as the Compassionate One.

The ruling planet, Jupiter, represents the force that dominates within the context of the era; Pisces being the religious sign, this force was perceived as being God. Jupiter the All-Father is the child's image of the male parent, blown up to cosmic proportions. He is the benevolent tyrant who gives blessings and punishment by turns, the one who lays down and enforces the rules (without bothering to explain them), the One Who Is To Be Obeyed.

This image of God is common to both Christianity and Islam. Buddhism again manifests the Jupiterian influence in a more subtle form, because of its outright rejection of the gods. It could not avoid the Piscean coloring of the era entirely; despite the fact that the core of Buddhism is not religious in the Western sense, that core has become swathed in a multitude of religious trappings, with the Buddha himself (as the "Great One", i.e., Jupiter) taking the place of God.

The exalted planet, Venus, represents the power that can be brought to its perfection in the era. Venus as Love was the core theme of the Christ's teaching, the single principle that was to replace and free people from the laws of Moses. In the West, this principle of exalted love reached its apotheosis in works of the romantic troubadours, most notably the Tristram cycles of stories.

The sign of Virgo was on the nadir in the Piscean era, and therefore represents the common image of humanity, the culture's perception of its people's fundamental nature. Virgo is traditionally the sign of peasants, servants, armies (i.e. peasant levies), and other people performing simple or repetitive tasks under the direction of a superior. The virtues of the sign are obedience to authority, conscientiousness and meticulousness in the performance of duty, and contentment with one's place -precisely those "virtues" that the Christian Church encouraged in the populace for most of two millennia, along with other virtues designed to ensure a steady supply of replacement peasants. Using Christian terminology, the purpose of the populace was to be sheep.

Islam did not go as far as Christianity in making obedience to rulers and priests a virtue until recently. But the Virgo character has always been present in its principles of

obedience and submission to the Will of God. Every man in effect became king and priest of his own little kingdom under God, obedient and submissive to God, but in turn having a "lower" order of beings - women and children -- who had to be obedient and submissive to him. The intermingling of the Islamic and Christian cultures in southern Europe during the medieval period eventually infected Christianity with this tendency.

Buddha, as usual, developed the sanest approach to dealing with these energies. Instead of making the virtues of Virgo applicable to the society as a whole, he incorporated the general nature of the sign into his methods of initiation. Buddhist monks are required to spend the part of their day not used for meditation in performing the many menial tasks necessary to maintaining their community. Such tasks, while they exist in the general community of the culture, are not required of non-monks by Buddha's prescriptions.

The remaining two signs -- in this case Gemini and Sagittarius -- represent the mode of linkage between the divine and human poles of the midheaven-nadir axis. The effect of the ascendant sign, Gemini, is clear with respect to the Piscean era, the effect of the descendant sign, Sagittarius, is less obvious.

Gemini is ruled by the planet Mercury. Since no planet is exalted in this sign, Mercury takes on additional power as its ruler. Gemini governs the lower or "concrete" mind and those things that derive from it: speech, writing, books, and communication in general. But since this is the concrete mind, the things being communicated tend to be things that can be directly related to the material world.

Both of Christianity and Islam have maintained their continuity over the centuries through the use of books. The rarity of books and the difficulty of making them in preindustrial cultures, and the appearance of magick that they present to the non-literate have served to bolster the belief in the divine origin of the Bible and Koran for many centuries. The rarity of other books, and the belief in their magickal nature, is demonstrated in that neither the Christian nor the Islamic priesthoods saw any need to qualify their books with titles; both "Bible" and "Koran" mean simply "the Book" -- not "Christ's Book", not "Mohammed's Book".

The Book was the final authority on God's intent. Nothing else was ever permitted to supersede it. And since most of the population could not read even their native tongue, let alone the Latin or Greek of the Bible, no one could ever question the selective readings the priests used to convince the masses of one point or another. For those of us today, living surrounded by the printed word, it is almost impossible to imagine the credibility given in earlier days to anything that had been written down, no matter how nonsensical it was. The very fact that someone had taken the tremendous trouble to create a book gave an automatic assumption that what it contained was true and important. Skepticism about the written word was almost nonexistent until Gutenberg and his partners made books an accepted and unremarkable fact of daily life.

For much of the duration of Christianity, to be a monk, a seeker after god, meant to be a

preserver and copier of the Word of God. Thousands of monks spent the greater portion of their lives copying pages of the Bible; this was literally one of the holiest works one could perform. Writing and religious vocations were inextricably linked in the public mind. Thus the term "cleric" or "clerk", originally applicable only to priests or monks, came to be a generic term for anyone whose occupation involved writing.

Buddhism managed an even more difficult trick, but one that is still within the Gemini pattern. For nearly a thousand years, there were no written Buddhist texts at all; the words of the Buddha were preserved in the memories of his monks. Thousands of monks would carefully memorize specific sections of the lore word for word, continually checking their memories against those of many others who had memorized the same portions. Through this process of unending cross-checking, they managed to carry a decent recording of the Enlightened One's words for a remarkable length of time.

So for the mass of humanity in the Piscean Era, the primary link between the divine and man was the Gemini magick of the Word. The link represented by Sagittarius was less often used, since most manifestations of it required the ability to read and think clearly before they could be used. In Christian lands the priesthood also actively discouraged its use, since it was a threat to their authority as the arbiters of the Word. But despite their resistance, it can be seen to have had a significant effect in the religion's development.

The Gemini link was extremely concrete in its manifestations; the Bible is almost entirely a compilation of events alleged to have occurred in the mundane world, the Koran almost as much so. Few examples of genuine abstract thinking can be found in either book. Sagittarius, on the other hand, represents the higher mind, that part of the mind that works with qualitative abstractions, visions, symbolic representations, and the creation of synthesizing linkages between discreet pieces of information.

The sign's glyph, the upward-pointed arrow, confirms that its orientation is away from the specific events of the mundane world and towards the perception of larger patterns into which those events fit. Jupiter, the sign's ruler, again confirms this. He appears here not in the role of the father-god, but in his more generalized astrological role as the embodiment of the principles of expansion and inclusiveness.

Note that the action of Sagittarius does not necessarily connect with the idea of science as we know it today, though great scientists often have the ability to think in the Sagittarius mode. Its goal is not so much to attain knowledge of specific facts, but rather to attain understanding or comprehension of the universe as a whole. The Emerald Tablet of Hermes Trismegistus defines the essence of this mode; the many sets of correspondences that are the basis for modern magickal work are the product of such thinking, as is this paper you are reading.

Most of the Piscean-era men and women we now know as great magicians shared a viewpoint that was essentially Sagittarian; they sought to include all of both the natural world and the magickal world in an inclusive scheme, making no real distinctions

between what we now call science and what we call magick or religion. It was all one world to them, to be comprehended as such. Knowledge of any area of existence contributed to their comprehension of the whole. Naturally this attitude was perceived as a threat by the religious authorities, who had a vested interest in restricting knowledge to that which could be gained from their holy books.

An equally threatening aspect of Sagittarius is its tendency towards visionary experiences. The multilevel symbolism of visions, and the way that the symbols tend to jump across the carefully-restricted boundaries of words, was disturbing to the clerics of both Christianity and Islam. The true visionaries were set on fire by what they saw, and would never allow themselves to be guided by clerics in their interpretations of their visions. As a consequence, the religious authorities frequently found it necessary to set them on fire in a more literal sense, or to lock them up in monastic communities. And yet, we often find that a generation or two later, the Church would invest these same visionaries with sainthood, and adopt the principles they espoused into the formal teachings of the Church. It seems that the Sagittarian side of the equation was responsible for instigating many of the changes that the Church was forced to adopt over the centuries.

On other levels, the Sagittarian aspect of the mutable cross manifested with great strength. On the physical plane, the sign's characteristics of expansion and inclusiveness show themselves as long-distance travel, and the entire Piscean era was one in which contacts were being made between increasingly distant areas of the globe. Exploration went from being the province of individuals to being a sanctioned and organized activity of

groups within the major societies. Local cultures started to become aware of themselves as existing within a larger context, and trade with distant cultures went from being a monopoly of certain groups to being something generally practiced. By the waning days of the era, when the incoming Aquarian powers brought improvements in the technology of travel, effectively the entire world was known and interconnected in a web of transportation.

A corresponding and connected effect was seen in the political realm. The long-distance links and increased knowledge of the world provided by the Sagittarian tendency to travel combined with the sign's ability to enhance the perception of abstract similarities between overtly dissimilar things. These combined in turn with the power of Jupiter-as-ruler in the midheaven sign to produce the great empires or overcultures of the Piscean Era. The Roman overculture was more or less secular in nature, being rooted in the prior Aries era; but not surprisingly, the two "pure" Piscean overcultures, Christendom and Islam, had a distinctly religious tone, so that in the minds of the people being part of the overculture was identical with being united with the divine.

What all three of these overcultures had in common was that through the use of abstractions they provided a means for dissimilar local cultures to perceive themselves as part of a larger whole. Rome provided ways that any person of good worth could

become a citizen, no matter his birthplace or previous cultural connections. In Christianity and Islam membership in the overculture was a matter of adopting the religion in question.

In each case there were rules of behavior and demeanor, sufficiently general as to not conflict greatly in interactions with local cultures, the adoption of which signaled that a person was a member of the overculture. These rules enabled people from places widely separated in space to meet and be assured that they had at least a minimum common basis for communication. Eventually the social abstractions of the overcultures became ingrained in the local cultures, and were thought simply as the "right" way to do things. They never completely eliminated conflicts between local cultures and rulers, any more than the evolving American overculture has eliminated regional quirks and biases. But they did greatly reduce the violence of those conflicts on the personal level, and the frequency of violent conflicts on the group level. And the awareness of culture as something separate from a specific place or group paved the way for the global awareness that is a necessary part of the Aquarian era.

In such a way the four signs of the mutable cross together combined to determine the world-view and philosophical development of the Piscean era. This summary presents the most general effects of the cross; the influence extended far beyond the examples shown. Those with knowledge of the historical details of the era should be able to apply this fourfold symbolism to many areas not considered here.

The Signs of Our Times -- Aquarius and the Fixed Cross

As the equinoxes precess through the signs, there is no sharp cutoff between one era and another. The eras intermix to an extent. One era reaches its apotheosis, continues at its peak for a while, then gradually begins to fade, the next in turn gradually coming into power at the same time. The Aquarian influence first appeared shortly after the Black Death swept

Europe in the thirteenth century. The severe labor shortage resulting from the plague opened the door to the manifestation of that influence, by creating a situation in which the common man's labor and skills suddenly became a highly valuable commodity. This awareness of self-worth began the destruction of the Piscean peasant-mentality, and produced the first conceptions of the themes of individual worth and collective power that are the keynote of the Aquarian era.

The influence faded for a century and reappeared with greater power in the fifteenth. At that time, Gutenberg's printing press dealt a crippling blow to the power of the sacred Word by making books cheap enough to be a marketable commodity. When people could possess and read their own copies of the Bible, they were no longer dependent on the church and could make their own interpretations. Greedy churchmen aggravated the situation, taking advantage of the press to create and sell dispensations, certificates, and other printed souvenirs to pilgrims. By doing so they cheapened and undermined

their own authority, and made independent interpretation of the Bible more acceptable.

Since that time the Aquarian current has slowly increased in influence. It is my belief that a turning point, a final swing of the balance between the Piscean and Aquarian eras was achieved some time between 1940 and 1960, perhaps a decade earlier or later. Some of the reasons for this belief will become clear as we examine the current manifestations of the Aquarian power.

The Piscean era was an intensely religious one, with an unusual emphasis on the divine as the controlling power in all events. The same cannot be said for the Aquarian era. The four signs of the fixed cross -- and Aquarius in particular -- are intensely human signs. So we can expect that the Aquarian era, while not to be completely wrapped in bland secularism, will show in the long term a continued lessening of the power of organized religion in human thought. Other modes, some of which we probably cannot imagine as yet, will gradually appear to take its place.

Following the schema described at the beginning of this paper, the primary polarity of the Aquarian era is along the Aquarius-Leo axis of the zodiac, with Aquarius taking the midheaven position and Leo the position of the nadir or Immum Coeli. Were the Piscean era a representative case, we could expect that in the new era Aquarius would tend to dominate and overshadow its opposing sign. But this pair of signs is unusually compatible; they blend their powers together much more easily than most of the other pairs of zodiacal opposites. Each is perfectly capable of joining the other in a seamless but seemingly paradoxical way.

The essence of this paradox can be expressed by saying that the universe is composed of independent units, but these units -while remaining totally free to act according to their own nature -- interact with other units in such a way as to produce larger groupings which themselves act as singular entities. The best way to illustrate the principles involved is to consider the relationship between the cells in the human body and the functional whole that is the body.

Looked at on their own level, the cells of our bodies act as independent units. Each has its individual life cycle and its own intrinsic nature that it expresses in all its activities. Were we able to enter into its level of awareness we would find that it has some consciousness of itself as something distinct from its surroundings. Given a minimally supportive environment, the cells are even capable of surviving alone, entirely separate from the body of which they are normally a part.

But at the same time it acts out its independent existence, the cell -- in its normal environment -- continually exchanges information with the other cells in the body through many means, and each cell is continually adjusting its activity, within the limits of its nature, on the basis of those signals. Its activity is always consistent with its individual nature, but relates that nature to its surroundings.

The signals passing between the many cells of the body form larger patterns of which

the cells remain unaware. And in their responses to this complex, patterned but ever-changing movement of information, the cells together produce something incomprehensible to any one of them, something whose scope of action is expanded many orders of magnitude beyond the cell's; something whose nature, in comparison with the cell's, is miraculous and godlike: a human being. And this being, like the cells of which it is composed, acts as an individualized and independent unit within its environment.

This same pattern appears at nearly all the scales of existence of which we are aware. Subatomic "particles" act according to their own Janus-faced natures, and at the same time form atoms, entities possessing properties unknown to the composing particles. Atoms form molecules, again producing new and more complex properties. Many kinds of molecules combine to produce the cells. At each level, the number of properties and qualities capable of being expressed expands enormously. The pattern holds true in the macrocosm as well. All the living things on the surface of our planet act as an integrated system. Planets and suns form solar systems, solar systems form clusters, clusters form galaxies, and galaxies again form clusters. Our perspective is inadequate to perceive all the properties being expressed by these larger wholes; all we can see is that the pattern persists.

We can relate this pattern easily to the astrological characteristics of the Aquarius-Leo axis. Leo is at the nadir of our cultural quasi-horoscope and thus expresses, like Virgo in the Piscean era, what is perceived to be the fundamental nature of the human race, and by extension, the rest of existence. Leo is the home sign of the Sun, the most powerful of the astrological "planets." The nature of the sign is almost entirely washed out by the influence of its ruler.

Sol, as we know, is the centralizing and unifying power. Its symbol is a point in the center of a circle, indicating a divine spark (the point) defining a periphery around itself (the circle). Whatever is within the periphery of the spark's area of influence is absorbed into its activity so that, from outside the defined limit, what is within appears to move and act as one thing.

This periphery is not a physical limit; it is not necessary to have a barrier separating inside from outside. Rather the periphery is defined by the radiatory power of the centralized units. For example, for the solar system as a whole, the periphery is defined not by the orbits of the planets or the cometary halo, but by the heliopause, the point along any radius from the sun at which the sun's electromagnetic radiation and solar wind can no longer push back the interstellar medium. The limit is a point of balance between opposing pressures.

Similarly, for human beings the limits of their self or ego are not defined by their skin but instead by the limits of their aura (on the magickal levels) and by their sense of "personal space" on the mundane levels. Even on the physical plane we project ourselves beyond the limits of our skin. Every human body is constantly releasing its own "solar wind", gaseous and electromagnetic radiation that express the person's

current physical, emotional and perceptual state.

So with Sol's sign in the nadir, we can expect that the Aquarian era, as it comes fully into manifestation, will involve the cultural perception that, at its root, humanity is composed of individuals, each with their own nature and sphere of influence. The perception that the mass of men are slaves or servants, as in the Piscean Age, must be swept aside. In Western countries this process is already well advanced on the social level, less so politically; elsewhere, particularly in the Far East, it is present in the minds of people as a possibility, but is almost nonexistent in the political and social spheres. How well this perception expands its influence will depend in part on the manifestation of the other end of the midheaven-nadir axis.

Jumping to a more inclusive level, Leo is producing a perception of the human race as a single entity. The Maatian magickal system presents the most coherent description within a magickal context; readers should refer to issue 5 of The Cincinnati Journal of Ceremonial Magick for an introduction to Maatian principles. But the concept is not limited to Maatians, nor to a strictly magickal context; it occurs in various forms in many "New Age" writings, some current-day Christian apocalyptic works, and in less explicit form in many of the influential social theories of the last century.

On a larger scale, the influence of Leo and Sol passing through the Earth is producing a growing appreciation of the Earth itself as an individualized whole. The perception of humankind as something apart from and superior to the other kingdoms of nature is gradually being replaced with a perception of the true interdependencies of the four kingdoms, and of the way in which they make up a single biological entity. Accompanying this is a fundamental change in our perception of the Earth's place in the universe. Where in prior eras it was believed to be almost the whole of creation, or at least the primary focus of the attention of the divine, we now know the Earth to be only one inconsequential sphere in a vast universe of similar spheres -- the planets and stars. This latter perception is governed by the midheaven sign of our era, Aquarius.

Where Leo and Sol are centralizing forces, Aquarius is a decentralizing force. Where the consciousness focused in Leo tends to see things in terms of individualized wholes, the Aquarian consciousness tends to see them in terms of their components and the patterns of information and energy exchange between them.

Aquarius is ruled by the planet Uranus, and has Mercury as its exalted planet. Uranus is traditionally associated with explosive destruction and the breaking up of forms. Its function would more correctly be viewed as the power of freeing things from imposed restrictions, loosening the bonds between the components of a centralized object so that they can take on new patterns of interaction. This need not result in the destruction of the object in question, particularly if the bonds being loosened are social or mental rather than physical. Uranus also governs such things as uniqueness, independence, individuality, and free expression. In the area of natural phenomena it governs quantum phenomena, including electricity and electromagnetic radiation, and vibratory motions in general.

Mercury being exalted in Aquarius, its activity here is on a higher level than in the two signs it rules. In connection with Gemini we viewed Mercurial thought and speech as being very much related to specific concrete events; here it is more concerned with abstract thought, with ideas at several removes from the events on which they are based, and with the communication of those thoughts.

Aquarius itself is related to the principle of patterned activity. Its glyph, two parallel zigzag lines, suggests activities that are coordinated across different levels of existence without being obviously connected to each other. Combining the powers of the sign, its ruler, and its exalted planet, we have the situation described at the beginning of this section: independent, individualized beings, freely communicating their natures in an environment of similar beings, with patterned activity of a higher order being the result.

As the number of entities involved increases and the intensity of the communication between them becomes greater, the group as a whole begins to generate an aura of radiatory power similar to that which marks the boundary of an individualized entity. The level of communication eventually crosses a threshold where the entities, while still expressing their individual natures, are adjusting to each other so quickly and thoroughly that they appear to act as a unit with respect to the environment outside their group. The internal structure of the group disappears from view in the radiance of the group aura, and from the outside it appears that a new entity of a higher level has been created.

Figure 4 shows the complete cycle of this process. Note that in this cycle we begin with Leo, pass on to Aquarius, and eventually pass back to Leo on a more inclusive level. Neither one truly dominates the process, unlike the definite hierarchical dominance present in the Piscean midheaven-nadir polarity.

Between the poles of singularity and decentralization, the two "horizon" signs represent the activity of transition in this cycle of development. Scorpio, the sign on the descendant, represents the transformation of a singular entity into a multitude of entities with diverse natures, a process sometimes called death. Taurus, the ascendant sign, represents the tendency of elements in diversified systems to become increasingly interdependent and mutually supportive. Looked at another way, they represent the two basic modes of interaction between entities: competition and cooperation.

At each level of existence, these two apparently opposed tendencies appear. The cells of a zygote in the process of growth show an increasing diversity of functions and behavior; but at the same time those diverse cells order themselves into organs, and all maintain a changing yet balanced relationship within the growing organism. Similarly, species develop more diverse forms and functions as we move "up" the evolutionary scale, but those forms retain structural similarities and all species are dependent on others to maintain their continued existence within the biosphere.

In the relations between the species in Earth's biosphere, the two transformative signs often work together so closely as to almost merge. The waste products of the animal kingdom, poisonous to their producers, are the nutrients of the plant kingdom; the oxygenous waste of plants is the breath of life to the animals. Predators benefit their prey species by killing individual members, preventing expansion of population beyond their food resources. When the predators die, scavenger organisms quickly recycle their bodies into nutrients to feed the plants that feed their prey. Every death and dissolution of an individual form leads to the nourishment and development of other forms. The food chain, superficially hierarchical, is actually a food cycle with everything being eaten in turn to continuously regenerate the biospheric entity, which remains itself throughout the constant transformations of its components.

Less drastic forms of cooperation are also common. Plants commonly provide insects, birds, and animals with specialized foods in exchange for their help in reproduction. Small animals feed on the parasites of larger animals. Species with a sharp eye for predators join with others skilled at finding food, enhancing the safety and well-being of both.

Competition, cooperation, individual and group activity; the four arms of the fixed cross are inextricably interwoven in biological processes. Every one of them, and every combination of them, can be found in all the events that make up the internal functioning of the planetary being.

These four urges are equally active and intermixed in the human kingdom as in any of the others. On the lowest level, humanity competes with and cooperates with species of the other kingdoms, with an effect far beyond what is normally accomplished by such interactions. Species we cooperate with (such as grainproducing plants, meat animals, and pets) find the competition of other species in their kingdom effectively nullified, and flourish as a result. Those we compete with -- deliberately or incidentally -- find their numbers significantly reduced, or disappear all together.

The internal interactions of the human kingdom show the effects of these four urges with even greater intensity. Every interaction, at every level from the individual through the social and political to the global, is in some way an attempt to find a balance between them for a particular set of participants and circumstances. The two horizon signs are so potent in human affairs that some occult sources have defined the kingdom's essential purpose in terms of their activity, calling it the kingdom of "Harmony through Conflict".

Overlaying and permeating the basic interactions of humans in the biosphere, the more important expression of cooperation and competition, of Harmony through Conflict, takes place on subjective levels. In the subjective or magickal aspect of the universe, the task of humanity is to create links between the divine and the material poles of existence, harmonizing these apparent opposites and causing the material world to reflect the current state of the continuing act of divine creation. For the majority of

humanity, this involves sensing an ideal or idea, interpreting it in personal terms, and attempting to create an object, process or social activity in the mundane world that matches their perception.

Where the other kingdoms are composed of physically diverse forms, the diversity within the human kingdom lies primarily in the realm of the mind. Along with a versatile body, each individual is given a unique set of mental predispositions: a number of talents for particular activities, lack of talent in other areas, with unique ways of putting those talents together. Equally diverse are the emotions, ideas, perceptual frames, and self-images that determine where and how the individual members of the kingdom are motivated to act. These differences ensure that the many people who sense a particular ideal will each perceive different aspects of it, and that their individual efforts to manifest what they perceive will call the energies of the fixed cross into play.

The sensing of an ideal by an individual is predicated on there being an energetic correspondence between the some part of the ideal and some part of the individual's nature. Where such a correspondence exists, the individual is subjectively stimulated and motivated to express what they sense. At the same time, the stimulation produces a resonance or harmonic vibration which, through the medium of the astral and intellectual planes, brings the person into contact with others having similar perceptions.

Where there is sufficient similarity between two or more individual's sense of the ideal, they tend to gather and come into closer communication with each other, as in the first stage shown in figure 4 above. Coming together, they begin a process by which the differences underneath the broad similarity of their perceptions are revealed. If the similarity is strong enough, they are held together through a period of shifting relationships and adjusting ideas wherein they arrive at a mode of interaction that expresses a "purified" form of their sense of the ideal, one that reconciles or eliminates the differences between them and strengthens those aspects of the ideal they have in common. This group expression often takes on a life of its own, separate from those who created it, and often survives beyond the period of the original group's interaction. Individuals come and go, and the details change over time, but the general expression of the ideal remains intact. Thus the four arms of the fixed cross are shown in action, taking a group of individuals in communication with each other, and leading them through stages of conflict and harmonization to the point where a new individuality on a larger scale comes out of their interaction.

These group expressions come into contact with other groups in the world, and must in their turn go through the process of conflict and harmonization on a broader scale. The process becomes more difficult because unlike the individuals that formed the group originally, the other group entities do not usually have a common sense of the ideal as a basis for interaction. At the level at which most humans can sense it, the divine is not a single ideal but a multitude, many of which are in apparent conflict in one or another area; various groups will be attempting to express all of these.

Additionally, the most powerful group expressions are institutionalizations of ideals that

are centuries old, outdated and unconnected to the current state of the divine ideals, but continuing in existence on the power of their habitual acceptance as part of the human milieu. In a sense they represent the karma of the human kingdom, the consequences of past choices that must be dealt with in determining the future path.

Every group entity produced by the human kingdom must compete and learn to harmonize its goals with all these other groups, as well as the many divine ideals that never become manifested organizationally, but exist only as ideas passed between individuals within the network of society. Since new groups continually form as outdated groups pass away or change their nature, the result -- particularly in a era of intense communication like the present -- is a continual ferment.

These higher-level interactions quickly pass beyond the grasp of any individual's perception. The best we can do is pick out general themes and trends that appear consistently over time. These represent lines of development on which a degree of harmonization has been achieved. In the following sections, we will look at a few examples of such themes -- not necessarily representative of all those currently active -- which establish that the "Age of Aquarius" is now in existence.

The Fixed Cross in Action

There is a great deal of evidence to show that the Aquarian era has in fact come into being. It is still in its early stages, and we cannot project what the era will be like at its peak; but we can examine some examples of how it is manifesting now, and perhaps use these to make some very broad generalizations about the direction of its development in the next few centuries.

Science as it is currently practiced is almost a pure Aquarian manifestation. The basis of the scientific method is to break down a seemingly continuous natural event into its component parts. The relationships between these smaller units are systematically changed, and the resulting changes in their individual and group manifestations are observed. Gathering sufficient observations allows the abstract rules governing the interactions of the components to be formulated. When enough of these rules are discovered, a model of the natural event can be created.

Translating this description into its astrological correspondence, science takes a Leonian whole (the natural event) and uses the disruptive action of Mars and Uranus in Scorpio to transform it into its Aquarian equivalent of smaller independent units (Uranus) exchanging information between each other (Mercury). Uranus governs change, and its action is systematically applied to the relationships between the units. The resulting changes in the natural event (Leo) and the interactions of its components (Aquarius) are recorded and organized into abstract rules (Mercury). The abstract rules are eventually harmonized (through the gathering action of Venus in Taurus) into a model or detailed image reflecting the natural event (Luna exalted in Taurus). If the model is accurate enough, it is given recognition as a theory, a Leonian whole corresponding to the original event but existing on an abstract level. So the scientific method represents, astrologically, a continuous cycling between Leo and Aquarius

through the mediation of the horizon signs, as was the case in our general description of this polarity.

Beyond this overall correspondence between science and the Aquarius-Leo axis, there are specific areas of science that have an even closer connection with these astrological powers because of their relationship to the ruler and exalted planet of Aquarius. Uranus is strongly related to sub-atomic and atomic matter, and their manifestations in the mineral kingdom. Since electrons and photons are subatomic matter, Uranus also governs the use of electricity and electromagnetic radiation. Speech, writing, and communication, which Mercury governs in its role as the ruler of Gemini, are specialized manifestations of a more general category that Mercury governs from its exaltation in Aquarius: "information," and the means by which it can be represented, controlled, manipulated, and distributed. The speed with which humanity has acquired knowledge of these areas is evidence that we have passed from the Piscean era to the Aquarian. The ways in which this knowledge has been used during the last half-century provides further evidence that the Aquarian energies have become dominant.

It is an axiom of magickal work that creations manifest on the highest planes of our system first, and gradually work their way downward. A creation can not be said to have come into being until it appears in some form on the physical plane. Following this initial manifestation it works its way upward again, becoming more elaborate and inclusive, an increasingly accurate reflection of the original divine intent.

The same holds true for the energies that appear and pass away in the precession of the equinoxes. Awareness of these energies first comes to high initiates, who work out their most abstract manifestations. Gradually the work of these initiates is sensed by those of lower levels, who in turn work out the appropriate manifestations on their own levels. The energies first appear on the physical levels of our world as ideas, as intellectual formulations in some small portion of the populace. As the ideas gain strength, a larger portion of the population begins to see those ideas as representations of a desirable condition, bringing about a manifestation on the emotional/astral levels. Eventually, if the emotional manifestation is strong enough, the energies become manifest on the physical plane in the form of some category of objects, or in the form of a change in or addition to the ways in which human beings interact with each other. As the idea interacts with other pre-existing forms on the physical plane, its manifestation becomes more detailed, elaborate, and fitted to the conditions in which it exists.

In one case for the energies of the fixed cross, the manifestation was so potent that in a single generation it went from being a vague realization in the minds of a few thinkers to being commonplace but vital to every man. Its elaborations in succeeding decades have produced more change in human civilization than any other before it. This realization, a pure and abstract combination of Uranus and Mercury, was that energy conveys information.

Gutenberg and his partners began the Aquarian transformation of human society when

they realized that discrete, identical units of type could be combined to convey any meaning possible to human language. The wave-like, analog process of handwriting was transformed into "quanta" of type. But they were still limited in that, like their ancestors for millennia before, both the means and the product of their work required the use of gross matter to store and transport the information they wanted to convey. Moving information from place to place still required the movement of a physical book between those places; thus while the scope of communication was greatly increased through economies of scale, the speed of communication was not increased greatly over what it had been before. Hundreds of years later, communication was still essentially limited to the speed at which human or animal muscles could move an object between locations. The development of transportation that used substitutes for muscle power did not greatly increase this speed of communication.

The realization that energy conveys information completed the transformation into the Aquarian era. The glyph of Aquarius signifies an essential aspect of the sign's nature, showing coordinated activities taking place on different planes of existence. The transformation was completed when this realization made possible a completely physical manifestation of conditions that have always existed on the magickal planes of the universe.

On the magickal planes, distance has never been a factor in communication. Space as we know it on the physical plane does not exist there, and even within the magickal-plane equivalent of space it is the degree of similarity between beings that determines the limits of communication, not the distance between them. With the advent of the telegraph and telephone, ease of physical-plane communications became divorced from distance for the first time in human history. The improvements that have occurred over the last century have erased the distance factor almost completely; the only distance that matters now is the distance between the person you want to contact and their telephone. With further miniaturization of portable telephones, and with satellite switching systems now being planned, within another two decades the distance factor may disappear entirely. The only limiting factor in communication will be the other person's interest in talking to you, which is essentially the same condition that obtains on the magickal planes.

These improvements in communication have had other effects. The most important has been in the mass dissemination of information. Gutenberg's books made the mass communication of ideas practical. Radio and television, with their vastly increased speed of dissemination, have gone a step further and made mass experience of events possible. It was estimated that a quarter of the world's population, almost a billion people, saw the first moon landing as it was happening. A billion people, each with their own unique viewpoint, were able to experience the same event and give it meaning within the context of their lives. How can we calculate the effects of such mass experiences, completely unknown to any previous human era? For surely they must have some large influence on the thought-life of the race.

Another unification between the magickal and physical worlds began about the same

time as telephony and telegraphy, but did not reach its critical point until the 1940's. This unification involved the development of physical means for manipulating abstract information, that is, information separated from a physical context.

Human beings manipulate abstract entities by directly manipulating the substance of the planes whereon they exist. Up until this century, any such manipulation always required the intervention of a human being as part of the manipulatory process. But in this century means were developed by which many types of abstract information could be arbitrarily encoded as packets of energy. Machines were developed in the 1940's that, once given instructions, were able to manipulate such encoded information entirely without the intervention of a human being. Thus came into being entirely physical equivalents to processes that formerly occurred only on the inner planes. These machines developed over the years into the computers we know today.

Computers are machines whose sole purpose is to manipulate energy-encoded information; they do not use energy to perform physical work. They may be used to control other machines that perform physical tasks, but in those instances they are merely substituting for human beings as information manipulators. They are not possessed of "mind" in any way; they can not -- and may never be able to -- manifest self-awareness, or perform many activities that human beings perform without even being aware of

it. In fact it is precisely because computers do not possess selfawareness or the versatility of the human mind that they are so useful. They perform tasks where our mind's need for versatility and variety is a handicap, such as repetitive calculations, searching for small differences in huge amounts of information, and duplicating information rapidly and accurately. They are extensions of our minds that take over scut work, freeing our minds to do what they do best, discovering and creating meaning out of the events of existence.

Combining the ability of computers to store, handle, and duplicate information with the near-instantaneous speed of modern communications has made possible yet another physical manifestation of the Aquarian energies. Earlier in this paper I described the way in which cells in the body, communicating freely with each other, combined to make up something with abilities that none of the cells possessed. I also described the way in which human beings, on the magickal planes of the universe, communicate and interact with other aware beings to perform functions within greater entities with qualities and characteristics completely impossible to individual humans. On today's computer networks there is forming the beginnings of a system by which the free and uncoerced communications of the magickal universe can be duplicated entirely within the confines of the mundane world, again bringing an important aspect of the Aquarian energies into manifestation.

Most of the major computer networks have laid aside part of their capacity for the public exchange of information between individuals. The public areas are divided into smaller areas designated for the discussion of information on specific topics. These smaller

areas are called "Special Interest Groups" or SIGs. Most SIGs are open to anyone possessing an interest in their subject, and participants are free to read the messages left there, leave their own messages, and confer or argue with other SIG members in real-time or delayed-time. Aside from a few rules to keep discussions from degenerating into name-calling, there are no restrictions on the types of opinions or ideas that can be expressed. Participation, as with the inner-plane groups, is entirely voluntary, uncoerced, and dependent upon the interest and individual natures of the people involved.

The SIGs act as a sort of community memory; ideas can be thrown into that memory by any person, any "cell" in the larger group. Ideas that resonate with the group's consciousness will be picked up by others, expanded upon, subjected to counterarguments, and generally evaluated by the group. Some ideas will reach a plateau of development, disappear from sight for a while, and then appear again when new information or perspectives emerge. Other ideas will continue to evolve for months or years, often ending up in a form entirely different from that in which they started.

The SIGs appear to duplicate very closely the sort of interaction that occurs in inner-plane groups. They are somewhat restricted in comparison with those latter groups, since they are limited to the kinds of communications that can be put into words, while the occult groups communicate through every type of energy and state of awareness available to the participants. Nevertheless the SIGs are a complete and self-contained physicalplane manifestation of one of the basic characteristics of the Aquarian energies.

The idea behind SIGs has passed beyond the computer world; many people participate in special-interest "networks" operating through the slower medium of the mail. These lack the speed and interactivity of the computer SIGs, but make up for it in the detailed thought that the extra time allows the participants to give to their communications.

In summary, this section has briefly shown that the scientific method conforms to the activity pattern of the Aquarius-Leo zodiac axis. The abstract ideas resulting from the use of that method relate to the exaltation of Mercury in Aquarius, while the use of electricity and electromagnetic energy as a means of communication combines the powers of the ruler and exalted planet of that sign. The conditions resulting from the tremendous increase in the speed and capacity of communication are themselves also Aquarian in nature. Further, the combination of the communications media with information-manipulating machines has allowed the creation of a physical model of the communications processes occurring on the inner planes, thus producing a complete manifestation of the Aquarian energies.

The rapidity with which scientific and technologically-based changes have taken place at the advent of this era can be attributed to two factors. First, the ruler of Aquarius, Uranus, governs the activity of the subatomic and atomic realms; thus there was a direct, immediately available path for the manifestation of the increasingly powerful Uranian energies. Nearly all of the significant changes resulting so far from the start of

the Aquarian era have been closely related to increases in our ability to understand and control events occurring in the subatomic realms. In other areas of scientific study, where the general influence of the sign applies but not the direct influence of Uranus, the rate of progress has been significantly slower, except where those areas intersect with the study of atomic and subatomic phenomena.

The second factor is that advances in these areas have been completely new, completely outside the world-view of the preceding Piscean era. There were no established prejudices to produce resistance to the advance, and the lack of appropriate perceptual constructs for dealing with the new advances meant that the Piscean powers could not react against them quickly enough to prevent their establishment in a purely Aquarian form. In other areas of human existence, the incoming Aquarian energies have encountered well-established and habitual thought-patterns left over from the Piscean era, and the rate of advance has been much slower. The resistance in the political realm has probably been the greatest.

Governance in the Aquarian Era

The pattern of political mythology for the Aquarian era is already well-established, and it mirrors the symbolism of the Aquarius-Leo axis. With Leo, the sign of kings, placed on the horoscope angle that relates to human beings perceived as a mass, it follows that the basic theme of this mythology is that the people themselves, the human family, are the rulers in this age. The various forms of collectivism -- Marxist and Maoist communism, fascism, socialism in its many flavors, majoritarianism (e.g. American democracy) -- are all variations on this theme. All contain some version of the idea that the people rule themselves.

The midheaven generally determines the image taken on by the rulers in a given age. As was mentioned earlier, in the Piscean age it was normal for the ruling class to take on the image of Jupiterian superiority, of the God-given right to rule. In the Aquarian era the image of the rulers is similarly being influenced by the powers of the sign. Aquarius is traditionally the sign of voluntary service, as opposed to the "karmic" or predestined service of Virgo. It represents the person who freely relinquishes their individual pursuits in order to serve the community. In each of the various political systems mentioned above, those who rule are careful to cultivate the image that they are the servants of the people, that the actions they take are dictated by the people and are in the people's best interests.

The reality, as opposed to the image, is often far different. Governance per se comes under the sign of Capricorn, and Capricorn's theme -- insofar as it relates to governance -- is power and control, not service. No matter what the outward form, government attracts those who seek power; if they serve anyone, it is not the community as a whole, but those who help them to maintain their power. And those who gain power seek to hide it in places where their use of it can not be controlled, and they can not be held accountable for the consequences of its use.

At the present time the Aquarian power is at best a light overlay on these ages-old

patterns of government; even the most "Aquarian" of the current forms of government were invented at a time when the mutable cross and its Big Daddy mentality were still in control; a great deal of conflict -- preferably verbal, not physical -- is still necessary before a system harmonious with the era develops. However, the situation is still changing rapidly, and there are factors growing in the Western societies that may eventually serve to make government operate in accordance with the pattern of the era. As with the world of computer networks, the key to the change lies with the increasing speed of communication, and with the voluntary associations that arise from it.

In prior eras, the fastest forms of communication were either under the control of governments, or so expensive that only governments and a few wealthy individuals could afford them. This enabled governments to keep a degree of control over events, particularly in the area of international relations. The relatively long period of time before distant events could have a local effect allowed the governors to plan and prepare to control the effects to their best advantage.

With the elimination of the time factor in communications, many events affecting global conditions are effectively out of the control of any government. For instance, with the major portion of the world economy's money now in the form of computer data, private concerns routinely "ship" money from one country to another in instants, to make use of advantageous local conditions. The amount of capital available in a country for investment can vary drastically in a short period of time, so short that governments can not act in time to control it. And the governments can not introduce delays into the process without also creating potentially fatal delays in the delivery of vital goods and services. The economy is in fact global, and can not be controlled by organizations limited by artificial territorial boundaries. The speed with which transactions take place -- and their sheer volume -- makes it unlikely that a hypothetical world government would do any better, given the rigidity of hierarchical chains of command.

The movement of goods has also gone beyond control; if a product is desired in a given area, it will get there regardless of the wishes of the supposed territorial rulers. The arms and drug trades show this clearly. Efforts to interdict the flow or enact extreme punitive measures against those who engage in it simply raises the price without significantly reducing the quantity, and ensures that the most ruthless types of human beings will become involved in the business. The borders needing to be controlled are so large, and the means of transportation so efficient, that effective interdiction is impossible.

So in the world of commerce, we are approaching a situation where the world economic entity is becoming governed only by the natural interactions of its own components, along the lines of the Aquarian symbolism. If the pattern expressed in that symbolism holds true, then the economy will eventually become better "regulated" by its natural tendencies than it has been through the intervention of various governments.

In the American political context, "special interests" has become synonymous with minorities who openly or secretly use monetary power to influence the decisions of

legislators and executives. While such groups are indeed special interest groups, they are far from being the only such groups active today. Every group of people who seek to influence government to what they perceive to be their own benefit is a special interest group, regardless of their methods. Under this definition, political SIGs are ubiquitous. Environmentalists, pro- and antiabortionists, human-rights, civil-rights, and animal-rights organizations, down to the people looking for a new street light for their street; all are special interest groups.

Every level of government is being subjected to the pressures of these groups, and many of them are successful in getting their points taken into consideration in legislation. The problem is that the success is based on factors having nothing to do with the merits and demerits of their causes, or of the number of people who share a view. Success seems to be primarily a function of funding and the amount of noise they can make. Small and relatively poor groups can not make themselves heard by their supposed representatives. The free, unrestrained and unforced participation present in the computer SIGs is not yet a part of the political process.

In a sane individual many relatively uninfluential parts of the mind, combining their influence, can together cause a veto of a course of action proposed by a stronger portion. When a few parts of the mind do manage to take up an excessive portion of the person's awareness, time, and resources, suppressing the weaker (but still important) parts, we say that person has a mental illness. Even in these instances, the uninfluential parts of the mind are not truly suppressed; they simply begin to express themselves in ways that are not normal to them, often in ways that have the effect of sabotaging the intent of the part of the mind that is trying to suppress them.

The situation in western government today -- particularly American government -- is a correspondence to this sort of unbalance in the individual. The flaw expressed in all of the forms of government mentioned above lies in the assumption that it is possible for individuals or groups within a social aggregation to accurately determine the needs of the whole and regulate the interactions of other individuals and groups to serve those needs. From our examination of the pattern of the fixed cross it should be clear that this is not possible in reality; the development of an inclusive whole out of the interaction of smaller individualities is always accompanied by the development of abilities and functionality that the component individuals are not capable of duplicating -- or even perceiving, in many instances. The continual active participation of all the smaller individualities is necessary if the larger entity is to remain stable.

The fallacy that responsive and perceptive government is possible opens the way for individuals and relatively small groups to usurp the role that is properly the place of a higherorder entity, and to force their own particular prejudices and preferences on the population as a whole. The laws created by such governments inevitably fail to reflect the conditions in their societies; they unduly restrict the activities of certain portions of the society, and give undue emphasis to other portions. The maintenance of such an unbalanced state through the government's claimed right to use force delays the adjustments that would take place naturally if the society had a truly organic structure.

But the adjustments can not be delayed forever; eventually the imbalance goes beyond the point where the use of government coercion can maintain it, at which point the balancing takes place in a catastrophic manner, as it does in the analogous example of the mentally ill individual. The process of governance becomes a movement from crisis to crisis, with sections of the population superficially benefiting from special attention in the interim periods, and everyone suffering as the unavoidable adjustment takes place.

The biological and quasi-biological entities that make up most of the universe rarely exhibit the crisis-symptomatology of human governments. In most cases, adjustments occur automatically as they are necessary, and are thereby limited in severity. When major crises do occur in a biological entity, they are normally signs of death, of a complete breakdown of the interaction of its parts. Constant minor adjustments or homeostasis, not crisis adjustment, is the norm in the universe.

Making governance follow a homeostatic pattern requires that we severely limit the ability of governments to interfere in the activities of individuals, and the way they interact to produce a society. In particular, absolute limits must be placed on government's right to use force or coercion against its citizens; its ability to control the distribution of wealth and the allocation of resources (which both are based on the use of force) must also be curtailed.

If a nation is the sort of higher-order entity that grows out of the interactions of individuals, then all of the individuals involved must be given the opportunity to participate in the decisions of its government. Our so-called "representative" democracy does not do this; in fact, every election acts to automatically exclude a portion of the populace -- those who did not vote for the winner -- from participation in the process of governance. In practice, other factors make the situation even worse. The parties in power, having established a balance between themselves, have set restrictions on the election process such that no third group can gain sufficient power to upset their arrangement. Voters are prevented from having creative alternatives to "business as usual"; a substantial portion of the population dislikes all the candidates, and does not vote. There is not a single elected representative in the federal government who was voted for by a majority of the adults -- note "adults", not "registered voters" -- he allegedly represents. In some cases, the number is as low as ten percent, or even less.

We might solve this problem by instituting "no-losers" elections for at least one of the houses of congress. That is, anyone can run for a congressional seat, and everyone who runs gets a congressional seat -- with one vote in congress for every person who voted for them. A better alternative would be to allow any group of people, regardless of their place of residence, to join together and appoint their own representative to congress. The majority of people might continue to appoint representatives based on local interests, but groups that are in the minority in any particular geographic area would gain a representation they would not otherwise have.

In order to ensure that laws are representative, this change in structure would require a corresponding change in the quorum requirements of congress and in the number of

votes necessary to pass legislation. Congress could not be considered to be in session unless representatives for a large portion of the population -- say, eighty percent -- were in attendance. Passage of laws would require favorable votes of equal a similar percentage of the total votes of those present. This would make it much more difficult to pass laws, but would ensure that laws that did pass were acceptable to the views of a large majority of the population -- something which is not the case at present. Such a system would make the process of governance more accurately reflect the homeostatic internal activities of naturally occurring entities. Also, with the inevitable delays involved in passing laws acceptable to such large majorities, the natural homeostasis of the national entity would have time to produce appropriate adjustments to changes without inappropriate intervention.

Another aspect of the fixed cross pattern -- individualized "components" interacting to create larger individualized wholes - is the fact that despite their participation in the group interactions, each "component" remains almost totally free to act according to its own nature. This comes from the influence of Aquarius' ruler Uranus. For a society to come into a truly Aquarian pattern of governance, it must ensure that the individuals who make up that society retain the greatest possible freedom to express their nature and goals.

This could be done by placing restrictions on the circumstances under which laws could be applied. Each person must be acknowledged to have a complete right to dispose of their self and their property as they see fit. No civil or criminal penalties could be applied against an individual if the individual's acts did not in themselves cause involuntary damage to another individual or that individual's property, and did not interfere with the other person's equal right to act according to their own nature.

Individual freedom should be balanced by individual responsibility. Acts which cause damage to others must be paid for by the person performing the acts. Avoidance of responsibility through claims of insanity, social deprivation, or other special status should not be allowed. More important, the principle of sovereign immunity must be firmly rejected; neither individuals nor groups can be allowed to shield themselves behind the mask of government power, nor within the diffusive cover of a bureaucracy or corporation.

A third necessary component is the elimination of secrecy, in line with the exaltation of the planet Mercury in Aquarius. Earlier sections have shown that free exchange of information is necessary to the existence of group-created entities, and it is as necessary for healthy societies as for any other such entity.

The ability to restrict access to information about its activities enables governments to prosecute policies that -- were they known -- would be judged to not be in the interests of the populace, and to engage in acts which the government itself would consider criminal if performed by a private individual. Past experience shows that secrecy in the name of "national security" is often instead secrecy in the interests of no one but the governors and those who support them. Elimination of secrecy helps to prevent abuses

of government power by subjecting them to public scrutiny.

The increasing use of computers in government may eventually help to eliminate secrecy from government activities. The American government has grown so huge that it would be impossible for it to accomplish its arrogated tasks without using computers; the resources for doing the same tasks manually are beyond even a government's ability to steal. They are simply not available. Computers are essentially unsecure means of record-keeping; any form of computer security that a human being can invent another human being can circumvent, much more easily than with paper records of the same volume of information. Computers are meant to make the job of managing information easier, and the degree of security necessary to reliably protect the information they contain would destroy their utility. Today's young "hackers", who break into computers for the fun of it, may one day find themselves acting to more serious purpose by making public secrets pried from government computers.

In order to save space, I will not go into the many other social and political manifestations that demonstrate that the Aquarian era has established itself. Instead we will go on and look at how this era's energies relate to the process of initiation and participation in the Great Work.

An Aquarian View of Initiation

If an initiatory system is to be effective, it should be attuned to the greatest extent possible with the general magickal conditions of the era and times in which it exists. In its philosophy and methods it should provide elements that reflect the nature and relationships of all four angles in the era's zodiacal cross, not just the major sign of that cross. The more closely the system follows the symbolism of the era's powers, the more power it can draw from the universe. Its contribution to the continuing evolution of the divine creation will also be increased.

Within such an attunement almost infinite variations are possible, and such variations are necessary to fit the needs and perspectives of the many different individuals who chose to seek initiation. A system that would appeal to a person primarily concerned with the family may not be appealing or useful to one whose orientation is to building or governance. A system that appeals to an actor or performer may not appeal to the person whose goal is to serve the community. And a system people of one sex find appealing may not always be desirable or even comprehensible to people of the other sex. We have many bad examples in Christianity and Islam to show what happens when the need for diversity is not recognized; we may hope that in the current era the nature of the powers manifesting will prevent such rigidity of viewpoint from becoming as extreme as in the previous era.

A generalized attunement with the Aquarian powers does seem to be taking place in the magickal community today, evidenced in the wide variety of magickal systems being explored. Almost every system ever recorded has its adherents and experimenters, seeking to transform the viewpoints of past eras into something suitable for today; and yet others have sought to abandon the past all together and create entirely new

systems. With a few exceptions, these groups have been mutually tolerant and willing to admit the value and desirability of their diversity. Paralleling this, communications networks have sprung up between groups and between individuals, promoting the free and voluntary exchange of information; even habitually secretive quasi-Masonic lodges have opened up and become willing to exchange the broad outlines of their philosophy and symbolism with others.

In my view, this attunement has not yet spread generally into the magickal systems themselves. The proponents of these systems seem to still be caught in the primarily religious view of the magickal universe that was characteristic of the Piscean era, and are thereby limited from expressing the powers of the fixed cross in a balanced manner; one or another arm of that cross dominates the view of even the newest systems. Of all the systems currently being given significant public discussion, only the Maatian system received by the mage Nema comes close to presenting the full symbolism of the Aquarian powers; and there those powers are described in terms of a future "Aeon of Maat" more than as something existent and useable today.

It is not my purpose to criticize any magickal system in detail; true seekers after the divine will know when they have exhausted the potential of a given system and must abandon it. Nor is it my intention to present a full alternative magickal system; that lies in the future, and will come through the work of groups dedicated to that purpose. Rather, I want to reflect on some aspects of the magickal universe that will become important in the coming century, in a general and non-dogmatic form that -one may hope -- will serve as a structural basis for students of magick to develop their connections with the Aquarian powers, through the use of their own intuition and inner resources. It is through such connections that the true shape of magick in this new era will eventually take form. Three areas will be of concern to the person seeking such connection:

The process of individual spiritual development under the influence of the fixed cross. The relation between the incarnate individual and the groups of sentient beings on the magickal planes with which he is connected.

The progressively more inclusive entities whose substance makes up the magickal universe as it is experienced here on Earth.

Individual Initiation

As was mentioned earlier with respect to cultures as a whole, the method of linkage between a lower entity and a higher entity is governed by the two signs that lie on the horizon of an age's horoscope. The same principle applies to individual initiation. If we look at the holy men and women of the Piscean era, we find that their individual revelations came more often than not in the form of eidetic perceptions (governed by Sagittarius) or aural perceptions (governed by Gemini). Some saw mysterious, ineluctable visions, like those of the Book of Revelation; others seemed to hear the divine speaking to them. In either case, these things were usually accompanied by a sense of being overwhelmed by a tremendous, all-encompassing power, which is the hallmark of Jupiter in his night house Pisces. To borrow a phrase from Aleister Crowley, God was linked to man through the Vision and the Voice. Those who trained in the

philosophy and practice of theurgic magick still consistently experienced the connection in these ways; their experiences were more clear in meaning, more readily apprehended, but followed the same forms as their more ignorant and excitable brethren.

Another thing to remember about the Piscean era was that the polarity of that era was focused in the watery and earthy aspects of human nature; that is, in the emotional and physical natures. The higher aspects of these two elements $\frac{1}{2}$ the Briatic sphere for Water, for Earth the entire human Tree of Life (viewed in relation to a larger, encompassing realm) $\frac{1}{2}$ were entirely out of reach of most of humanity. Thus the resonance between the higher and lower aspects did not assist much in the processes of initiation during that age, and initiation became the privilege of a select few.

In contrast, in the present era is focused in Air and Fire, with Air predominating. The lower aspect of Air corresponds to the intellectual faculties in humanity, while its higher aspect corresponds to the Ruach as a whole, which includes the intellect as a small part of itself. The lower aspect of Fire is the personality or self-image, what the Buddhists call the motivational nature, Netzach in the Tree of Life. The higher aspect of Fire is normally the Atziluthic or archetypal sphere, even further away from human awareness than the previous era's Briatic correspondence. But in the current era, Fire is represented by Leo and its ruler Sol, which are intimately connected with the human soul in Tiphereth. And in Frater Achad's "re-formed" Tree of Life, Leo is also the path connecting Netzach and Tiphereth, indicating that this connection will be particularly powerful during the current era.

In neither instance is the Piscean era's huge gap between higher and lower aspects present. In one case, the transformation is from a part to the whole in which it resides; in the other instance, the transformation is from one level of existence to the level immediately above it. Under such conditions, it can be expected that the resonances between higher and lower will act in such a way as to actively encourage the passage upwards through the planes. The fact that the fixed cross as a whole is closely connected with human existence and evolution will also tend to increase the effect.

Thus as the current era progresses, we can expect that the types of souls choosing to incarnate will be such as to take advantage of this situation. Fewer of those who are focused in the physical and emotional natures will incarnate, and those who do will be more often those who are ready to transfer their focus upwards into the intellectual sphere. Similarly, many more people will incarnate who are ready to expand their horizons outwards to encompass the soul and the greater sphere of the Ruach. A far larger portion of the population will be in some degree initiated; initiation will not be the privilege of an elite, but rather the common expectation of humankind.

Along with the increasing commonness of initiation, an increasing demystification of the initiatory process can be expected. This is already taking place; basic magickal techniques that were once closely-held secrets are now commercially marketed, stripped of their religious and magickal trappings and wrapped in a more

comprehensible (and less emotionally loaded) psychological jargon. After a couple of centuries of discredit, the basic modes of thought necessary to magickal work $\tilde{\epsilon}^{1/2}$ metaphorical or correspondential thinking $\tilde{\epsilon}^{1/2}$ are being recognized as an intrinsic part of human perception, consciously accessible by practically anyone with a bit of training.

Demystification will eventually bring about among magicians a more balanced view of the place of their work and favored perceptual modes within the gamut of abilities exhibited by the human mind. An appreciation that their way of working is not special but merely specialized will do much to alleviate the egotism that is rampant among magicians today. With the loss of the sense of self-importance, methods truly suited to the Aquarian era can begin to be developed.

It has been emphasized throughout this paper that (under the influence of the fixed cross) the universe appears to be composed of units which, by interacting intensely, produce the appearance of larger wholes that exhibit qualities impossible to their components. If we look at any of these units, they too appear to be composed of smaller units in intensive interaction. This carries down to the subatomic level, which seems $\tilde{\epsilon}^{1/2}$ at this point in time $\tilde{\epsilon}^{1/2}$ to be a ground state. (The strange entities of the subatomic realm combine the properties of Leo and Aquarius in a different way, able to act both as particulate individualities and as nonlocalized wave-forms, depending on how we choose to look at them.)

The parts-and-wholes pattern extends in the macrocosmic direction as well, and in that direction there does not appear to be any limit to the size of the wholes that can be formed. The gravitational bubble that encloses the physical universe places a theoretical limit on the area we can know, as does the speed of light, but it does not necessarily define the limits of existence per se, as several cosmological physicists have demonstrated.

So throughout the physical universe, at any scale we choose to observe, anything we look at is simultaneously a unified whole and a collection of discrete parts in interaction. The same is true of the subjective universe of magick. The effect is most visible on the astral plane where points of light in combination form larger entities; and on the intellectual plane where memories of past experiences combine to form ideas or words, and these in turn meld into more abstract ideas. But it is equally true of the more "formless" levels as well.

The subjective experiencing entity that is a human being is also simultaneously a whole and a myriad of parts. The human mind is composed of a legion of sub-minds; all of them possess a basic matrix of interconnectedness but at the same time are specialized for various purposes, as the cells and organs of the body are specialized while having the same genetic endowment. These subminds interact closely and in their interaction either create or provide a vehicle for that which calls itself by the pronouns "I" and "me", the aware and self-aware individual.

Which human abilities are attributable entirely to subminds, and which are

characteristics of the individualized whole? This question can not be answered to anyone's satisfaction, except to say that the conscious individuality is often less in control of its behavior and thought than it normally believes itself to be. It has a ability to call certain sub-minds into action to suit circumstances, but many of the sub-minds are beyond its direct control, and can only be influenced by subtle, indirect persuasion over a long period of time. It has a greater ability to veto actions instigated by one or a group of subminds; but again it is not in complete control. Beyond these general statements, any more specific answer is lost in the diversity of talents that human beings exhibit.

Awareness that the self can be viewed as a product of group activity and interaction is the key to developing Aquarian techniques of initiation. It is the development of the ability to consciously release the self from its intense sense of "I-ness", its urge to centralization of control, and to loosen -- but not destroy -- the bonds between the sub-minds that will make such techniques practicable. It may sound like I am advocating the cultivation of a schizophrenic state, but this is not the case; the state in question is no more similar to schizophrenic dissociation than is the creative wordplay of a skilled poet to a schizophrenic's flights of thought.

As was shown in figure 4, at one point in a developing interaction between units, they begin as a group to throw off a light, a radiation into their surroundings. Eventually this radiation becomes intensified and centralized, appearing to come from a point within the group that is not necessarily occupied by one of its members. The power generated is far beyond what is available from the group taken as separate entities; much of it becomes bound up in the central point, but the amount released is still greater than their apparent individual contributions. Accompanying this radiation is a magnetic effect, drawing the group members closer together, strengthening the bonds between them. The radiation permeates an area around the group, making that area "theirs" in some sense. In the subjective composition of the human being, the central point (not consistently congruent with any of the sub-minds) is the individualized self.

The release the sense of I-ness is not a matter of loosening the bonds of the group of sub-minds to the point where the central self disappears; that is exactly what happens in schizophrenia. The goal is not to destroy the unity of the group of sub-minds. Rather the goal is to temporarily redistribute the extra energy generated by the group interaction, which is normally bound up in the central point that is the individualized self, among the separate members of the group. Enough of the centralizing power is retained to continue generating more power, but the rest is given back to the group. Receiving the distributed energy, the sub-minds of the group increase their own individual radiation, expanding the area (subjectively speaking) that they define as their own territory. The radiation of each pushes against the others, separating them, while at the same time the centralizing power tends to hold them together still. The process stops when a balance point is reached, and the amount of energy being distributed is equal to the amount being generated.

Some of the sub-minds may be stimulated to a degree that they reach a stable state on a higher energy level, much in the way that an electron given the right amount of extra

energy will "jump" to a higher probability shell in an atom. When the exercise is done and the individualized self ceases to distribute its energy and the sub-minds fall back towards their normal state, these particular sub-minds will retain their extra energy. The result is that the normal, tighter interaction between the sub-minds will generate even more power than it did before. This energy will be available when the exercise is next done, providing better opportunity for the remaining sub-minds to jump to a higher, stable state.

From the standpoint of the subjective entity, the expanded state teaches the difference between consciousness and I-ness, two things normally considered identical. The sense of I-ness, the tendency towards centralized accumulation of the mind's energy and centralized control of the mind's capabilities, is reduced to a minimum; in some instances it may temporarily vanish. But consciousness is not reduced at all; it is expanded.

Before the individual being can reliably achieve the expanded state, it has to make a deliberate effort to reduce its egoic tendencies in order to release the energy it has accumulated. Having released that energy and achieved the state described here it gains confirmation that the state of I-ness is not nearly so important as it thinks. The sub-minds and the consciousness can both operate perfectly well without it. It becomes apparent to both that the "I", the individualized self or soul, is not the highest achievement of the being, nor is it the most powerful state the being can take on. Rather it is the ground state of the subjective being, the state of least activity, not of greatest activity. It is the state the being falls into as a default.

When the sense of I-ness is reduced the consciousness remains, but it becomes proportionately decentralized. It still appears to itself to be a single consciousness but at the same time it appears to act as a subtle mercurial fluid, permeating all the sub-minds and participating in their individual activities as part of them. Except for being aware, it does not have any identifiable characteristics of its own; it takes on the characteristics of the sub-minds while still remaining itself. The consciousness' lack of distinguishing characteristics becomes important in the next stage of the Aquarian initiatory process.

Before describing that next stage, let us re-connect what has been described here with the fixed cross of the zodiac, the powers governing activity in the current era. As was the case with the Piscean era, this mode of the initiatory process relates very closely to the astrological signs.

Leo and its ruler Sol are at the nadir of the Aquarian "horoscope". Since the nadir sign is that in which the Earth stands in the horoscope, it colors and is colored by the activity of the planet. Earth has the associations of being the foundation on which we stand and of inertness or inertia, of minimum expenditure of energy. The sign comes to represent the foundation of being, what is at its base. Thus in the current age the ego (or at a higher stage, the soul) becomes the base state, the state of normality out of which one progresses in the course of attaining an initiation, and the state in which the resources

of the being are conserved to the greatest extent.

The two horizon signs are the means of transition from the base state to the active or initiated state. In the current era these are the signs of Scorpio and Taurus with their planetary rulers and exalted.

The process of transition begins with a redistribution of the energy accumulated in the ego or soul, sending it outwards into the sub-minds of the being and causing them to become more energized and to repel each other, loosening their bonds and allowing them greater freedom of movement and individual activity. The planet Mars, ruler of Scorpio, represents outwardly directed force, repelling or repulsing force, that is, force acting against an object. The exalted planet of Scorpio, Uranus, represents decentralization and the loosening of bonds. In combination these two planets govern the movement to the expanded state described previously.

The loosening of the bonds between the sub-minds does not continue indefinitely; the outward-trending force of the Scorpian planets is counteracted by a superficially weaker but more enduring inward-trending force. This force acts to hold the subminds together and to maintain a state of homeostasis in their interactions. At some point the forces balance and an excited but still stable state is attained. The ruler of Taurus, Venus, is the inward-oriented, attractive force countering Mars; Luna (representing stability in change) moderates the explosive decentralization of Uranus, holding it within a matrix and recycling it so that the power remains within the boundaries of the being.

Finally, this decentralized, excited-but-stable state results in a weakening of the power of the ego or soul, releasing the consciousness from its sense of identification with the personal "I". The consciousness loses its personal characteristics and becomes indistinguishable (except in scope) from the universal archetype of consciousness, reflecting whatever is around it while remaining itself. Uranus ruling Aquarius again represents the decentralized state of being. Mercury, exalted in Aquarius, represents the universalized state of the consciousness.

The decentralized state is not of much use by itself. Eventually fatigue intervenes and the consciousness falls back into its individualized, solar, base state at much the same level as before. Another factor must be included, one that enables the person to absorb energy to maintain the decentralized state longer, and to remain at a higher level even in the base state. In the traditional jargon of magick, this factor is the magickal link.

In the Aquarian mode of initiation, creation of the magickal link manifests itself as a process of alignment between the energized, decentralized sub-minds and their equivalents in one of the more inclusive groups of which the person is an unknowing part. The sub-minds have a greater freedom to vary their relationships to each other in this state, and by the very nature of the ever more inclusive groupings that make up the magickal universe, their normal relationship must already be similar in nature to some limited aspect of each larger whole it is in. The mercurial consciousness of the decentralized state seeks to sense the nature of a larger whole and to direct the

sub-minds into a pattern that is identical. When the pattern reaches a critical degree of alignment force begins to flow from the larger whole to the individual, and the magickal link is established.

The link flows in the other direction as well. The mercurial consciousness, already essentially free of any separative characteristics, moves outward into the larger whole as the whole's energy flows inward. Within the limits of its capacity, it becomes able to participate in the consciousness of the group in which it is contained and in the centralized consciousness that the group activity causes to manifest. For the time in which the magickal link is active, it becomes wholly identified with the consciousness of the group.

At first the consciousness may not be able to carry an accurate memory of this experience when it reverts to the solar state; the expansion into the group awareness always involves many elements of experience that do not have their exact correspondences in the individual's makeup, and these are not retained. However with repeated assumptions of the decentralized state and repeated exposures to the force of the group the necessary equivalents become built into the person's nature and the degree of retention increases dramatically.

A single "initiation" under the Aquarian mode is composed of many repetitions of the cycle from individualized being to decentralized being and back again. Each repetition gains the person a greater degree of alignment with the group in question, and a greater degree of identification with the central awareness of the group. Eventually the person reaches a state of saturation

with respect to that particular group's activity, a level of identification at which the connections to the group begin to fall below the threshold of awareness.

A period of consolidation generally follows, in which the sub-minds absorb the experiences and energies gained and settle into a new base state. The conscious experience of the decentralized state tends to fall off for a while and the mind may even find it impossible to attain that state for some time, the length of which varies with the amount gained. The task of manifesting the gains within the context of earthly existence, of redefining the person's relationship to the world, becomes dominant in the person's mind.

As was the case with the upward movement, this transition downward is also governed by the two horizon signs, Taurus and Scorpio. The upward movement was dominated by Scorpio's urge towards the explosive loosening of bonds, with Taurus having a secondary effect to prevent the loosening from going too far. Here, the Taurean urge towards the making and solidification of bonds dominates as the person seeks to establish themselves in the new base state, and to establish a new relation to the world based on that state. The Scorpio influence becomes secondary, serving primarily to break up habitual mental activities that are no longer perceived to be appropriate, and to encourage the abandonment of roles in the world that do not fit the pattern of the

person's new pattern of perception.

Eventually a new relationship to the world is established, and the potentials gained have been fully incorporated into the person's normal individualized awareness. At this point the person can be said to have been fully initiated into a particular level of the magickal universe, and a new cycle around the fixed cross can begin, involving alignment and identification with a yet more inclusive group and central awareness.

When many of these cycles have been completed, a new condition of awareness begins to appear. The person begins to experience both their individualized state of consciousness and the consciousness of their group simultaneously. There is still a qualitative and perceptual distinction between the two states; but the magickal link becomes so strong and the flow in the link becomes so free that the demarcation between the individual's consciousness and the group's becomes indeterminate. The decentralized state of the sub-minds becomes so accurately aligned with the group that the latter supersedes the former in the person's awareness.

The person becomes, in effect, the physical manifestation of their group, and acts in the world to fulfill the group's task or purpose under the divine will. The person is no less an individual than before; the manifestation of that individuality may not even change. But behind the individual expression, the group acts to select those expressions that are most in accord with the group purpose, and to exclude those that would be contrary or damaging to that purpose.

The sequence of events described here occurs in initiations of every level from the lowest to the highest. What varies with the different levels is what is perceived as being the self, and what is seen as the divine. For an apprentice or aspirant, the ego is a point of fixation on the astral or intellectual levels, and the light of their own soul and its group is seen as the divine. For the adept the soul is the self, and in company with their group they seek contact with progressively more inclusive entities, ending with that one whose body is the Earth in all its parts and levels. For the mage the self is the world, which they seek to bring into alignment with the purpose being manifested by the group entity that is the solar system. At all of these levels, the aspects of centralization, loosening of bonds and expansion to a decentralized state, identification with a higher level, and re-centralization are the core of the initiatory process.

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(Under perpetual construction)

Most of Benjamin Rowe's Enochian magick papers can currently be found at the Enochian site linked on the previous page. The papers here are a miscellany, written at various times in the magician's career, for widely varying purposes, and with varying quality. They do not necessarily reflect his current perspective on the matters discussed. Nothing here is entirely useless, but a few might come close.

Relatively new papers and new additions to this site

The INRI / IRNI Formula

Astrological Stuff

Cabalistic Material

Miscellaneous

New Stuff

The Classics of Magick section, with PDF versions of several influential medieval grimoires. Recent additions include The Heiroglyphic Monad, The Fourth Book of Occult Philosophy.

Angelmas: An Enochian Sacrament in the Featured Papers section.

The INRI / IRNI Formula

Set / Horus -- A first attempt at describing the mythological expression of the INRI formula.

Tables of Correspondences for the INRI / IRNI Formulas -- with explanatory comments on the various columns.

Divine Creation and Initiation -- The expression of INRI / IRNI in the processes of initiation.

The New Aeon: A Consideration of the Astrological Symbolism -- The astrological manifestation of INRI is in the Fixed Cross of the zodiac. This paper examines the social changes that have occurred as a consequence of this cross becoming dominant in the precession of the equinoxes.

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Astrological Stuff

The Book of the Archer -- An astrologically-based method of self-initiation.

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Cabalistic Material

Medieval Social Structure and Achad's Tree of Life

pdficonsmall.gif (947 bytes) Supplement to Sepher Sephiroth, Part 1 -- A large collection of Hebrew words and phrases not found in Crowley's Sepher Sephiroth. Includes god-names and angelic names from 777, significant phrases from Liber AL, much more.

pdficonsmall.gif (947 bytes) Supplement to Sepher Sephiroth, Part 2 -- All the words of

Sepher Sephiroth or the above supplement that have a different value when the "final" values of Hebrew letters at the ends of words are used.

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Miscellaneous Articles

The Word -- A short paper written for a multi-author project that never got off the ground.

On the Value of Silence -- A PODnet post discussing the subject.

Concerning the Abyss -- Another PODnet discussion.

The Illusion of the Abyss -- A magazine article describing the process of transcendence as the author experienced it.

A letter to Brother Blue concerning the Men in Black, the Dweller on the Threshold, and magickal attacks.

Jerry's New Book -- a review of The Angels' Message to Humanity, by Gerald Schueler.

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Enochian Material

Recent material has been moved to the Enochian Magick Papers page.

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The Book of the Archer

Benjamin Rowe

©1985

Originally published in

The Cincinnati Journal of Ceremonial Magick

I. Preparation of the Lamen or Pantacle

Aleph. The student shall prepare a copy of his natal astrological chart. He should endeavor to make the chart as accurate as possible.

Beth. He shall learn the significance of the planets, signs and houses in practical astrology. But let him take these meanings as signposts only, not as complete and true definitions.

Gimel. Let him memorize the positions of the significant points within the chart, such as the planets, house cusps, etc.

Daleth. He shall visualize the wheel of the zodiac as a spokeless rim, with the signs engraved thereon in the appropriate colors, each taking up exactly one-twelfth of the wheel. He shall practice this visualization until he can hold it in his mind's eye indefinitely.

Let him be aware that this wheel defines the circumference of his being, Nuit.

Heh. He shall visualize the house cusps as lines radiating from the center of the wheel unto its edge, dividing the wheel into segments. He shall also practice this until the visualization can be held indefinitely.

Let him be conscious of the fact that these segments define the Field of Activity of his secret center, Hadit.

Vav. He shall visualize the planets at their proper locations along the rim of the wheel, in their correct colors. Again he shall practice until the image can be held indefinitely without effort.

Let him be conscious that the planets are the expression of his powers within the field of life, the children of the union between his secret center and the circumference of existence. Ra-Hoor-Khuit.

Zayin. He shall also learn the significance of the Aspects, the angular relationships between the planets. He shall discover all such aspects between the planets in his chart, and visualize them as lines connecting the planets. He shall color these lines according to his own genius.

He shall also practice this visualization until the image can be held without effort.

Cheth. Thus he creates the Lamen or Pantacle of his manifest existence, and the shell within which his spirit lives.

II. The Charging of the Lamen

Teth. The student, according to his understanding of astrology, shall assign preliminary meanings to the elements of the lamen. He shall attempt to relate every element to some aspect of his perceptions, tendencies of thought, behavior, and physical environment. He should be conscious that the latter two of these are merely expressions of the former two.

Let him understand again that his interpretation is only a working base, and will be changed as his understanding grows with this practice.

Yod. He shall obtain an ephemeris of the motions of the planets for the current time. Let him discover aspects and contacts between the locations of the planets in the sky, and the planets in his Lamen. He shall hypothesize possible effects of such contacts, and

shall look for such effects in his life in the world.

Kaph. He shall also follow the reverse of this practice. He shall look for events within his daily experience that seem to be of particular significance, or which appear to be receiving emphasis at a particular time and place. He should make note of the internal sensations and feelings associated with these events, and those parts of the external event that were of significance to him.

Then he shall analyze these events, separating out of them those perceptions and feelings that seem to relate to particular planets within his lamén. Then let him look to his ephemeris, and find any contacts between the moving planets and those elements of the lamén. He shall attempt to discern the quality of the planet in the sky, and the planet in his lamén, from their effects in the perceived events.

Lamed. By the use of these two methods over time, the student sets up a continual cycling between solve' and coagula. With each cycle is his perception of the powers of his lamén, and the powers of the moving planets, refined and clarified.

Mem. He shall build up a collection of such perceptions for each of the elements of his lamén. Let him abstract from each collection those feelings and perceptions that he believes to exemplify the essential quality of the element in question, and to refine these in his mind until he perceives them as a pure force.

Nun. He shall then visualize his lamén standing before him, separate from himself the perceiver. Let him call up within himself the perception of each force that he has refined from his experience. He shall visualize the force as a line of light passing out of his body to its corresponding element in the lamén. He shall see the element of the lamén glowing with the touch of the force, being charged with it as a battery is charged, holding the force for later use. Let him also formulate his essential self as being unaffected by the force, save when he wills a connection between that self and the element in the lamén.

Samek. He shall repeat this exercise whenever he perceives one of the forces being called into play by the events of his daily life.

Ayin. He shall do thus with every particular of his manifest life, until all the elements of the lamén have been thus charged, and each force is automatically routed through the lamén as he becomes conscious of it, and every element of his being that is capable of being perceived has been connected to the Lamén.

III. The Release of the Arrow.

Peh. The magician may make diverse uses of this Lamén or pantacle, according to his will and inspiration.

Tzaddi. Let the magician assume the god-form of Nuit. Then let her call up the image of the lamén, formulating it as a child within her womb. Let the last drop of her earthly life

be given unto this child as the mother gives life to the child through the umbilicus.

Let her expand her form to the limits of her ability, maintaining the lamén as a star in her womb. Then shall she cause this star to grow greater within her womb. But ever shall she be conscious that the star is not herself, but her child.

Then let her see herself in the contractions of birth. Each contraction shall be more potent than the last until the child is at last ejected. Let her see the child as being sent out with such force that he immediately recedes from view in the distance, leaving nothing of himself behind.

Then let the magician become conscious of that which remains. Thus she escapes from herself by one of the formulas of Nuit.

Qoph. Let the magician formulate himself as a minute point within the axle of the lamén's wheel. He shall see the forces of the lamén concentrated within the symbols on the rim of the wheel. Let him cause the symbols of the lamén around him to become magnetic, drawing from him any residual forces that may be left within him after the lamén's charging. Let every remaining particle of his being be drawn into the wheel.

As these forces are drawn out into the lamén, let him perceive himself as becoming ever smaller. As the last of his forces are given into the lamén, he shall be gone.

Thus he escapes from himself by the formula of Hadit.

Resh. In doing the exercises of points Yod and Lamed above, the magician should also have come to have some sense of the motions of the actual planets, and the quality of their influence upon the lamén. Let him determine their apparent positions at the current time by reference to his ephemeris.

Let him also determine the heliocentric or sun-centered positions of the planets at the current time, and memorize these. Then he shall learn to visualize the solar system as it is now, with all the planets in their correct positions and distances about the Sun.

Now let him formulate himself as surrounding the rim of the lamén, and let him feel the forces of the planets as they impinge upon the forces within the lamén. Let him transfer his consciousness outwards into the planets, so that they seem to be the elements of a larger lamén, within which his personal lamén is the element ascribed to the planet Earth. Let him see himself as the Sun at the center of this great lamén. If he practice this assiduously, and can transfer all of his consciousness into the larger pattern of the solar system, leaving all of his mundane being within the position of the Earth, then will the Sun speak to him of things within His own realm of life, which is the community of the stars.

Thus he escapes from himself by transfer into the Macrocosm.

Shin. If the magician finds that certain parts of the pattern within his lamen are troublesome to his work, or to his life on earth, he can change the manner of his life's manifestation by using his Will to change the positions of those elements within the lamen. Let him do so as his Art and Will judge the need. But let him also be cautious, for there is not one part within the pattern of his birth that does not in some way reflect his True Will. However, it may be that the pattern of the lamen dictates that change is part of the Will. Each case must be judged on its own merits and circumstances.

The magician will also find that many other uses for the lamen suggest themselves, according to the nature of the patterns therein. Let him follow these as his Art guides him.

IV. Commentary

Tau. This book is called "The Archer" because the essential technique is a function of the sign Sagittarius. The "arrow" referred to in the title of section III is the directed, one-pointed consciousness typical of this path. I would rather have called the book "Samek", but that title has already been appropriated for a well-known magickal work.

The technique is much simpler in practice than it is to describe clearly. It assumes that there is a direct relation between the natal horoscope, and the actions and perceptions of the man-in-the-world. But at the start, it makes only minimal, temporary assumptions as to the nature of the connection in any particular person's life. The intent of the whole exercise is to determine the exact nature of the relationships by direct observation.

It is also assumed that the motions of the actual planets have an effect on the natal pattern when they have an aspect to the natal pattern. These aspects are called "transits". We assume that the natal planet's action is stimulated by a transit, and that the corresponding parts of our life in the world will be stimulated as well. Then we try to determine which parts of the experience relate to the natal planets, signs, and houses, and which parts are due solely to the effects of the transiting planet.

In the early stages, it is almost impossible to determine by observation alone which planets are involved. So the use of the traditional meanings of the astrological elements is permissible as a starting point. But they should not be given very much weight, since every published description of these effects is strongly influenced by their author's prejudices and perceptual limits. What seems true for one may not be true for another.

But after we have experienced several transits of a natal planet, by several different transiting planets, we can begin to perceive the nature of that planet within our own personal symbologies. At this point, the work becomes much easier, and nearly every transit adds something to our understanding.

At the same time, seemingly as a side-effect, we find ourselves having perceptions of what the corresponding forces do in the macrocosm. Similar understandings might

appear in our work with other symbol-systems, and our magickal work is stimulated as well.

Eventually, we are able to abstract from our experiences a perception of what the energy of a planet is in itself. We have refined our perception of events, and can perceive those forces operating on their own planes, as well as their manifestations in daily life.

The visualized horoscope that is the main tool of this work meets the exact magickal definition of a lamen, which is "a sign or sigil that exactly describes the character and powers of the wearer". In "charging" this lamen, forming a magickal link between the perceived forces of the planets and their symbolic representations, we accomplish two things:

- a) We bring these powers out into the open, where they can be controlled directly by the will of the magician.
- b) We train our consciousness to perceive itself as something which is separate from, albeit intimately connected with, these forces.

The first of these two points has some paradoxical effects. The action of those parts of the being that are influenced by the horoscope becomes completely predictable to the magician. Given a set of conditions, he can always tell exactly how he will react if he allows the pattern to manifest naturally. But at the same time, he is more free to act as he chooses, because he understands the basis of his manifestation. He becomes less subject to the pushes and pulls of his environment, the conflicts generated by his friction with other manifest beings.

Shortly after beginning to form the magickal links between the forces and the horoscope, the person finds that certain transits of the planets become less powerful. Eventually, they have no effect on the magician at all. This is true for all of the planets nearer to the sun than Saturn. The magician finds himself no longer bothered by the minor shifts of mood and perception the transits of the inner planets cause. His perception becomes more fixed, and at the same time more powerful.

The outer planets, which symbolize forces of change, continue to have an effect so long as the magician's consciousness remains in the Ruach. But the magician finds that their previous destructiveness now becomes a positive force in his continuing development. Their influence always leaves him on a higher level than he was on before their transit.

Point B is a useful effect, because it prepares the consciousness for the Crossing of the Abyss. By partially separating the consciousness from its vehicles, we make it much less likely that it will attempt to hold onto those vehicles in that crossing. Since the practice unifies the Ruach by tying all of its energies into a single complex symbol, the Ruach is that much more solid a thing to push against when the time to leap into the abyss comes.

The final practices in points 18 to 21, if done forcefully enough, could very well carry a person into the abyss. But other results are also possible, and one can not infer that he has done so simply by getting a powerful result in one of these practices.

It should also be pointed out that the practitioner does not have to feel that he must continue using the natal pattern to describe events, if circumstances indicate that a change has taken place. An effort to change some of his behavior or thinking by an act of will can produce a corresponding change in the astrological pattern.

Most often this change will involve a rotation of the house cusps, so that the planets fall into different houses, but maintain their angular relationships to each other. This type of change is the most likely because the house cusps are determined by our relation to the earth's surface. It is much simpler to change our viewpoint with respect to conditions "outside" ourselves than it is to change the internal arrangement of our powers.

So far, the author has only experimented lightly with changes in the angular relationships between the planets, and changes in a planet's position in the signs. But his work so far establishes that such changes are possible to accomplish. And the change, once made, affects his relation to the mundane world, as well as his internal perceptions.

Thus the magician could literally change his entire being as he wills, merely by changing the positions of the symbols in his lamén. The possibilities of such a technique appear limitless, once skill in such changes is attained.

Another point about this practice is that it encourages working "without lust of result". Since the major stimulating influences, the planets, have their own timetables of motion and are outside the magician's control, the collection of the experiences that are the material of the work must wait upon their action. There is no way to either hurry or retard the process. The practice must keep to their schedule regardless of the wishes of the magician.

The practice will have many other side effects. The exact nature of these effects will depend on the particular person doing the work. But it can be generally said that the work will reveal to the person the powers of his planets within the world of the spirit, the ways and techniques by which those powers can be put to magickal use.

Some more practical points:

Under no circumstances should a physical rendering of the chart be substituted for the visualized version. Since the magician is routing all the powers of his manifest being through these symbols, such a physical rendering would be an ideal target for an enemy looking for a magickal link along which to attack him. The visualized chart, on the other hand, is always within the limits of the person's extended aura (except in the last three practices), and is therefore within his natural "defensive perimeter". It requires no

special efforts of protection.

The aspects mentioned in point zayin should include all the divisions of the circle by the numbers from one to twelve, and not just the "traditional" aspects used by most astrologers. My practical experience has been that the non-traditional aspects, dividing the circle by 5, 7, 9, 10, and 11, frequently have a stronger effect than the traditional ones. This is particularly true of the quintiles (division by five), and the noviles (division by nine).

In using the astrological aspects, we run into the problem of "orbs". In practice, no two planets are ever exactly in the angular relationship of a particular aspect at the time of birth. Therefore we have to allow a bit of windage, and say that the aspects still operate when the planets are some little distance from an exact aspect. This maximum distance from exactness is the orb of the aspect.

How much distance should be allowed is a matter of controversy. As a starting point, I would suggest that the student assign a reasonable orb, about ten degrees, to the conjunction, and the orb of the other aspects should get progressively smaller as the number by which the circle is divided gets larger. The smallest aspects, based on division by twelve, should have an orb of 1 to 1.5 degrees. But some experience with this practice will enable the magician to determine how much orb to allow in his own case.

The orb for aspects between natal planets and transiting planets should always be exactly one degree, regardless of the planets or type of aspect involved. This value is based on the experience of many astrologers, and is as close to being fully established as anything ever is in astrology. It should also be noted that a transit reaches its most intense level of effect just before the aspect becomes exact, rather than when it is exact. The effect diminishes rapidly from that point on. The most potent point seems to be about 2 to 4 minutes of arc short of exact aspect.

It should also be pointed out that only transits where the planet in the sky is moving towards an exact aspect should be considered. When the planet is moving away from an exact aspect, there is no noticeable effect.

-- December 23, 1985

<http://www.hermetic.com/browe-archive/papers/zodiacal.htm>

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About this capture

THE ZODIACAL ROUND

BY BENJAMIN ROWE Š 1990, 1992

ORO (Pisces)

And God said: "The time has come to create again. Let the old forms be banished. I begin anew."

IBAH (Aquarius)

And God said: "I bind my will in patterns, ordered, cyclic, yet never the same. My Will evolves in Time."

AOZPI (Capricorn)

And God said: "The towers of My Will arise upon the base which I have set. Level upon level they rise. Well-founded are they in matter, and shall not fall while My Will continues to its end."

MPH (Sagittarius)

"Fabulous filigrees are wrapped about My towers by the ever-changing movements that My Will evokes. Filigree upon filigree; filigree within filigree; always similar, never identical, they blend the large movements with the small, the small with the infinitesimal, until scale is lost and none knows where ends and beginnings arise."

ARSL (Scorpio)

"From the blending of the scales does chance arise, the possibility of change and unexpectedness within the pattern of My Will. The seeds of new motions spontaneously arise; and none, not even I, know when and where they will appear."

GAJOL (Libra)

"Yet My towers are one, balanced in the light and in the darkness; that which arises shall always act within the bounds set by My Will."

OIP (Virgo)

And God looked upon his work and said: "But these are virgin houses: none as yet have dwelt therein. Let the seeds of life be sown and let them root and grow within the patterns of My thought."

TEAA (Leo)

And God said: "Let the lesser creators dwell within my towers. And let them work within the patterns of My Will according to their own creative arts, revealing unseen potential as does a sun entering into a dark place."

PDOCE (Cancer)

"Let the living creatures worship the creators as visible gods within the worlds. And let the lesser builders work their wills as do My angels when I speak my Word of Power."

MOR (Gemini)

And God said: "Let the thoughts of men blend with My thoughts, and elaborate them in the worlds where I no longer go."

DIAL (Taurus)

"And let their work build upon My pattern; and let their works reflect My evolving Will."

HCTGA (Aries)

"Let men work until matter and My Will are one. Then let them say: Thy Will is done."

Seer's Comments:

These brief sayings were given to the seer during an exploration of the Names of God for the Air Tablet. They are intended as meditations on the significance of the twelve Names of God within a system of attributes called the "Zodiacal Round". In this arrangement, the Names from each Tablet are assigned to a quarter of the zodiac centered on the fixed sign corresponding to the element of the Tablet. This puts the groups of names in the same relative positions as are their respective Tablets within the Great Table of the Watchtowers.

The Enochian "angels" have frequently dealt with zodiacal progressions in our previous contacts, but their earlier statements have always treated the progression in a more goal-oriented fashion. This is the first purely cyclic expression they have provided. Like Finnegan's Wake it never actually ends, but curves back to begin again.

This is the second full set of zodiacal attributes the angels have given me for the Names of God. The first set were provided in connection with the techniques described in the chapbook Enochian Temples. In that set, the Three Names for each element were assigned respectively to the mutable, fixed, and cardinal signs of that element. A quote provides the angels' perspective on the question of how these two sets of attributes interact:

"Now we would go in the way that you wish, and show the powers of the individual squares, but you should be aware that the groups of squares making up one of the Three Names have their attribute (as a group) to one of the signs, and these are of more power in most instances than the power of the individual squares.

"The Name ORO has its dual attributes to Pisces in the round of the zodiac, and to Gemini in the construction of the Temples of God's Will. The knife or sword of Zayin was shown in yesterday's brief vision as cutting the cord between the fishes of Pisces. Hence in that vision we showed how the two sets of attributes relate.

"First one encounters the attribute from the zodiacal round. As the mind flies higher, then the attribute of the Temple is encountered. In the course of initiation, the knowledge of the latter grows, is formed out of, the experience of the former. Much in the way that the knife of Air in the last vision was formed out of the tin of Jupiter and the copper of Venus, who are ruler and exalted planet of Pisces."

"In the initiatory progression, one goes from the sign, the most basic attribute, to the power of the ruling and exalted planets, to the Temple attribute, to the ruling and exalted planets of the Temple sign. This may seem complex, but the powers embodied in the

Tablets are a reflection of the powers of the universe, and the universe is a very complex place on all levels."

This shift of attributes can be viewed in two ways. First, as a transformation from a condition in which the zodiacal quadruplicities dominate, to one in which the zodiacal triplicities dominate. Second, as a ninety-degree shift in the positions of the mutable and cardinal signs, counterclockwise for mutable, clockwise for cardinal.

The angels state in another place that movement of the powers through these various attributes produces two circular flows in the Great Table of the Watchtowers. In both cases, the power represented by the "Temple" attribute flows into the name whose Zodiacal Round attribute is the same. For example, the powers of ORO flow in the way quoted above, then the power flows into the Name MOR in the Earth Tablet, which has Gemini as its Zodiacal Round attribute. The powers of the fixed signs flow in both directions, since their attributes in both sets is the same.

When using these attributes in invocations, the angels specify that the Zodiacal Round is to be used in invocations of the angels of the Lesser Angles, and in invocations involving the use of the Second Call. The "Temple" attributes are to be used in invocations of the Kings and Seniors, and those involving the use of the First Call.

The powers of the Three Names are concentrated and formed into a vortex by the King of the Tablet. The King connects with the Names primarily through the first letter and the last two letters of his name. These letters all come from the four-letter Name of God, which is attributed to the element of the Tablet in both arrangements. So no matter which set is used, the powers of the Three Names are funneled a sign of the appropriate elemental character when they are used in invocations of the lower powers of the Tablets.

For those who wish use these sayings for meditation, it should be emphasized that the symbolism is almost purely astrological, with some admixture of Tarot. Formulations based on the Tree of Life are not present.

(Further discussion of the astrological attributes of the Names of God can be found in Godzilla Meets E.T., Part 2.)

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The New Aeon: A Consideration of the Astrological Symbolism

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Preface

This paper is a work-in-progress that may never be finished. In the course of writing it, I have found myself, time after time, in a situation that might be called "awash in correspondences." The options, the possibilities for taking the subject in different directions, have been too many to handle; narrowing them down enough to finish it seems beyond my capability at present.

Nevertheless, even in its current (admittedly sketchy and unbalanced) form, I feel it has many points that will be of interest to those interested in the broader magickal context within which our personal initiatory work is taking place. While the general approach of the work is astrological in tone, the content is intended for magicians.

Introduction

In our Western culture and its ancestors in Europe, the Middle East, and northern Africa, the precession of the equinoxes has consistently been accompanied by shifts in the encompassing definition of humanity's relationship to the universe at large, what we might call the world-view of the era. This definition has had a profound impact on the direction of cultures within its influence. The development of human thought becomes focused into particular lines; other lines of thought are excluded from general acceptance. A corresponding change is seen in the activities and social structures adopted by the affected cultures.

Astrologers and magicians have generally assumed that the sign of the vernal equinox alone defines an era's world-view. A closer examination shows this assumption is inadequate; the other three signs in the same zodiacal cross must be taken into consideration. Additionally, the planets "ruling" and "exalted" in the signs have a significance equal to that of the signs themselves.

The four signs of an era's zodiacal cross take on, for the culture as a whole, something of the same function that is served by the four "angles" or cardinal points in an individual's horoscope. Figure 1 shows the overall correspondences between the two

groups.

At first this arrangement might appear counterintuitive.

Astrologically, the equinoctial axis and the horoscope's ascendant-descendant axis both divide the sphere of the heavens into "light" and "dark" halves. It would be reasonable to think that there would be an identity between them in any set of correspondences. However, observations of historical and currentday events do not support the assumption. Instead, the sign of the vernal equinox takes on the aspect of the midheaven angle.

For an individual, the midheaven is literally the point over their head at the time of birth. It is the high point of an axis going from space to the center of the earth directly through their body. The powers of the larger cosmos enter into them along this axis. Their perception of their goals in life, their image of what they can become in their perfection, and the way in which they can unite themselves with the divine powers of the universe are all indelibly colored by the sign on their midheaven. Similarly, the culture's perception of its long-term goals, its potential evolution, and its relationship to the universe at large is colored by the vernal equinox sign for its era. The perceptions are identical except for the scale on which they appear. Therefore the vernal equinox sign is properly set in correspondence to the midheaven, and the positions of the other three signs are adjusted accordingly.

The Immum Coeli or nadir is the point at the other end of the vertical axis in the horoscope, the end at the core of the Earth. The Earth is the foundation or base on which humans and all their creations stand, and it blocks a large portion of the heavens from view at any position on its surface. Correspondingly, the individual's perception of their fundamental nature, of what they are at the roots of their being, is largely determined by this angle. It also acts as a filter coloring the conscious self's perception of things welling up from the preconscious levels of being. A similar perception and filtering occurs on the cultural level.

The midheaven and nadir are polar opposites in a state of tension; both in the individual and in a culture they define the differences between heavenly and mundane, between light and dark, between objective and subjective states, between what is concealed and what is arrayed openly. The ascendant and descendant, on the other hand, both represent modes of transition between the polar opposites, two main paths through which the poles relate to each other.

In the individual horoscope, the ascendant or rising sign represents the way in which the personal subjective consciousness faces the external objective world. It is a window through which the self looks out into the world, and through which it receives input from that world. It is in a sense the face or mask the person projects to the world, the surface image behind which the internal workings of the subjective self are hidden. At the same

time it is a filter, a figurative set of colored glasses through which the person sees the world.

The descendant angle represents the individual's perception of the "other", conceived of as something separate from, but complementary to, the self. It defines what the individual perceives as the correct way for two or more individual subjective selves to interact and balance their respective needs and desires.

In the cultural "horoscope" the functions of the ascendant and descendant are similar but more abstract. The intense personal nature of the ascendant and the "otherness" of the descendant are weakened. Instead the two corresponding signs of the cross are simply two complementary means by which the mundane and divine poles are linked within the context of the society.

We can briefly illustrate this relationship between the signs of a zodiacal cross and the horoscope angles by looking at the dominant cultural definitions present in Western culture during the "Piscean" era. After that, we can consider some of the ways in which the cross of the incoming "Aquarian" era are manifesting now.

A Look Back at Pisces and the Mutable Cross

In the last era, the cultural perception of the divine was defined by the sign of Pisces, its ruling planet Jupiter (now Neptune), and its exalted planet Venus. Pisces is a sign of endings and beginnings, the link that closes the circle of the zodiac. Both in the normal passage of the Sun during the year, and in the reversed passage of the equinoxes, Pisces is considered to be the terminating sign of the cycle. As such it is associated with the dissolution of old forms, and the absorption of the dissolved material into a pool of substance from which the forms of the new cycle can be built. As a sign of beginnings, Pisces represents the hidden activities that are necessary before the first visible appearance of the new cycle. The visible appearance takes place either in Aries or in Aquarius, depending on the direction of passage.

Pisces is the sign ruling religion, and we can see this manifested in the dominance of the era by the global religions of Christianity, Islam, and Buddhism. Pisces is also the sign of the World Savors, a title applied both to Christ and Buddha.

The dissolving and absorbing characteristics of the sign can be seen in all three religions, in the way they created cultural entities that disregarded the boundaries of local political and ethnic groupings. Christianity in particular worked the dissolution of local religious practices by transforming the gods and goddesses of those religions into saints of its own order, who retained the attributes of the old gods but were now explicitly subordinate to the Christ and his God in the broader culture of "Christendom." Islam tended more to eradication than to absorption, but with essentially the same result, a broad panethnic "Land Under God's Rule." In Buddhism, the dissolution of old forms can be seen in its intent to free its practitioners from the karmic burdens of the

past and allow them to get off the Wheel of Life. Due to its rejection of violence, Buddhism has never achieved the forceful unification of cultures that Christianity and Islam have done, but its philosophy and practices have nevertheless become equally widespread.

The idea of sacrifice, another Piscean characteristic, is also present in all three religions. The Christian mythos has it that Christ was sacrificed to "save" humanity from damnation. Christianity and Islam have always encouraged men to sacrifice their lives to the benefit of their religion and god. Buddha sacrificed his high status in society, and later sacrificed all that he was as an individual, to free humanity from the Wheel. The motivation for his work was compassion for all sentient beings, and compassion is also a Piscean quality. Even today he is revered as the Compassionate One.

The ruling planet, Jupiter, represents the force that dominates within the context of the era; Pisces being the religious sign, this force was perceived as being God. Jupiter the All-Father is the child's image of the male parent, blown up to cosmic proportions. He is the benevolent tyrant who gives blessings and punishment by turns, the one who lays down and enforces the rules (without bothering to explain them), the One Who Is To Be Obeyed.

This image of God is common to both Christianity and Islam. Buddhism again manifests the Jupiterian influence in a more subtle form, because of its outright rejection of the gods. It could not avoid the Piscean coloring of the era entirely; despite the fact that the core of Buddhism is not religious in the Western sense, that core has become swathed in a multitude of religious trappings, with the Buddha himself (as the "Great One", i.e., Jupiter) taking the place of God.

The exalted planet, Venus, represents the power that can be brought to its perfection in the era. Venus as Love was the core theme of the Christ's teaching, the single principle that was to replace and free people from the laws of Moses. In the West, this principle of exalted love reached its apotheosis in works of the romantic troubadours, most notably the Tristram cycles of stories.

The sign of Virgo was on the nadir in the Piscean era, and therefore represents the common image of humanity, the culture's perception of its people's fundamental nature. Virgo is traditionally the sign of peasants, servants, armies (i.e. peasant levies), and other people performing simple or repetitive tasks under the direction of a superior. The virtues of the sign are obedience to authority, conscientiousness and meticulousness in the performance of duty, and contentment with one's place -precisely those "virtues" that the Christian Church encouraged in the populace for most of two millennia, along with other virtues designed to ensure a steady supply of replacement peasants. Using Christian terminology, the purpose of the populace was to be sheep.

Islam did not go as far as Christianity in making obedience to rulers and priests a virtue until recently. But the Virgo character has always been present in its principles of obedience and submission to the Will of God. Every man in effect became king and

priest of his own little kingdom under God, obedient and submissive to God, but in turn having a "lower" order of beings - women and children -- who had to be obedient and submissive to him. The intermingling of the Islamic and Christian cultures in southern Europe during the medieval period eventually infected Christianity with this tendency.

Buddha, as usual, developed the sanest approach to dealing with these energies. Instead of making the virtues of Virgo applicable to the society as a whole, he incorporated the general nature of the sign into his methods of initiation. Buddhist monks are required to spend the part of their day not used for meditation in performing the many menial tasks necessary to maintaining their community. Such tasks, while they exist in the general community of the culture, are not required of non-monks by Buddha's prescriptions.

The remaining two signs -- in this case Gemini and Sagittarius -- represent the mode of linkage between the divine and human poles of the midheaven-nadir axis. The effect of the ascendant sign, Gemini, is clear with respect to the Piscean era, the effect of the descendant sign, Sagittarius, is less obvious.

Gemini is ruled by the planet Mercury. Since no planet is exalted in this sign, Mercury takes on additional power as its ruler. Gemini governs the lower or "concrete" mind and those things that derive from it: speech, writing, books, and communication in general. But since this is the concrete mind, the things being communicated tend to be things that can be directly related to the material world.

Both of Christianity and Islam have maintained their continuity over the centuries through the use of books. The rarity of books and the difficulty of making them in preindustrial cultures, and the appearance of magick that they present to the non-literate have served to bolster the belief in the divine origin of the Bible and Koran for many centuries. The rarity of other books, and the belief in their magickal nature, is demonstrated in that neither the Christian nor the Islamic priesthoods saw any need to qualify their books with titles; both "Bible" and "Koran" mean simply "the Book" -- not "Christ's Book", not "Mohammed's Book".

The Book was the final authority on God's intent. Nothing else was ever permitted to supersede it. And since most of the population could not read even their native tongue, let alone the Latin or Greek of the Bible, no one could ever question the selective readings the priests used to convince the masses of one point or another. For those of us today, living surrounded by the printed word, it is almost impossible to imagine the credibility given in earlier days to anything that had been written down, no matter how nonsensical it was. The very fact that someone had taken the tremendous trouble to create a book gave an automatic assumption that what it contained was true and important. Skepticism about the written word was almost nonexistent until Gutenberg and his partners made books an accepted and unremarkable fact of daily life.

For much of the duration of Christianity, to be a monk, a seeker after god, meant to be a preserver and copier of the Word of God. Thousands of monks spent the greater portion

of their lives copying pages of the Bible; this was literally one of the holiest works one could perform. Writing and religious vocations were inextricably linked in the public mind. Thus the term "cleric" or "clerk", originally applicable only to priests or monks, came to be a generic term for anyone whose occupation involved writing.

Buddhism managed an even more difficult trick, but one that is still within the Gemini pattern. For nearly a thousand years, there were no written Buddhist texts at all; the words of the Buddha were preserved in the memories of his monks. Thousands of monks would carefully memorize specific sections of the lore word for word, continually checking their memories against those of many others who had memorized the same portions. Through this process of unending cross-checking, they managed to carry a decent recording of the Enlightened One's words for a remarkable length of time.

So for the mass of humanity in the Piscean Era, the primary link between the divine and man was the Gemini magick of the Word. The link represented by Sagittarius was less often used, since most manifestations of it required the ability to read and think clearly before they could be used. In Christian lands the priesthood also actively discouraged its use, since it was a threat to their authority as the arbiters of the Word. But despite their resistance, it can be seen to have had a significant effect in the religion's development.

The Gemini link was extremely concrete in its manifestations; the Bible is almost entirely a compilation of events alleged to have occurred in the mundane world, the Koran almost as much so. Few examples of genuine abstract thinking can be found in either book. Sagittarius, on the other hand, represents the higher mind, that part of the mind that works with qualitative abstractions, visions, symbolic representations, and the creation of synthesizing linkages between discreet pieces of information.

The sign's glyph, the upward-pointed arrow, confirms that its orientation is away from the specific events of the mundane world and towards the perception of larger patterns into which those events fit. Jupiter, the sign's ruler, again confirms this. He appears here not in the role of the father-god, but in his more generalized astrological role as the embodiment of the principles of expansion and inclusiveness.

Note that the action of Sagittarius does not necessarily connect with the idea of science as we know it today, though great scientists often have the ability to think in the Sagittarius mode. Its goal is not so much to attain knowledge of specific facts, but rather to attain understanding or comprehension of the universe as a whole. The Emerald Tablet of Hermes Trismegistus defines the essence of this mode; the many sets of correspondences that are the basis for modern magickal work are the product of such thinking, as is this paper you are reading.

Most of the Piscean-era men and women we now know as great magicians shared a viewpoint that was essentially Sagittarian; they sought to include all of both the natural world and the magickal world in an inclusive scheme, making no real distinctions between what we now call science and what we call magick or religion. It was all one

world to them, to be comprehended as such. Knowledge of any area of existence contributed to their comprehension of the whole. Naturally this attitude was perceived as a threat by the religious authorities, who had a vested interest in restricting knowledge to that which could be gained from their holy books.

An equally threatening aspect of Sagittarius is its tendency towards visionary experiences. The multilevel symbolism of visions, and the way that the symbols tend to jump across the carefully-restricted boundaries of words, was disturbing to the clerics of both Christianity and Islam. The true visionaries were set on fire by what they saw, and would never allow themselves to be guided by clerics in their interpretations of their visions. As a consequence, the religious authorities frequently found it necessary to set them on fire in a more literal sense, or to lock them up in monastic communities. And yet, we often find that a generation or two later, the Church would invest these same visionaries with sainthood, and adopt the principles they espoused into the formal teachings of the Church. It seems that the Sagittarian side of the equation was responsible for instigating many of the changes that the Church was forced to adopt over the centuries.

On other levels, the Sagittarian aspect of the mutable cross manifested with great strength. On the physical plane, the sign's characteristics of expansion and inclusiveness show themselves as long-distance travel, and the entire Piscean era was one in which contacts were being made between increasingly distant areas of the globe. Exploration went from being the province of individuals to being a sanctioned and organized activity of

groups within the major societies. Local cultures started to become aware of themselves as existing within a larger context, and trade with distant cultures went from being a monopoly of certain groups to being something generally practiced. By the waning days of the era, when the incoming Aquarian powers brought improvements in the technology of travel, effectively the entire world was known and interconnected in a web of transportation.

A corresponding and connected effect was seen in the political realm. The long-distance links and increased knowledge of the world provided by the Sagittarian tendency to travel combined with the sign's ability to enhance the perception of abstract similarities between overtly dissimilar things. These combined in turn with the power of Jupiter-as-ruler in the midheaven sign to produce the great empires or overcultures of the Piscean Era. The Roman overculture was more or less secular in nature, being rooted in the prior Aries era; but not surprisingly, the two "pure" Piscean overcultures, Christendom and Islam, had a distinctly religious tone, so that in the minds of the people being part of the overculture was identical with being united with the divine.

What all three of these overcultures had in common was that through the use of abstractions they provided a means for dissimilar local cultures to perceive themselves as part of a larger whole. Rome provided ways that any person of good worth could become a citizen, no matter his birthplace or previous cultural connections. In

Christianity and Islam membership in the overculture was a matter of adopting the religion in question.

In each case there were rules of behavior and demeanor, sufficiently general as to not conflict greatly in interactions with local cultures, the adoption of which signaled that a person was a member of the overculture. These rules enabled people from places widely separated in space to meet and be assured that they had at least a minimum common basis for communication. Eventually the social abstractions of the overcultures became ingrained in the local cultures, and were thought simply as the "right" way to do things. They never completely eliminated conflicts between local cultures and rulers, any more than the evolving American overculture has eliminated regional quirks and biases. But they did greatly reduce the violence of those conflicts on the personal level, and the frequency of violent conflicts on the group level. And the awareness of culture as something separate from a specific place or group paved the way for the global awareness that is a necessary part of the Aquarian era.

In such a way the four signs of the mutable cross together combined to determine the world-view and philosophical development of the Piscean era. This summary presents the most general effects of the cross; the influence extended far beyond the examples shown. Those with knowledge of the historical details of the era should be able to apply this fourfold symbolism to many areas not considered here.

The Signs of Our Times -- Aquarius and the Fixed Cross

As the equinoxes precess through the signs, there is no sharp cutoff between one era and another. The eras intermix to an extent. One era reaches its apotheosis, continues at its peak for a while, then gradually begins to fade, the next in turn gradually coming into power at the same time. The Aquarian influence first appeared shortly after the Black Death swept

Europe in the thirteenth century. The severe labor shortage resulting from the plague opened the door to the manifestation of that influence, by creating a situation in which the common man's labor and skills suddenly became a highly valuable commodity. This awareness of self-worth began the destruction of the Piscean peasant-mentality, and produced the first conceptions of the themes of individual worth and collective power that are the keynote of the Aquarian era.

The influence faded for a century and reappeared with greater power in the fifteenth. At that time, Gutenberg's printing press dealt a crippling blow to the power of the sacred Word by making books cheap enough to be a marketable commodity. When people could possess and read their own copies of the Bible, they were no longer dependent on the church and could make their own interpretations. Greedy churchmen aggravated the situation, taking advantage of the press to create and sell dispensations, certificates, and other printed souvenirs to pilgrims. By doing so they cheapened and undermined their own authority, and made independent interpretation of the Bible more acceptable.

Since that time the Aquarian current has slowly increased in influence. It is my belief that a turning point, a final swing of the balance between the Piscean and Aquarian eras was achieved some time between 1940 and 1960, perhaps a decade earlier or later. Some of the reasons for this belief will become clear as we examine the current manifestations of the Aquarian power.

The Piscean era was an intensely religious one, with an unusual emphasis on the divine as the controlling power in all events. The same cannot be said for the Aquarian era. The four signs of the fixed cross -- and Aquarius in particular -- are intensely human signs. So we can expect that the Aquarian era, while not to be completely wrapped in bland secularism, will show in the long term a continued lessening of the power of organized religion in human thought. Other modes, some of which we probably cannot imagine as yet, will gradually appear to take its place.

Following the schema described at the beginning of this paper, the primary polarity of the Aquarian era is along the Aquarius-Leo axis of the zodiac, with Aquarius taking the midheaven position and Leo the position of the nadir or Immum Coeli. Were the Piscean era a representative case, we could expect that in the new era Aquarius would tend to dominate and overshadow its opposing sign. But this pair of signs is unusually compatible; they blend their powers together much more easily than most of the other pairs of zodiacal opposites. Each is perfectly capable of joining the other in a seamless but seemingly paradoxical way.

The essence of this paradox can be expressed by saying that the universe is composed of independent units, but these units --while remaining totally free to act according to their own nature -- interact with other units in such a way as to produce larger groupings which themselves act as singular entities. The best way to illustrate the principles involved is to consider the relationship between the cells in the human body and the functional whole that is the body.

Looked at on their own level, the cells of our bodies act as independent units. Each has its individual life cycle and its own intrinsic nature that it expresses in all its activities. Were we able to enter into its level of awareness we would find that it has some consciousness of itself as something distinct from its surroundings. Given a minimally supportive environment, the cells are even capable of surviving alone, entirely separate from the body of which they are normally a part.

But at the same time it acts out its independent existence, the cell -- in its normal environment -- continually exchanges information with the other cells in the body through many means, and each cell is continually adjusting its activity, within the limits of its nature, on the basis of those signals. Its activity is always consistent with its individual nature, but relates that nature to its surroundings.

The signals passing between the many cells of the body form larger patterns of which the cells remain unaware. And in their responses to this complex, patterned but

ever-changing movement of information, the cells together produce something incomprehensible to any one of them, something whose scope of action is expanded many orders of magnitude beyond the cell's; something whose nature, in comparison with the cell's, is miraculous and godlike: a human being. And this being, like the cells of which it is composed, acts as an individualized and independent unit within its environment.

This same pattern appears at nearly all the scales of existence of which we are aware. Subatomic "particles" act according to their own Janus-faced natures, and at the same time form atoms, entities possessing properties unknown to the composing particles. Atoms form molecules, again producing new and more complex properties. Many kinds of molecules combine to produce the cells. At each level, the number of properties and qualities capable of being expressed expands enormously. The pattern holds true in the macrocosm as well. All the living things on the surface of our planet act as an integrated system. Planets and suns form solar systems, solar systems form clusters, clusters form galaxies, and galaxies again form clusters. Our perspective is inadequate to perceive all the properties being expressed by these larger wholes; all we can see is that the pattern persists.

We can relate this pattern easily to the astrological characteristics of the Aquarius-Leo axis. Leo is at the nadir of our cultural quasi-horoscope and thus expresses, like Virgo in the Piscean era, what is perceived to be the fundamental nature of the human race, and by extension, the rest of existence. Leo is the home sign of the Sun, the most powerful of the astrological "planets." The nature of the sign is almost entirely washed out by the influence of its ruler.

Sol, as we know, is the centralizing and unifying power. Its symbol is a point in the center of a circle, indicating a divine spark (the point) defining a periphery around itself (the circle). Whatever is within the periphery of the spark's area of influence is absorbed into its activity so that, from outside the defined limit, what is within appears to move and act as one thing.

This periphery is not a physical limit; it is not necessary to have a barrier separating inside from outside. Rather the periphery is defined by the radiatory power of the centralized units. For example, for the solar system as a whole, the periphery is defined not by the orbits of the planets or the cometary halo, but by the heliopause, the point along any radius from the sun at which the sun's electromagnetic radiation and solar wind can no longer push back the interstellar medium. The limit is a point of balance between opposing pressures.

Similarly, for human beings the limits of their self or ego are not defined by their skin but instead by the limits of their aura (on the magickal levels) and by their sense of "personal space" on the mundane levels. Even on the physical plane we project ourselves beyond the limits of our skin. Every human body is constantly releasing its own "solar wind", gaseous and electromagnetic radiation that express the person's current physical, emotional and perceptual state.

So with Sol's sign in the nadir, we can expect that the Aquarian era, as it comes fully into manifestation, will involve the cultural perception that, at its root, humanity is composed of individuals, each with their own nature and sphere of influence. The perception that the mass of men are slaves or servants, as in the Piscean Age, must be swept aside. In Western countries this process is already well advanced on the social level, less so politically; elsewhere, particularly in the Far East, it is present in the minds of people as a possibility, but is almost nonexistent in the political and social spheres. How well this perception expands its influence will depend in part on the manifestation of the other end of the midheaven-nadir axis.

Jumping to a more inclusive level, Leo is producing a perception of the human race as a single entity. The Maatian magickal system presents the most coherent description within a magickal context; readers should refer to issue 5 of *The Cincinnati Journal of Ceremonial Magick* for an introduction to Maatian principles. But the concept is not limited to Maatians, nor to a strictly magickal context; it occurs in various forms in many "New Age" writings, some current-day Christian apocalyptic works, and in less explicit form in many of the influential social theories of the last century.

On a larger scale, the influence of Leo and Sol passing through the Earth is producing a growing appreciation of the Earth itself as an individualized whole. The perception of humankind as something apart from and superior to the other kingdoms of nature is gradually being replaced with a perception of the true interdependencies of the four kingdoms, and of the way in which they make up a single biological entity. Accompanying this is a fundamental change in our perception of the Earth's place in the universe. Where in prior eras it was believed to be almost the whole of creation, or at least the primary focus of the attention of the divine, we now know the Earth to be only one inconsequential sphere in a vast universe of similar spheres -- the planets and stars. This latter perception is governed by the midheaven sign of our era, Aquarius.

Where Leo and Sol are centralizing forces, Aquarius is a decentralizing force. Where the consciousness focused in Leo tends to see things in terms of individualized wholes, the Aquarian consciousness tends to see them in terms of their components and the patterns of information and energy exchange between them.

Aquarius is ruled by the planet Uranus, and has Mercury as its exalted planet. Uranus is traditionally associated with explosive destruction and the breaking up of forms. Its function would more correctly be viewed as the power of freeing things from imposed restrictions, loosening the bonds between the components of a centralized object so that they can take on new patterns of interaction. This need not result in the destruction of the object in question, particularly if the bonds being loosened are social or mental rather than physical. Uranus also governs such things as uniqueness, independence, individuality, and free expression. In the area of natural phenomena it governs quantum phenomena, including electricity and electromagnetic radiation, and vibratory motions in general.

Mercury being exalted in Aquarius, its activity here is on a higher level than in the two signs it rules. In connection with Gemini we viewed Mercurial thought and speech as being very much related to specific concrete events; here it is more concerned with abstract thought, with ideas at several removes from the events on which they are based, and with the communication of those thoughts.

Aquarius itself is related to the principle of patterned activity. Its glyph, two parallel zigzag lines, suggests activities that are coordinated across different levels of existence without being obviously connected to each other. Combining the powers of the sign, its ruler, and its exalted planet, we have the situation described at the beginning of this section: independent, individualized beings, freely communicating their natures in an environment of similar beings, with patterned activity of a higher order being the result.

As the number of entities involved increases and the intensity of the communication between them becomes greater, the group as a whole begins to generate an aura of radiatory power similar to that which marks the boundary of an individualized entity. The level of communication eventually crosses a threshold where the entities, while still expressing their individual natures, are adjusting to each other so quickly and thoroughly that they appear to act as a unit with respect to the environment outside their group. The internal structure of the group disappears from view in the radiance of the group aura, and from the outside it appears that a new entity of a higher level has been created.

Figure 4 shows the complete cycle of this process. Note that in this cycle we begin with Leo, pass on to Aquarius, and eventually pass back to Leo on a more inclusive level. Neither one truly dominates the process, unlike the definite hierarchical dominance present in the Piscean midheaven-nadir polarity.

Between the poles of singularity and decentralization, the two "horizon" signs represent the activity of transition in this cycle of development. Scorpio, the sign on the descendant, represents the transformation of a singular entity into a multitude of entities with diverse natures, a process sometimes called death. Taurus, the ascendant sign, represents the tendency of elements in diversified systems to become increasingly interdependent and mutually supportive. Looked at another way, they represent the two basic modes of interaction between entities: competition and cooperation.

At each level of existence, these two apparently opposed tendencies appear. The cells of a zygote in the process of growth show an increasing diversity of functions and behavior; but at the same time those diverse cells order themselves into organs, and all maintain a changing yet balanced relationship within the growing organism. Similarly, species develop more diverse forms and functions as we move "up" the evolutionary scale, but those forms retain structural similarities and all species are dependent on others to maintain their continued existence within the biosphere.

In the relations between the species in Earth's biosphere, the two transformative signs often work together so closely as to almost merge. The waste products of the animal kingdom, poisonous to their producers, are the nutrients of the plant kingdom; the oxygenous waste of plants is the breath of life to the animals. Predators benefit their prey species by killing individual members, preventing expansion of population beyond their food resources. When the predators die, scavenger organisms quickly recycle their bodies into nutrients to feed the plants that feed their prey. Every death and dissolution of an individual form leads to the nourishment and development of other forms. The food chain, superficially hierarchical, is actually a food cycle with everything being eaten in turn to continuously regenerate the biospheric entity, which remains itself throughout the constant transformations of its components.

Less drastic forms of cooperation are also common. Plants commonly provide insects, birds, and animals with specialized foods in exchange for their help in reproduction. Small animals feed on the parasites of larger animals. Species with a sharp eye for predators join with others skilled at finding food, enhancing the safety and well-being of both.

Competition, cooperation, individual and group activity; the four arms of the fixed cross are inextricably interwoven in biological processes. Every one of them, and every combination of them, can be found in all the events that make up the internal functioning of the planetary being.

These four urges are equally active and intermixed in the human kingdom as in any of the others. On the lowest level, humanity competes with and cooperates with species of the other kingdoms, with an effect far beyond what is normally accomplished by such interactions. Species we cooperate with (such as grainproducing plants, meat animals, and pets) find the competition of other species in their kingdom effectively nullified, and flourish as a result. Those we compete with -- deliberately or incidentally -- find their numbers significantly reduced, or disappear all together.

The internal interactions of the human kingdom show the effects of these four urges with even greater intensity. Every interaction, at every level from the individual through the social and political to the global, is in some way an attempt to find a balance between them for a particular set of participants and circumstances. The two horizon signs are so potent in human affairs that some occult sources have defined the kingdom's essential purpose in terms of their activity, calling it the kingdom of "Harmony through Conflict".

Overlaying and permeating the basic interactions of humans in the biosphere, the more important expression of cooperation and competition, of Harmony through Conflict, takes place on subjective levels. In the subjective or magickal aspect of the universe, the task of humanity is to create links between the divine and the material poles of existence, harmonizing these apparent opposites and causing the material world to reflect the current state of the continuing act of divine creation. For the majority of humanity, this involves sensing an ideal or idea, interpreting it in personal terms, and

attempting to create an object, process or social activity in the mundane world that matches their perception.

Where the other kingdoms are composed of physically diverse forms, the diversity within the human kingdom lies primarily in the realm of the mind. Along with a versatile body, each individual is given a unique set of mental predispositions: a number of talents for particular activities, lack of talent in other areas, with unique ways of putting those talents together. Equally diverse are the emotions, ideas, perceptual frames, and self-images that determine where and how the individual members of the kingdom are motivated to act. These differences ensure that the many people who sense a particular ideal will each perceive different aspects of it, and that their individual efforts to manifest what they perceive will call the energies of the fixed cross into play.

The sensing of an ideal by an individual is predicated on there being an energetic correspondence between the some part of the ideal and some part of the individual's nature. Where such a correspondence exists, the individual is subjectively stimulated and motivated to express what they sense. At the same time, the stimulation produces a resonance or harmonic vibration which, through the medium of the astral and intellectual planes, brings the person into contact with others having similar perceptions.

Where there is sufficient similarity between two or more individual's sense of the ideal, they tend to gather and come into closer communication with each other, as in the first stage shown in figure 4 above. Coming together, they begin a process by which the differences underneath the broad similarity of their perceptions are revealed. If the similarity is strong enough, they are held together through a period of shifting relationships and adjusting ideas wherein they arrive at a mode of interaction that expresses a "purified" form of their sense of the ideal, one that reconciles or eliminates the differences between them and strengthens those aspects of the ideal they have in common. This group expression often takes on a life of its own, separate from those who created it, and often survives beyond the period of the original group's interaction. Individuals come and go, and the details change over time, but the general expression of the ideal remains intact. Thus the four arms of the fixed cross are shown in action, taking a group of individuals in communication with each other, and leading them through stages of conflict and harmonization to the point where a new individuality on a larger scale comes out of their interaction.

These group expressions come into contact with other groups in the world, and must in their turn go through the process of conflict and harmonization on a broader scale. The process becomes more difficult because unlike the individuals that formed the group originally, the other group entities do not usually have a common sense of the ideal as a basis for interaction. At the level at which most humans can sense it, the divine is not a single ideal but a multitude, many of which are in apparent conflict in one or another area; various groups will be attempting to express all of these.

Additionally, the most powerful group expressions are institutionalizations of ideals that are centuries old, outdated and unconnected to the current state of the divine ideals, but

continuing in existence on the power of their habitual acceptance as part of the human milieu. In a sense they represent the karma of the human kingdom, the consequences of past choices that must be dealt with in determining the future path.

Every group entity produced by the human kingdom must compete and learn to harmonize its goals with all these other groups, as well as the many divine ideals that never become manifested organizationally, but exist only as ideas passed between individuals within the network of society. Since new groups continually form as outdated groups pass away or change their nature, the result -- particularly in a era of intense communication like the present -- is a continual ferment.

These higher-level interactions quickly pass beyond the grasp of any individual's perception. The best we can do is pick out general themes and trends that appear consistently over time. These represent lines of development on which a degree of harmonization has been achieved. In the following sections, we will look at a few examples of such themes -- not necessarily representative of all those currently active -- which establish that the "Age of Aquarius" is now in existence.

The Fixed Cross in Action

There is a great deal of evidence to show that the Aquarian era has in fact come into being. It is still in its early stages, and we cannot project what the era will be like at its peak; but we can examine some examples of how it is manifesting now, and perhaps use these to make some very broad generalizations about the direction of its development in the next few centuries.

Science as it is currently practiced is almost a pure Aquarian manifestation. The basis of the scientific method is to break down a seemingly continuous natural event into its component parts. The relationships between these smaller units are systematically changed, and the resulting changes in their individual and group manifestations are observed. Gathering sufficient observations allows the abstract rules governing the interactions of the components to be formulated. When enough of these rules are discovered, a model of the natural event can be created.

Translating this description into its astrological correspondence, science takes a Leonian whole (the natural event) and uses the disruptive action of Mars and Uranus in Scorpio to transform it into its Aquarian equivalent of smaller independent units (Uranus) exchanging information between each other (Mercury). Uranus governs change, and its action is systematically applied to the relationships between the units. The resulting changes in the natural event (Leo) and the interactions of its components (Aquarius) are recorded and organized into abstract rules (Mercury). The abstract rules are eventually harmonized (through the gathering action of Venus in Taurus) into a model or detailed image reflecting the natural event (Luna exalted in Taurus). If the model is accurate enough, it is given recognition as a theory, a Leonian whole corresponding to the original event but existing on an abstract level. So the scientific method represents, astrologically, a continuous cycling between Leo and Aquarius through the mediation of the horizon signs, as was the case in our general description of

this polarity.

Beyond this overall correspondence between science and the Aquarius-Leo axis, there are specific areas of science that have an even closer connection with these astrological powers because of their relationship to the ruler and exalted planet of Aquarius. Uranus is strongly related to sub-atomic and atomic matter, and their manifestations in the mineral kingdom. Since electrons and photons are subatomic matter, Uranus also governs the use of electricity and electromagnetic radiation. Speech, writing, and communication, which Mercury governs in its role as the ruler of Gemini, are specialized manifestations of a more general category that Mercury governs from its exaltation in Aquarius: "information," and the means by which it can be represented, controlled, manipulated, and distributed. The speed with which humanity has acquired knowledge of these areas is evidence that we have passed from the Piscean era to the Aquarian. The ways in which this knowledge has been used during the last half-century provides further evidence that the Aquarian energies have become dominant.

It is an axiom of magickal work that creations manifest on the highest planes of our system first, and gradually work their way downward. A creation can not be said to have come into being until it appears in some form on the physical plane. Following this initial manifestation it works its way upward again, becoming more elaborate and inclusive, an increasingly accurate reflection of the original divine intent.

The same holds true for the energies that appear and pass away in the precession of the equinoxes. Awareness of these energies first comes to high initiates, who work out their most abstract manifestations. Gradually the work of these initiates is sensed by those of lower levels, who in turn work out the appropriate manifestations on their own levels. The energies first appear on the physical levels of our world as ideas, as intellectual formulations in some small portion of the populace. As the ideas gain strength, a larger portion of the population begins to see those ideas as representations of a desirable condition, bringing about a manifestation on the emotional/astral levels. Eventually, if the emotional manifestation is strong enough, the energies become manifest on the physical plane in the form of some category of objects, or in the form of a change in or addition to the ways in which human beings interact with each other. As the idea interacts with other pre-existing forms on the physical plane, its manifestation becomes more detailed, elaborate, and fitted to the conditions in which it exists.

In one case for the energies of the fixed cross, the manifestation was so potent that in a single generation it went from being a vague realization in the minds of a few thinkers to being commonplace but vital to every man. Its elaborations in succeeding decades have produced more change in human civilization than any other before it. This realization, a pure and abstract combination of Uranus and Mercury, was that energy conveys information.

Gutenberg and his partners began the Aquarian transformation of human society when they realized that discrete, identical units of type could be combined to convey any

meaning possible to human language. The wave-like, analog process of handwriting was transformed into "quanta" of type. But they were still limited in that, like their ancestors for millennia before, both the means and the product of their work required the use of gross matter to store and transport the information they wanted to convey. Moving information from place to place still required the movement of a physical book between those places; thus while the scope of communication was greatly increased through economies of scale, the speed of communication was not increased greatly over what it had been before. Hundreds of years later, communication was still essentially limited to the speed at which human or animal muscles could move an object between locations. The development of transportation that used substitutes for muscle power did not greatly increase this speed of communication.

The realization that energy conveys information completed the transformation into the Aquarian era. The glyph of Aquarius signifies an essential aspect of the sign's nature, showing coordinated activities taking place on different planes of existence. The transformation was completed when this realization made possible a completely physical manifestation of conditions that have always existed on the magickal planes of the universe.

On the magickal planes, distance has never been a factor in communication. Space as we know it on the physical plane does not exist there, and even within the magickal-plane equivalent of space it is the degree of similarity between beings that determines the limits of communication, not the distance between them. With the advent of the telegraph and telephone, ease of physical-plane communications became divorced from distance for the first time in human history. The improvements that have occurred over the last century have erased the distance factor almost completely; the only distance that matters now is the distance between the person you want to contact and their telephone. With further miniaturization of portable telephones, and with satellite switching systems now being planned, within another two decades the distance factor may disappear entirely. The only limiting factor in communication will be the other person's interest in talking to you, which is essentially the same condition that obtains on the magickal planes.

These improvements in communication have had other effects. The most important has been in the mass dissemination of information. Gutenberg's books made the mass communication of ideas practical. Radio and television, with their vastly increased speed of dissemination, have gone a step further and made mass experience of events possible. It was estimated that a quarter of the world's population, almost a billion people, saw the first moon landing as it was happening. A billion people, each with their own unique viewpoint, were able to experience the same event and give it meaning within the context of their lives. How can we calculate the effects of such mass experiences, completely unknown to any previous human era? For surely they must have some large influence on the thought-life of the race.

Another unification between the magickal and physical worlds began about the same time as telephony and telegraphy, but did not reach its critical point until the 1940's. This

unification involved the development of physical means for manipulating abstract information, that is, information separated from a physical context.

Human beings manipulate abstract entities by directly manipulating the substance of the planes whereon they exist. Up until this century, any such manipulation always required the intervention of a human being as part of the manipulatory process. But in this century means were developed by which many types of abstract information could be arbitrarily encoded as packets of energy. Machines were developed in the 1940's that, once given instructions, were able to manipulate such encoded information entirely without the intervention of a human being. Thus came into being entirely physical equivalents to processes that formerly occurred only on the inner planes. These machines developed over the years into the computers we know today.

Computers are machines whose sole purpose is to manipulate energy-encoded information; they do not use energy to perform physical work. They may be used to control other machines that perform physical tasks, but in those instances they are merely substituting for human beings as information manipulators. They are not possessed of "mind" in any way; they can not -- and may never be able to -- manifest self-awareness, or perform many activities that human beings perform without even being aware of

it. In fact it is precisely because computers do not possess selfawareness or the versatility of the human mind that they are so useful. They perform tasks where our mind's need for versatility and variety is a handicap, such as repetitive calculations, searching for small differences in huge amounts of information, and duplicating information rapidly and accurately. They are extensions of our minds that take over scut work, freeing our minds to do what they do best, discovering and creating meaning out of the events of existence.

Combining the ability of computers to store, handle, and duplicate information with the near-instantaneous speed of modern communications has made possible yet another physical manifestation of the Aquarian energies. Earlier in this paper I described the way in which cells in the body, communicating freely with each other, combined to make up something with abilities that none of the cells possessed. I also described the way in which human beings, on the magickal planes of the universe, communicate and interact with other aware beings to perform functions within greater entities with qualities and characteristics completely impossible to individual humans. On today's computer networks there is forming the beginnings of a system by which the free and uncoerced communications of the magickal universe can be duplicated entirely within the confines of the mundane world, again bringing an important aspect of the Aquarian energies into manifestation.

Most of the major computer networks have laid aside part of their capacity for the public exchange of information between individuals. The public areas are divided into smaller areas designated for the discussion of information on specific topics. These smaller areas are called "Special Interest Groups" or SIGs. Most SIGs are open to anyone

possessing an interest in their subject, and participants are free to read the messages left there, leave their own messages, and confer or argue with other SIG members in real-time or delayed-time. Aside from a few rules to keep discussions from degenerating into name-calling, there are no restrictions on the types of opinions or ideas that can be expressed. Participation, as with the inner-plane groups, is entirely voluntary, uncoerced, and dependent upon the interest and individual natures of the people involved.

The SIGs act as a sort of community memory; ideas can be thrown into that memory by any person, any "cell" in the larger group. Ideas that resonate with the group's consciousness will be picked up by others, expanded upon, subjected to counterarguments, and generally evaluated by the group. Some ideas will reach a plateau of development, disappear from sight for a while, and then appear again when new information or perspectives emerge. Other ideas will continue to evolve for months or years, often ending up in a form entirely different from that in which they started.

The SIGs appear to duplicate very closely the sort of interaction that occurs in inner-plane groups. They are somewhat restricted in comparison with those latter groups, since they are limited to the kinds of communications that can be put into words, while the occult groups communicate through every type of energy and state of awareness available to the participants. Nevertheless the SIGs are a complete and self-contained physicalplane manifestation of one of the basic characteristics of the Aquarian energies.

The idea behind SIGs has passed beyond the computer world; many people participate in special-interest "networks" operating through the slower medium of the mail. These lack the speed and interactivity of the computer SIGs, but make up for it in the detailed thought that the extra time allows the participants to give to their communications.

In summary, this section has briefly shown that the scientific method conforms to the activity pattern of the Aquarius-Leo zodiac axis. The abstract ideas resulting from the use of that method relate to the exaltation of Mercury in Aquarius, while the use of electricity and electromagnetic energy as a means of communication combines the powers of the ruler and exalted planet of that sign. The conditions resulting from the tremendous increase in the speed and capacity of communication are themselves also Aquarian in nature. Further, the combination of the communications media with information-manipulating machines has allowed the creation of a physical model of the communications processes occurring on the inner planes, thus producing a complete manifestation of the Aquarian energies.

The rapidity with which scientific and technologically-based changes have taken place at the advent of this era can be attributed to two factors. First, the ruler of Aquarius, Uranus, governs the activity of the subatomic and atomic realms; thus there was a direct, immediately available path for the manifestation of the increasingly powerful Uranian energies. Nearly all of the significant changes resulting so far from the start of the Aquarian era have been closely related to increases in our ability to understand and

control events occurring in the subatomic realms. In other areas of scientific study, where the general influence of the sign applies but not the direct influence of Uranus, the rate of progress has been significantly slower, except where those areas intersect with the study of atomic and subatomic phenomena.

The second factor is that advances in these areas have been completely new, completely outside the world-view of the preceding Piscean era. There were no established prejudices to produce resistance to the advance, and the lack of appropriate perceptual constructs for dealing with the new advances meant that the Piscean powers could not react against them quickly enough to prevent their establishment in a purely Aquarian form. In other areas of human existence, the incoming Aquarian energies have encountered well-established and habitual thought-patterns left over from the Piscean era, and the rate of advance has been much slower. The resistance in the political realm has probably been the greatest.

Governance in the Aquarian Era

The pattern of political mythology for the Aquarian era is already well-established, and it mirrors the symbolism of the Aquarius-Leo axis. With Leo, the sign of kings, placed on the horoscope angle that relates to human beings perceived as a mass, it follows that the basic theme of this mythology is that the people themselves, the human family, are the rulers in this age. The various forms of collectivism -- Marxist and Maoist communism, fascism, socialism in its many flavors, majoritarianism (e.g. American democracy) -- are all variations on this theme. All contain some version of the idea that the people rule themselves.

The midheaven generally determines the image taken on by the rulers in a given age. As was mentioned earlier, in the Piscean age it was normal for the ruling class to take on the image of Jupiterian superiority, of the God-given right to rule. In the Aquarian era the image of the rulers is similarly being influenced by the powers of the sign. Aquarius is traditionally the sign of voluntary service, as opposed to the "karmic" or predestined service of Virgo. It represents the person who freely relinquishes their individual pursuits in order to serve the community. In each of the various political systems mentioned above, those who rule are careful to cultivate the image that they are the servants of the people, that the actions they take are dictated by the people and are in the people's best interests.

The reality, as opposed to the image, is often far different. Governance per se comes under the sign of Capricorn, and Capricorn's theme -- insofar as it relates to governance -- is power and control, not service. No matter what the outward form, government attracts those who seek power; if they serve anyone, it is not the community as a whole, but those who help them to maintain their power. And those who gain power seek to hide it in places where their use of it can not be controlled, and they can not be held accountable for the consequences of its use.

At the present time the Aquarian power is at best a light overlay on these ages-old patterns of government; even the most "Aquarian" of the current forms of government

were invented at a time when the mutable cross and its Big Daddy mentality were still in control; a great deal of conflict -- preferably verbal, not physical -- is still necessary before a system harmonious with the era develops. However, the situation is still changing rapidly, and there are factors growing in the Western societies that may eventually serve to make government operate in accordance with the pattern of the era. As with the world of computer networks, the key to the change lies with the increasing speed of communication, and with the voluntary associations that arise from it.

In prior eras, the fastest forms of communication were either under the control of governments, or so expensive that only governments and a few wealthy individuals could afford them. This enabled governments to keep a degree of control over events, particularly in the area of international relations. The relatively long period of time before distant events could have a local effect allowed the governors to plan and prepare to control the effects to their best advantage.

With the elimination of the time factor in communications, many events affecting global conditions are effectively out of the control of any government. For instance, with the major portion of the world economy's money now in the form of computer data, private concerns routinely "ship" money from one country to another in instants, to make use of advantageous local conditions. The amount of capital available in a country for investment can vary drastically in a short period of time, so short that governments can not act in time to control it. And the governments can not introduce delays into the process without also creating potentially fatal delays in the delivery of vital goods and services. The economy is in fact global, and can not be controlled by organizations limited by artificial territorial boundaries. The speed with which transactions take place -- and their sheer volume -- makes it unlikely that a hypothetical world government would do any better, given the rigidity of hierarchical chains of command.

The movement of goods has also gone beyond control; if a product is desired in a given area, it will get there regardless of the wishes of the supposed territorial rulers. The arms and drug trades show this clearly. Efforts to interdict the flow or enact extreme punitive measures against those who engage in it simply raises the price without significantly reducing the quantity, and ensures that the most ruthless types of human beings will become involved in the business. The borders needing to be controlled are so large, and the means of transportation so efficient, that effective interdiction is impossible.

So in the world of commerce, we are approaching a situation where the world economic entity is becoming governed only by the natural interactions of its own components, along the lines of the Aquarian symbolism. If the pattern expressed in that symbolism holds true, then the economy will eventually become better "regulated" by its natural tendencies than it has been through the intervention of various governments.

In the American political context, "special interests" has become synonymous with minorities who openly or secretly use monetary power to influence the decisions of legislators and executives. While such groups are indeed special interest groups, they

are far from being the only such groups active today. Every group of people who seek to influence government to what they perceive to be their own benefit is a special interest group, regardless of their methods. Under this definition, political SIGs are ubiquitous. Environmentalists, pro- and antiabortionists, human-rights, civil-rights, and animal-rights organizations, down to the people looking for a new street light for their street; all are special interest groups.

Every level of government is being subjected to the pressures of these groups, and many of them are successful in getting their points taken into consideration in legislation. The problem is that the success is based on factors having nothing to do with the merits and demerits of their causes, or of the number of people who share a view. Success seems to be primarily a function of funding and the amount of noise they can make. Small and relatively poor groups can not make themselves heard by their supposed representatives. The free, unrestrained and unforced participation present in the computer SIGs is not yet a part of the political process.

In a sane individual many relatively uninfluential parts of the mind, combining their influence, can together cause a veto of a course of action proposed by a stronger portion. When a few parts of the mind do manage to take up an excessive portion of the person's awareness, time, and resources, suppressing the weaker (but still important) parts, we say that person has a mental illness. Even in these instances, the uninfluential parts of the mind are not truly suppressed; they simply begin to express themselves in ways that are not normal to them, often in ways that have the effect of sabotaging the intent of the part of the mind that is trying to suppress them.

The situation in western government today -- particularly American government -- is a correspondence to this sort of unbalance in the individual. The flaw expressed in all of the forms of government mentioned above lies in the assumption that it is possible for individuals or groups within a social aggregation to accurately determine the needs of the whole and regulate the interactions of other individuals and groups to serve those needs. From our examination of the pattern of the fixed cross it should be clear that this is not possible in reality; the development of an inclusive whole out of the interaction of smaller individualities is always accompanied by the development of abilities and functionality that the component individuals are not capable of duplicating -- or even perceiving, in many instances. The continual active participation of all the smaller individualities is necessary if the larger entity is to remain stable.

The fallacy that responsive and perceptive government is possible opens the way for individuals and relatively small groups to usurp the role that is properly the place of a higherorder entity, and to force their own particular prejudices and preferences on the population as a whole. The laws created by such governments inevitably fail to reflect the conditions in their societies; they unduly restrict the activities of certain portions of the society, and give undue emphasis to other portions. The maintenance of such an unbalanced state through the government's claimed right to use force delays the adjustments that would take place naturally if the society had a truly organic structure. But the adjustments can not be delayed forever; eventually the imbalance goes beyond

the point where the use of government coercion can maintain it, at which point the balancing takes place in a catastrophic manner, as it does in the analogous example of the mentally ill individual. The process of governance becomes a movement from crisis to crisis, with sections of the population superficially benefiting from special attention in the interim periods, and everyone suffering as the unavoidable adjustment takes place.

The biological and quasi-biological entities that make up most of the universe rarely exhibit the crisis-symptomatology of human governments. In most cases, adjustments occur automatically as they are necessary, and are thereby limited in severity. When major crises do occur in a biological entity, they are normally signs of death, of a complete breakdown of the interaction of its parts. Constant minor adjustments or homeostasis, not crisis adjustment, is the norm in the universe.

Making governance follow a homeostatic pattern requires that we severely limit the ability of governments to interfere in the activities of individuals, and the way they interact to produce a society. In particular, absolute limits must be placed on government's right to use force or coercion against its citizens; its ability to control the distribution of wealth and the allocation of resources (which both are based on the use of force) must also be curtailed.

If a nation is the sort of higher-order entity that grows out of the interactions of individuals, then all of the individuals involved must be given the opportunity to participate in the decisions of its government. Our so-called "representative" democracy does not do this; in fact, every election acts to automatically exclude a portion of the populace -- those who did not vote for the winner -- from participation in the process of governance. In practice, other factors make the situation even worse. The parties in power, having established a balance between themselves, have set restrictions on the election process such that no third group can gain sufficient power to upset their arrangement. Voters are prevented from having creative alternatives to "business as usual"; a substantial portion of the population dislikes all the candidates, and does not vote. There is not a single elected representative in the federal government who was voted for by a majority of the adults -- note "adults", not "registered voters" -- he allegedly represents. In some cases, the number is as low as ten percent, or even less.

We might solve this problem by instituting "no-losers" elections for at least one of the houses of congress. That is, anyone can run for a congressional seat, and everyone who runs gets a congressional seat -- with one vote in congress for every person who voted for them. A better alternative would be to allow any group of people, regardless of their place of residence, to join together and appoint their own representative to congress. The majority of people might continue to appoint representatives based on local interests, but groups that are in the minority in any particular geographic area would gain a representation they would not otherwise have.

In order to ensure that laws are representative, this change in structure would require a corresponding change in the quorum requirements of congress and in the number of votes necessary to pass legislation. Congress could not be considered to be in session

unless representatives for a large portion of the population -- say, eighty percent -- were in attendance. Passage of laws would require favorable votes of equal a similar percentage of the total votes of those present. This would make it much more difficult to pass laws, but would ensure that laws that did pass were acceptable to the views of a large majority of the population -- something which is not the case at present. Such a system would make the process of governance more accurately reflect the homeostatic internal activities of naturally occurring entities. Also, with the inevitable delays involved in passing laws acceptable to such large majorities, the natural homeostasis of the national entity would have time to produce appropriate adjustments to changes without inappropriate intervention.

Another aspect of the fixed cross pattern -- individualized "components" interacting to create larger individualized wholes - is the fact that despite their participation in the group interactions, each "component" remains almost totally free to act according to its own nature. This comes from the influence of Aquarius' ruler Uranus. For a society to come into a truly Aquarian pattern of governance, it must ensure that the individuals who make up that society retain the greatest possible freedom to express their nature and goals.

This could be done by placing restrictions on the circumstances under which laws could be applied. Each person must be acknowledged to have a complete right to dispose of their self and their property as they see fit. No civil or criminal penalties could be applied against an individual if the individual's acts did not in themselves cause involuntary damage to another individual or that individual's property, and did not interfere with the other person's equal right to act according to their own nature.

Individual freedom should be balanced by individual responsibility. Acts which cause damage to others must be paid for by the person performing the acts. Avoidance of responsibility through claims of insanity, social deprivation, or other special status should not be allowed. More important, the principle of sovereign immunity must be firmly rejected; neither individuals nor groups can be allowed to shield themselves behind the mask of government power, nor within the diffusive cover of a bureaucracy or corporation.

A third necessary component is the elimination of secrecy, in line with the exaltation of the planet Mercury in Aquarius. Earlier sections have shown that free exchange of information is necessary to the existence of group-created entities, and it is as necessary for healthy societies as for any other such entity.

The ability to restrict access to information about its activities enables governments to prosecute policies that -- were they known -- would be judged to not be in the interests of the populace, and to engage in acts which the government itself would consider criminal if performed by a private individual. Past experience shows that secrecy in the name of "national security" is often instead secrecy in the interests of no one but the governors and those who support them. Elimination of secrecy helps to prevent abuses of government power by subjecting them to public scrutiny.

The increasing use of computers in government may eventually help to eliminate secrecy from government activities. The American government has grown so huge that it would be impossible for it to accomplish its arrogated tasks without using computers; the resources for doing the same tasks manually are beyond even a government's ability to steal. They are simply not available. Computers are essentially unsecure means of record-keeping; any form of computer security that a human being can invent another human being can circumvent, much more easily than with paper records of the same volume of information. Computers are meant to make the job of managing information easier, and the degree of security necessary to reliably protect the information they contain would destroy their utility. Today's young "hackers", who break into computers for the fun of it, may one day find themselves acting to more serious purpose by making public secrets pried from government computers.

In order to save space, I will not go into the many other social and political manifestations that demonstrate that the Aquarian era has established itself. Instead we will go on and look at how this era's energies relate to the process of initiation and participation in the Great Work.

An Aquarian View of Initiation

If an initiatory system is to be effective, it should be attuned to the greatest extent possible with the general magickal conditions of the era and times in which it exists. In its philosophy and methods it should provide elements that reflect the nature and relationships of all four angles in the era's zodiacal cross, not just the major sign of that cross. The more closely the system follows the symbolism of the era's powers, the more power it can draw from the universe. Its contribution to the continuing evolution of the divine creation will also be increased.

Within such an attunement almost infinite variations are possible, and such variations are necessary to fit the needs and perspectives of the many different individuals who chose to seek initiation. A system that would appeal to a person primarily concerned with the family may not be appealing or useful to one whose orientation is to building or governance. A system that appeals to an actor or performer may not appeal to the person whose goal is to serve the community. And a system people of one sex find appealing may not always be desirable or even comprehensible to people of the other sex. We have many bad examples in Christianity and Islam to show what happens when the need for diversity is not recognized; we may hope that in the current era the nature of the powers manifesting will prevent such rigidity of viewpoint from becoming as extreme as in the previous era.

A generalized attunement with the Aquarian powers does seem to be taking place in the magickal community today, evidenced in the wide variety of magickal systems being explored. Almost every system ever recorded has its adherents and experimenters, seeking to transform the viewpoints of past eras into something suitable for today; and yet others have sought to abandon the past all together and create entirely new systems. With a few exceptions, these groups have been mutually tolerant and willing to

admit the value and desirability of their diversity. Paralleling this, communications networks have sprung up between groups and between individuals, promoting the free and voluntary exchange of information; even habitually secretive quasi-Masonic lodges have opened up and become willing to exchange the broad outlines of their philosophy and symbolism with others.

In my view, this attunement has not yet spread generally into the magickal systems themselves. The proponents of these systems seem to still be caught in the primarily religious view of the magickal universe that was characteristic of the Piscean era, and are thereby limited from expressing the powers of the fixed cross in a balanced manner; one or another arm of that cross dominates the view of even the newest systems. Of all the systems currently being given significant public discussion, only the Maatian system received by the mage Nema comes close to presenting the full symbolism of the Aquarian powers; and there those powers are described in terms of a future "Aeon of Maat" more than as something existent and useable today.

It is not my purpose to criticize any magickal system in detail; true seekers after the divine will know when they have exhausted the potential of a given system and must abandon it. Nor is it my intention to present a full alternative magickal system; that lies in the future, and will come through the work of groups dedicated to that purpose. Rather, I want to reflect on some aspects of the magickal universe that will become important in the coming century, in a general and non-dogmatic form that -one may hope -- will serve as a structural basis for students of magick to develop their connections with the Aquarian powers, through the use of their own intuition and inner resources. It is through such connections that the true shape of magick in this new era will eventually take form. Three areas will be of concern to the person seeking such connection:

The process of individual spiritual development under the influence of the fixed cross.
The relation between the incarnate individual and the groups of sentient beings on the magickal planes with which he is connected.

The progressively more inclusive entities whose substance makes up the magickal universe as it is experienced here on Earth.

Individual Initiation

As was mentioned earlier with respect to cultures as a whole, the method of linkage between a lower entity and a higher entity is governed by the two signs that lie on the horizon of an age's horoscope. The same principle applies to individual initiation. If we look at the holy men and women of the Piscean era, we find that their individual revelations came more often than not in the form of eidetic perceptions (governed by Sagittarius) or aural perceptions (governed by Gemini). Some saw mysterious, ineluctable visions, like those of the Book of Revelation; others seemed to hear the divine speaking to them. In either case, these things were usually accompanied by a sense of being overwhelmed by a tremendous, all-encompassing power, which is the hallmark of Jupiter in his night house Pisces. To borrow a phrase from Aleister Crowley, God was linked to man through the Vision and the Voice. Those who trained in the philosophy and practice of theurgic magick still consistently experienced the connection

in these ways; their experiences were more clear in meaning, more readily apprehended, but followed the same forms as their more ignorant and excitable brethren.

Another thing to remember about the Piscean era was that the polarity of that era was focused in the watery and earthy aspects of human nature; that is, in the emotional and physical natures. The higher aspects of these two elements – the Briatic sphere for Water, for Earth the entire human Tree of Life (viewed in relation to a larger, encompassing realm) – were entirely out of reach of most of humanity. Thus the resonance between the higher and lower aspects did not assist much in the processes of initiation during that age, and initiation became the privilege of a select few.

In contrast, in the present era is focused in Air and Fire, with Air predominating. The lower aspect of Air corresponds to the intellectual faculties in humanity, while its higher aspect corresponds to the Ruach as a whole, which includes the intellect as a small part of itself. The lower aspect of Fire is the personality or self-image, what the Buddhists call the motivational nature, Netzach in the Tree of Life. The higher aspect of Fire is normally the Atziluthic or archetypal sphere, even further away from human awareness than the previous era's Briatic correspondence. But in the current era, Fire is represented by Leo and its ruler Sol, which are intimately connected with the human soul in Tiphereth. And in Frater Achad's "re-formed" Tree of Life, Leo is also the path connecting Netzach and Tiphereth, indicating that this connection will be particularly powerful during the current era.

In neither instance is the Piscean era's huge gap between higher and lower aspects present. In one case, the transformation is from a part to the whole in which it resides; in the other instance, the transformation is from one level of existence to the level immediately above it. Under such conditions, it can be expected that the resonances between higher and lower will act in such a way as to actively encourage the passage upwards through the planes. The fact that the fixed cross as a whole is closely connected with human existence and evolution will also tend to increase the effect.

Thus as the current era progresses, we can expect that the types of souls choosing to incarnate will be such as to take advantage of this situation. Fewer of those who are focused in the physical and emotional natures will incarnate, and those who do will be more often those who are ready to transfer their focus upwards into the intellectual sphere. Similarly, many more people will incarnate who are ready to expand their horizons outwards to encompass the soul and the greater sphere of the Ruach. A far larger portion of the population will be in some degree initiated; initiation will not be the privilege of an elite, but rather the common expectation of humankind.

Along with the increasing commonness of initiation, an increasing demystification of the initiatory process can be expected. This is already taking place; basic magickal techniques that were once closely-held secrets are now commercially marketed, stripped of their religious and magickal trappings and wrapped in a more comprehensible (and less emotionally loaded) psychological jargon. After a couple of

centuries of discredit, the basic modes of thought necessary to magickal work $\tilde{\epsilon}^{1/2}$ metaphorical or correspondential thinking $\tilde{\epsilon}^{1/2}$ are being recognized as an intrinsic part of human perception, consciously accessible by practically anyone with a bit of training.

Demystification will eventually bring about among magicians a more balanced view of the place of their work and favored perceptual modes within the gamut of abilities exhibited by the human mind. An appreciation that their way of working is not special but merely specialized will do much to alleviate the egotism that is rampant among magicians today. With the loss of the sense of self-importance, methods truly suited to the Aquarian era can begin to be developed.

It has been emphasized throughout this paper that (under the influence of the fixed cross) the universe appears to be composed of units which, by interacting intensely, produce the appearance of larger wholes that exhibit qualities impossible to their components. If we look at any of these units, they too appear to be composed of smaller units in intensive interaction. This carries down to the subatomic level, which seems $\tilde{\epsilon}^{1/2}$ at this point in time $\tilde{\epsilon}^{1/2}$ to be a ground state. (The strange entities of the subatomic realm combine the properties of Leo and Aquarius in a different way, able to act both as particulate individualities and as nonlocalized wave-forms, depending on how we choose to look at them.)

The parts-and-wholes pattern extends in the macrocosmic direction as well, and in that direction there does not appear to be any limit to the size of the wholes that can be formed. The gravitational bubble that encloses the physical universe places a theoretical limit on the area we can know, as does the speed of light, but it does not necessarily define the limits of existence per se, as several cosmological physicists have demonstrated.

So throughout the physical universe, at any scale we choose to observe, anything we look at is simultaneously a unified whole and a collection of discrete parts in interaction. The same is true of the subjective universe of magick. The effect is most visible on the astral plane where points of light in combination form larger entities; and on the intellectual plane where memories of past experiences combine to form ideas or words, and these in turn meld into more abstract ideas. But it is equally true of the more "formless" levels as well.

The subjective experiencing entity that is a human being is also simultaneously a whole and a myriad of parts. The human mind is composed of a legion of sub-minds; all of them possess a basic matrix of interconnectedness but at the same time are specialized for various purposes, as the cells and organs of the body are specialized while having the same genetic endowment. These subminds interact closely and in their interaction either create or provide a vehicle for that which calls itself by the pronouns "I" and "me", the aware and self-aware individual.

Which human abilities are attributable entirely to subminds, and which are characteristics of the individualized whole? This question can not be answered to

anyone's satisfaction, except to say that the conscious individuality is often less in control of its behavior and thought than it normally believes itself to be. It has a ability to call certain sub-minds into action to suit circumstances, but many of the sub-minds are beyond its direct control, and can only be influenced by subtle, indirect persuasion over a long period of time. It has a greater ability to veto actions instigated by one or a group of subminds; but again it is not in complete control. Beyond these general statements, any more specific answer is lost in the diversity of talents that human beings exhibit.

Awareness that the self can be viewed as a product of group activity and interaction is the key to developing Aquarian techniques of initiation. It is the development of the ability to consciously release the self from its intense sense of "I-ness", its urge to centralization of control, and to loosen -- but not destroy -- the bonds between the sub-minds that will make such techniques practicable. It may sound like I am advocating the cultivation of a schizophrenic state, but this is not the case; the state in question is no more similar to schizophrenic dissociation than is the creative wordplay of a skilled poet to a schizophrenic's flights of thought.

As was shown in figure 4, at one point in a developing interaction between units, they begin as a group to throw off a light, a radiation into their surroundings. Eventually this radiation becomes intensified and centralized, appearing to come from a point within the group that is not necessarily occupied by one of its members. The power generated is far beyond what is available from the group taken as separate entities; much of it becomes bound up in the central point, but the amount released is still greater than their apparent individual contributions. Accompanying this radiation is a magnetic effect, drawing the group members closer together, strengthening the bonds between them. The radiation permeates an area around the group, making that area "theirs" in some sense. In the subjective composition of the human being, the central point (not consistently congruent with any of the sub-minds) is the individualized self.

The release the sense of I-ness is not a matter of loosening the bonds of the group of sub-minds to the point where the central self disappears; that is exactly what happens in schizophrenia. The goal is not to destroy the unity of the group of sub-minds. Rather the goal is to temporarily redistribute the extra energy generated by the group interaction, which is normally bound up in the central point that is the individualized self, among the separate members of the group. Enough of the centralizing power is retained to continue generating more power, but the rest is given back to the group. Receiving the distributed energy, the sub-minds of the group increase their own individual radiation, expanding the area (subjectively speaking) that they define as their own territory. The radiation of each pushes against the others, separating them, while at the same time the centralizing power tends to hold them together still. The process stops when a balance point is reached, and the amount of energy being distributed is equal to the amount being generated.

Some of the sub-minds may be stimulated to a degree that they reach a stable state on a higher energy level, much in the way that an electron given the right amount of extra energy will "jump" to a higher probability shell in an atom. When the exercise is done

and the individualized self ceases to distribute its energy and the sub-minds fall back towards their normal state, these particular sub-minds will retain their extra energy. The result is that the normal, tighter interaction between the sub-minds will generate even more power than it did before. This energy will be available when the exercise is next done, providing better opportunity for the remaining sub-minds to jump to a higher, stable state.

From the standpoint of the subjective entity, the expanded state teaches the difference between consciousness and I-ness, two things normally considered identical. The sense of I-ness, the tendency towards centralized accumulation of the mind's energy and centralized control of the mind's capabilities, is reduced to a minimum; in some instances it may temporarily vanish. But consciousness is not reduced at all; it is expanded.

Before the individual being can reliably achieve the expanded state, it has to make a deliberate effort to reduce its egoic tendencies in order to release the energy it has accumulated. Having released that energy and achieved the state described here it gains confirmation that the state of I-ness is not nearly so important as it thinks. The sub-minds and the consciousness can both operate perfectly well without it. It becomes apparent to both that the "I", the individualized self or soul, is not the highest achievement of the being, nor is it the most powerful state the being can take on. Rather it is the ground state of the subjective being, the state of least activity, not of greatest activity. It is the state the being falls into as a default.

When the sense of I-ness is reduced the consciousness remains, but it becomes proportionately decentralized. It still appears to itself to be a single consciousness but at the same time it appears to act as a subtle mercurial fluid, permeating all the sub-minds and participating in their individual activities as part of them. Except for being aware, it does not have any identifiable characteristics of its own; it takes on the characteristics of the sub-minds while still remaining itself. The consciousness' lack of distinguishing characteristics becomes important in the next stage of the Aquarian initiatory process.

Before describing that next stage, let us re-connect what has been described here with the fixed cross of the zodiac, the powers governing activity in the current era. As was the case with the Piscean era, this mode of the initiatory process relates very closely to the astrological signs.

Leo and its ruler Sol are at the nadir of the Aquarian "horoscope". Since the nadir sign is that in which the Earth stands in the horoscope, it colors and is colored by the activity of the planet. Earth has the associations of being the foundation on which we stand and of inertness or inertia, of minimum expenditure of energy. The sign comes to represent the foundation of being, what is at its base. Thus in the current age the ego (or at a higher stage, the soul) becomes the base state, the state of normality out of which one progresses in the course of attaining an initiation, and the state in which the resources of the being are conserved to the greatest extent.

The two horizon signs are the means of transition from the base state to the active or initiated state. In the current era these are the signs of Scorpio and Taurus with their planetary rulers and exalted.

The process of transition begins with a redistribution of the energy accumulated in the ego or soul, sending it outwards into the sub-minds of the being and causing them to become more energized and to repel each other, loosening their bonds and allowing them greater freedom of movement and individual activity. The planet Mars, ruler of Scorpio, represents outwardly directed force, repelling or repulsing force, that is, force acting against an object. The exalted planet of Scorpio, Uranus, represents decentralization and the loosening of bonds. In combination these two planets govern the movement to the expanded state described previously.

The loosening of the bonds between the sub-minds does not continue indefinitely; the outward-trending force of the Scorpian planets is counteracted by a superficially weaker but more enduring inward-trending force. This force acts to hold the subminds together and to maintain a state of homeostasis in their interactions. At some point the forces balance and an excited but still stable state is attained. The ruler of Taurus, Venus, is the inward-oriented, attractive force countering Mars; Luna (representing stability in change) moderates the explosive decentralization of Uranus, holding it within a matrix and recycling it so that the power remains within the boundaries of the being.

Finally, this decentralized, excited-but-stable state results in a weakening of the power of the ego or soul, releasing the consciousness from its sense of identification with the personal "I". The consciousness loses its personal characteristics and becomes indistinguishable (except in scope) from the universal archetype of consciousness, reflecting whatever is around it while remaining itself. Uranus ruling Aquarius again represents the decentralized state of being. Mercury, exalted in Aquarius, represents the universalized state of the consciousness.

The decentralized state is not of much use by itself. Eventually fatigue intervenes and the consciousness falls back into its individualized, solar, base state at much the same level as before. Another factor must be included, one that enables the person to absorb energy to maintain the decentralized state longer, and to remain at a higher level even in the base state. In the traditional jargon of magick, this factor is the magickal link.

In the Aquarian mode of initiation, creation of the magickal link manifests itself as a process of alignment between the energized, decentralized sub-minds and their equivalents in one of the more inclusive groups of which the person is an unknowing part. The sub-minds have a greater freedom to vary their relationships to each other in this state, and by the very nature of the ever more inclusive groupings that make up the magickal universe, their normal relationship must already be similar in nature to some limited aspect of each larger whole it is in. The mercurial consciousness of the decentralized state seeks to sense the nature of a larger whole and to direct the sub-minds into a pattern that is identical. When the pattern reaches a critical degree of

alignment force begins to flow from the larger whole to the individual, and the magickal link is established.

The link flows in the other direction as well. The mercurial consciousness, already essentially free of any separative characteristics, moves outward into the larger whole as the whole's energy flows inward. Within the limits of its capacity, it becomes able to participate in the consciousness of the group in which it is contained and in the centralized consciousness that the group activity causes to manifest. For the time in which the magickal link is active, it becomes wholly identified with the consciousness of the group.

At first the consciousness may not be able to carry an accurate memory of this experience when it reverts to the solar state; the expansion into the group awareness always involves many elements of experience that do not have their exact correspondences in the individual's makeup, and these are not retained. However with repeated assumptions of the decentralized state and repeated exposures to the force of the group the necessary equivalents become built into the person's nature and the degree of retention increases dramatically.

A single "initiation" under the Aquarian mode is composed of many repetitions of the cycle from individualized being to decentralized being and back again. Each repetition gains the person a greater degree of alignment with the group in question, and a greater degree of identification with the central awareness of the group. Eventually the person reaches a state of saturation

with respect to that particular group's activity, a level of identification at which the connections to the group begin to fall below the threshold of awareness.

A period of consolidation generally follows, in which the sub-minds absorb the experiences and energies gained and settle into a new base state. The conscious experience of the decentralized state tends to fall off for a while and the mind may even find it impossible to attain that state for some time, the length of which varies with the amount gained. The task of manifesting the gains within the context of earthly existence, of redefining the person's relationship to the world, becomes dominant in the person's mind.

As was the case with the upward movement, this transition downward is also governed by the two horizon signs, Taurus and Scorpio. The upward movement was dominated by Scorpio's urge towards the explosive loosening of bonds, with Taurus having a secondary effect to prevent the loosening from going too far. Here, the Taurean urge towards the making and solidification of bonds dominates as the person seeks to establish themselves in the new base state, and to establish a new relation to the world based on that state. The Scorpio influence becomes secondary, serving primarily to break up habitual mental activities that are no longer perceived to be appropriate, and to encourage the abandonment of roles in the world that do not fit the pattern of the person's new pattern of perception.

Eventually a new relationship to the world is established, and the potentials gained have been fully incorporated into the person's normal individualized awareness. At this point the person can be said to have been fully initiated into a particular level of the magickal universe, and a new cycle around the fixed cross can begin, involving alignment and identification with a yet more inclusive group and central awareness.

When many of these cycles have been completed, a new condition of awareness begins to appear. The person begins to experience both their individualized state of consciousness and the consciousness of their group simultaneously. There is still a qualitative and perceptual distinction between the two states; but the magickal link becomes so strong and the flow in the link becomes so free that the demarcation between the individual's consciousness and the group's becomes indeterminate. The decentralized state of the sub-minds becomes so accurately aligned with the group that the latter supersedes the former in the person's awareness.

The person becomes, in effect, the physical manifestation of their group, and acts in the world to fulfill the group's task or purpose under the divine will. The person is no less an individual than before; the manifestation of that individuality may not even change. But behind the individual expression, the group acts to select those expressions that are most in accord with the group purpose, and to exclude those that would be contrary or damaging to that purpose.

The sequence of events described here occurs in initiations of every level from the lowest to the highest. What varies with the different levels is what is perceived as being the self, and what is seen as the divine. For an apprentice or aspirant, the ego is a point of fixation on the astral or intellectual levels, and the light of their own soul and its group is seen as the divine. For the adept the soul is the self, and in company with their group they seek contact with progressively more inclusive entities, ending with that one whose body is the Earth in all its parts and levels. For the mage the self is the world, which they seek to bring into alignment with the purpose being manifested by the group entity that is the solar system. At all of these levels, the aspects of centralization, loosening of bonds and expansion to a decentralized state, identification with a higher level, and re-centralization are the core of the initiatory process.

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About this capture

Medieval Social Structure and Achad's Tree of Life

Benjamin Rowe ©1985

This work presents a brief outline of the relation between Achad's Tree of Life and the various groups making up the structure of medieval society. It is intended to be suggestive rather than comprehensive, but what is shown here should establish that the correspondence is fairly complete. The first outline shows the basic correspondences. The second shows the manner in which I arrived at these correspondences. Following these items on the diagram of Achad's Tree of Life at the end of the document will make the "logic" clearer.

Medieval society generally perceived itself as divided into three sections, the common folk, the nobility and priests, and God. This division is reflected in the correspondences here.

Part I

Formation of the Village Culture

Malkuth - The empty land.

Aleph - The people follow the winds into the land. They till the soil and scatter the seed.

Beth - The ceaselessly shifting movements of the elements over the land cause the seeds to grow. The tradesmen take the elements from the land and fashion them with their tools.

Daleth- Under the care of the women and the fashioning of the tradesmen, the land produces an abundance. The living creatures within the land become fruitful and multiply.

Yesod - The abundance enables the people to establish homes and produce families, thus ensuring their survival and continuance. A village is established.

Gimel - The midwives, herbalists, wise-women and nature-priestesses practice skills and trades developed out of the necessities of womanly existence.

Hod - The bards and scribes remember and record the wisdom of the tradesmen and wise-women, transforming them into words so that they can be passed to the succeeding generations.

Cheth - when many families have grown in the land, they designate a place where they will meet to exchange things they have produced. The meeting-place becomes a market town.

Vav - Through the families' interactions, customs develop. The elders of the village become the guardians of custom, ruling on disputes, celebrating marriages, etc.

Netzach - Smiths, merchants, innkeepers, and others whose livelihood depends on trade between the families set up permanent dwellings in the market town.

The villages have contact with the rest of the world through:

Mem - Clergymen are appointed under the King's approval to represent the Will of God to the families of the village.

Zayin - Messengers, minstrels, and tinkers carry news and tales of other places to the village. Young men seek a wives outside their own village, under the usual exogamic customs.

Teth - Traders, salesmen and other theatrical types pass through looking for money. The merchants seek to influence the king by lending or withholding money for his projects.

Yod - Pilgrims and wandering monks come and go in their seeking. Men from the village are pressed into service in the army.

Lamed - Judges and representatives of the law come to enforce the laws of the land.

The King, Nobles, and Priesthood

Tiphereth - The King is perceived by the villagers as the embodiment of the higher powers ruling them. He is a glamorous figure, a living representation of the soul of the land.

Heh - As the war-leader he protects the land from invasion, and keeps the peace by force when necessary. In his dark aspect, he rules through fear. Conversely, the nobles maintain a degree of influence over the King because they control the troops and levies he must use. Without their cooperation his power is an illusion.

Geburah - As a child, the king is taught the art of war by the knights and nobility, the hereditary professional warrior class. As an adult, he rules as one of them. Where the continuity of the village culture is maintained by the preservation of lore (Hod), the continuity of the noble culture is maintained through violence and the threat of violence.

Chesed - The Church and its Priesthood. As a child, the king is taught history and the peaceful arts by the priesthood, usually in some monastic environment (Qoph). As an adult, he translates the lessons and cannons of the priests into laws governing the people.

Qoph - The Priesthood exerts influence over the King by its control over the religious and intellectual aspects of life. Since they deal with areas where material proof is impossible, they can say whatever they want without fear of contradiction. By identifying the King with the Savior, they can enhance his position in the eyes of the people. By declaring his actions to be against the Will of God, they can make him into the sacrificial victim whose blood must be shed so that the land might prosper.

Nun - Where conflicts in the village are resolved by resort to custom, conflicts among the nobility and priests are resolved through intrigue, secret agreements, and assassination.

Ayin - The King is the court of last resort, the enforcer of the spirit of the law when the letter of the law is abused. In his dark aspect he is the autocrat, enjoying his power over others and making use of it for his own pleasure without regard to the consequences for those he controls.

Shin - He is anointed by god, and rules by God's Will.

Resh - As the soul of the land, the King's fortunes reflect the fortunes of the land, and foreshadow the fortunes to come.

Peh - The nobility can maintain their power in the face of stronger opponents through their possession of impregnable fortresses. These fortresses are usually placed at strategic points along routes of travel and trade. So long as the fortress stands, a noble's power holds. When the fortress is taken or is destroyed, his power falls even if he is not captured himself.

Samek - The Priesthood maintains its power through its control of the sources of knowledge, and through its claim that it interprets the plan of god to man. When knowledge becomes available through other sources, the power of the Priesthood is weakened.

Heaven

The King, the nobility, and the priesthood are answerable only to god, in his threefold aspect:

Binah - The Holy Spirit. Also Mary as the Mother or receptacle for the substance of God. In its Saturnian aspect, God as rule-maker and immovable power.

Chokmah - The Son, the Word. The plan of God, which is interpreted by the priests.

Kether - God the Father, God the Creator.

Tzaddi - the Angels and the 12 Apostles, working towards the manifestation (Binah) of God's Plan (Chokmah) under the Will of God (Shin).

Tau - The embodiment of God in the matter of which the world is made.

Kaph - The embodiment of God's plan in the motions of the heavenly spheres.

Part II

Derivations of the symbolism

The correspondences in this outline generally derive either directly from the astrological and elemental attributes of the paths and sephiroth, or indirectly through the associated Tarot cards.

Malkuth shows an empty land, its resources untouched.

Aleph - The Tarot card for this path shows a man wandering in the wilderness, carrying all his possessions in a sack. He can be seen as a refugee, or a peasant youth forced out of his homeland for lack of available land to farm. He is the advance scout of the "volkwanderung", the migration of people seeking new room in which to live.

Aleph is the Ox, the peasant's draft animal. The act of plowing is symbolically the plunging of the knife of the element of Air into the Earth of Malkuth. The scattering of the seed by the farmer imitates the natural scattering of seeds by the wind. The Fool's staff with its satchel on the end bears a resemblance to the male sex organs, calling up a relationship between the sex act and another form of planting, in which the staff is used to drill a hole in the ground, into which the seed is dropped.

Beth as Mercury suggests the constant cycling of the four elements in nature, which activates the seeds and provides them with the materials they need to grow. The image of the Tarot card recalls the tradesman with his tools, taking the raw stuff of the elements and making it into useful products, as does Mercury's rulership of Virgo. The path's connection of the practical lore of Hod with the Earth of Malkuth confirms this interpretation.

Daleth - The card shows a pregnant woman seated in the midst of a field of grain. Her robe is embroidered with the sign of Venus. In the village culture, agriculture (except for the plowing) has traditionally been the woman's task, precisely because the reduced mobility of pregnancy and the requirements of child care forced her to remain near the home. The image of the card combines aspects of Ceres and of Aphrodite, of Malkuth and Netzach, as the women of the village culture produce life both out of the Earth and out of themselves.

Yesod - The agricultural village society is the most stable form of human culture ever invented. The reason for its stability is that it is focused on the basic necessities of individual and group survival. More specifically its focus is on the support, protection, and enhancement of women's ability to produce more human beings.

Woman's ability to perpetuate the race is the foundation of all human cultures, since without a continuous supply of new human beings no culture can survive. Cultures which forget this fact, or fail to take adequate measures to protect women of breeding age, inevitably die.

Thus the village culture is represented in the Tree of Life by the most stable of geometric figures, the equilateral triangle, with its vertices in Malkuth, Hod, and

Netzach. Yesod, the sphere of Luna, also titled the "Foundation", is the central power of this triangle as the woman is the focus of the village society. Since the men are often away on solitary tasks, it is the interactions of the women that tend to provide the main support and cohesion for the group.

Gimel - The Tarot card for this shows a priestess with a book of knowledge sitting in front of a tapestry embroidered with pomegranates. This and the path's position connecting Hod and Yesod suggest knowledge and lore applied to women's needs. Hence midwives, herbalists, wise-women, and nature-priestesses. This is the path of women's mysteries and crafts, where Beth is the path of the male oriented crafts.

Hod - astrologically Mercury is the planet of cleverness and intellectual knowledge, that is, knowledge of things that can be pointed to and described, and of how things can be manipulated. This is in opposition to abstract knowledge, oriented towards universals, which is ruled by Saturn and Jupiter. In the village culture, information that would be useful to following generations was formed into songs, rhymes or chants, which one or two persons in the village would be responsible for remembering. Often knowledge that was considered the province of one or the other sex would be held as part of the mysteries of that sex, and only imparted to initiates. This eventually evolved into the craft guilds, which are also represented by Hod.

Cheth - Once several villages were established in a particular area, they would designate a particular place where they could meet to exchange good. These places developed into walled market towns when people who dealt with many villages settled there, such as smiths, shopkeepers, innkeepers, etc. The Tarot card for this path shows a knight in a chariot leaving a town. But this could as easily be interpreted as a villager in a cart returning home in new clothes purchased with the sale of his own goods. The idea is one of obtaining portable wealth in exchange for raw goods, or of travel to obtain necessities that can not be made locally.

Vav - The Hierophant, Tarot card of this path, represents the village elder, the keeper of custom, arbiter and final appeal in local disputes. This path represents traditional or common law, as opposed to decreed laws passed down by the nobility. Taurus also signifies men as husbandmen and as landowners, specifically the yeoman farmers of medieval society.

Netzach - Venus, the planet attributed to Netzach, is the astrological symbol of concentrated wealth, or of portable wealth, things refined so that only the most valuable part is still present. Grain separated from its stalks and chaff, refined metals and metal implements, liquors, crafted goods and specialized tools come under this category. Thus those who deal in such things come under the rulership of this sephira. Netzach is the market town, where Yesod is the home village.

To summarize, the village culture contains four essential elements: the land, the home and family, practical lore, and trade or barter among villages. These four are all that is needed to maintain a stable situation. The village culture can get along quite well

without any more extensive national culture. But the opposite is not true. The hierarchic nobility and priesthood can not survive without a village culture base from which they can steal wealth to support themselves. It is only after the makers, the villagers, are well established in a fairly high concentration that the takers and fakers come along. The noble and priestly classes of medieval society are parasitical on the society of the common folk.

Communication between village groups comes through a variety of wandering types of persons. Some of these are common to most village cultures, others only appear when the noble class has been established.

Mem - In medieval society, the church represented the main unifying factor. Villages thought of themselves as part of "Christendom", and not as part of a national culture. While local clerics were generally appointed with the approval of the local king, their main loyalty and responsibility remained to the church, and the church's internal communications network constituted one of the main means by which news of the larger world reach the villages.

In one interpretation, this path and the path of Vav represent the wine and bread of the communion, the sacrament of the Son, Tiphereth, symbolizing the unifying power the church claimed to hold.

The Tarot card for this path, the Hanged Man, portrays the way in which the noble culture is a reversal or inversion of the village culture. Where the village culture is predominantly concerned with the production of new life, and focuses on the needs of women and their children, the noble culture is predominantly concerned with war and death, and focuses on the actions and desires of men.

Zayin - Gemini is the sign governing messages, writing, and communication in general. It also governs short journeys, travel of just a few day's duration. Thus various types of wandering communicators are attributed to this path. In the medieval culture, minstrels and traveling tinkers were also prime sources of information about events in other places.

The attribution of exogamic marriage customs to this path is suggested by the Tarot card and the sign's attributes. It was generally the custom for young men who could not find a suitable mate locally to travel to a nearby village group to find a wife.

Teth - Leo is the sign governing theater and showmen, and the travelling traders of the middle ages were certainly showmen, equivalent to the snake-oil salesmen of pioneer America. Their trade was as much a matter of entertainment as it was the quality and value of their products.

The Tarot card suggests the influence of merchants on the affairs of kings. The card shows a woman closing or opening the mouth of the kingly lion. The woman is Netzach, whose merchants held much of the available wealth that was not in the hands of the

priests. Thus kings who wanted a new castle or money to conduct a war or other project had to come to the merchants for loans to do so. If the merchants did not approve of the project, they could kill it just by withholding funds.

Yod - Pilgrims and wandering monks and holy men are suggested by the Tarot card. Armies and bureaucracies are a traditional attribute of the sign Virgo.

Lamed - Judges and tax-collectors are suggested both by the Tarot card and the attributes of the sign Libra.

Tiphereth - This is the traditional view of the king in the middle ages.

Heh - The King as war-leader is suggested by the attributes of the sign Aries, which is ruled by Mars and has the Sun exalted.

Geburah - All noble houses of the middle ages started as robbers and raiders, who eventually gained full control over an area through violence and settled down to protect their holdings. Most of the castles of Europe were built on sites covering major trade-routes, from which the nobles stole most of their income by violence or extortion. They were professional warriors, as opposed to the part-time levies of the army ruled by Virgo.

Chesed - Jupiter is the traditional planet of the priesthood, as well as of learning and knowledge of the wider universe. These three qualities were combined in the priesthood of the medieval church. Where the nobles ruled by violence, the church ruled by promising mercy, a relief from violence and salvation from toil and suffering.

Qoph - Monasteries and religious communities are traditionally governed by Pisces, as are deception and the manipulation of religious dogma, and the concept of sacrifice.

Nun - These are traditional attributes of Scorpio.

Ayin - Both the positive and negative aspects of this path are suggested by the Tarot card and its astrological sign. The card shows a devil sitting on a block, to which a man and a woman are chained. The man could be the nobility and the woman the common folk, following the symbolism developed previously. The king's word was supposed to be law to both these groups, and the fact that he could override traditional rights and privileges in his decisions makes him a potential devil in the eyes of those he rules. The path connects the spheres of Saturn and Sol, suggesting Judgmental powers embodied in a single person.

Shin - This path connects Kether and Tiphereth, God and King, and the Will is traditionally attributed to Fire among the elements.

Resh - This symbolism follows the common symbolism of the king in most cultures.

Peh - Suggested by the Tarot card. The path's position above Geburah emphasizes that the stronghold itself was more important than the person who owned it, since whoever actually held the stronghold effectively controlled the area around it no matter what his legal position was.

Samek - Traditional attributes of Sagittarius.

Tzaddi - The path connects the sphere of the zodiac with the sphere of substance, so the apostles are attributed here as bodily representatives of the 12 signs. In the Tarot card, the seven lesser stars around the large central star suggests the Seven Spirits before the Throne of God, giving the same symbolism in planetary terms.

Tau - The Tarot card suggests the empyrean, the realm beyond the spheres of Saturn and the Fixed Stars, holding the known universe of middle ages cosmology as a bubble within it.

Kaph - The Wheel of the Tarot card suggests the turning of the sphere of the fixed stars and the motions of the planets along the zodiac.

=====

The following brief outline summarizes the steps in a Masonic initiation ritual I once read, as they apply to Achad's Tree. I regret that I can no longer locate the source for the steps of this ritual. At some future date I may attempt to turn it into a full ritual again.

Tiphereth - The God's chosen one is led away from his home to the site of the Temple.

Aries - The Dawn of the Day of Commencement.

Geburah - The Craftsmen arrive.

Pisces - The clearing of the site.

Chesed - The Architects

Scorpio - The examination, testing, and selection of the materials.

Sagittarius - Designing the Temple to embody the god's intent.

Sol - The chosen one gives the god's approval for the plan.

Capricorn - Laying out the plan of the Temple for the craftsmen.

Mars - The work proceeds.

Binah - The completed Temple, as yet empty of the spirit. The Mother, The spirit

indwelling and enlivening the Earth.

Aquarius - the Gathering of the Congregation

Saturn - the setting of the altar stone.

Jupiter - the saying of the invocation. The cycle of rituals and holy days.

Fire - the indwelling of the God.

<http://www.hermetic.com/browe-archive/word.htm>

15 captures

23 Dec 2003 - 15 May 2012

Jul DEC Nov

03

2008 2009 2012

About this capture

"In the beginning, the Word was with God, and the Word was God."

by Benjamin Rowe ©1987

(Originally written for a Black Moon Publishing project that never got off the ground.)

A divine Word is an expression or incarnation of a limited set of principles out of the infinite possibilities open to the creative being. The creative being contains all the expressed principles within itself, so that the Word is God in all of its parts. But the creative being in itself is more than its Word, so the Word can also be said to be "with God".

The Word or Logos is not a static idea, is not something expressed once at the beginning of creation and remaining immutable thereafter. Rather it is a continuing act of creative speech; the vibrations of that speech stir up matter and cause it to assume forms that progressively express the divine intent. Each phoneme or syllable of the Word that is spoken causes corresponding changes in the material forms, building on what has come before. It is the continuance of that speech that maintains all things in manifestation. When the Word has been fully spoken and silence returns, then manifestation ends.

All beings that practice incarnation have their particular "Word", whether that being is an atom, a cell, a human being, a planet, or a god. Each being acts out its Word in time and space, freely and without restriction. At the same time it acts with other beings of its own type to perform functions within the Word and body of some more inclusive being.

From a Christian perspective, this last statement is unacceptably paradoxical; their concept of the Word as static and immutable prevents them from resolving the paradox, as does their belief that each of us has only one lifetime on Earth. Hence the Church has split into numerous sects whose rationalizations favor either individual free will or divine predestination. If we accept the principle of cyclic incarnation and a progressively developing, dynamic Word, then there is no paradox.

The Word of the more inclusive being always determines the context within which the Words of lesser beings can be expressed. For human beings, that context is determined by the being who incarnates as the planet Earth, who is our local "God". As God enunciates Her Word, the changing vibrations of Her voice cause changes in the organization of the spiritual planes, and these changes are eventually reflected in the four "material" worlds.

Human souls can not express their own Words unless the context set by God provides them with suitable conditions to do so. Therefore only those whose Words are compatible with the current vibrations of Her Word, or whose Words are so vaguely defined that they fit any context, will chose to incarnate at a particular time. The former are the initiates; the latter are the mass of men. This self-selection insures that the incarnate beings will automatically fulfill their functions within the divine body while still freely acting out their own Words.

From the divine viewpoint, this same process has a close physical correspondence in what occurs when sand is poured onto a vibrating surface. Most of the grains jumps around on the surface until they fall off the edge. The grains that remain are all of just a few sizes and shapes. And those grains, while remaining independent of each other, tend to form into patterns on the surface. Similarly the vibrations of the divine Word tend to push human souls of incompatible types to the periphery of Her area of work while organizing those that remain into patterns which reflect the vibrations. The internal structures of the souls, their "Words", are not affected directly by this patterning.

<http://hermetic.com/browe-archive/onSilence1.htm>

16 captures

29 Aug 2003 - 15 May 2012

Jul JAN Dec

03

2008 2010 2012

About this capture

From PODnet Thelema echo.

Date: 20 Dec 93 From: Josh Norton To: Fir

Fi> What do you think the silence in 'to know, to will, to dare, to keep
Fi> silent' stands for?

I haven't ranted on this for a while....maybe it's time again. Where's that doggone soapbox? [finds it, stands on it...]

In my view keeping silence has several different purposes -- a couple of which I seem to remember mentioning in another message to you.

The first is avoiding unnecessary trouble. Talking about magick to people who don't know anything about it is usually a good way to cause difficulties for yourself. The type and extent of the problems are dependent on the hearer's preconceptions of the subject, but almost uniformly results in some diminishment of your status in their eyes. And it makes you a target for the mass psychic pressure built up around people's naive view of magick, forcing you to spend a lot of your time and energy simply fending it off instead of doing useful work.

There's no point in bothering them with things they can't understand -- let them form their impressions of you on the basis of the aspects of yourself that do impinge directly on their version of reality, and leave the rest out of it. Ideally, the magickal side of your life should be invisible to anyone not directly involved in it. And if someone "outside" does become aware of it, they should have the impression that your interest is just a harmless quirk, not to be taken seriously.

A desire to talk to non-magicians about magick is usually a sign of some unresolved emotional problems that the person ought to look at -- from my random observations, often a low sense of self-worth. Keeping silence in the face of such urges makes the person more conscious of them, and forces her to deal with them.

Talking above your level of understanding to other magicians usually isn't a problem -- the embarrassment when someone tells you you're talking nonsense is enough to shut you up. <G>

Now, all the above is the "outer" value of keeping silence. On the inner side, its value lies in the prevention of what I would call "premature crystalization" of awareness.

The intellect and the language-using parts of the mind are, magickally speaking, fairly low-level parts of the human being. In fact, they are not truly spiritual in nature, but are entirely part of the manifest world; as much so as the physical body or the external physical world. Thus a magickal energy which is transformed into ideas or speech is as much grounded as one that manifests as physical events. The energy "solidifies" in whatever form the ideas and speech give it, and all its future manifestations are determined by that initial intellectual form. It takes a great deal of work to undo an idea once it gets established in one's mind. This effect is neither good nor bad in itself; it is simply a fact of existence that we cannot avoid, and have to take into consideration in

our magickal work.

Where applicable, we want our speech and ideas to be a perfect reflection of the inner events they are intended to describe. The better the correspondence between the magickal force or event and the manifested idea, the more effective and productive is the manifestation in our lives. But in practice, the nature of the nervous system and the intellect creates problems that have to be overcome before such reflections become possible.

First, the intellect has been conditioned, through a lifetime of mundane experience, to reflect the perceived nature of the mundane world, not the magickal and spiritual worlds. It has a strong conditioned bias towards certain modes of interpretation that are totally wrong for dealing with events in those latter worlds.

Second, the languages we have used all our lives have their own built-in bias towards certain world-views, which are equally inappropriate for describing magickal perceptions and events. These biases are layered on top of the mind's conditioned interpretations of experience, producing further distortions.

Third, our nervous systems are such that it takes time and repeated exposures before we can really see a new thing as it is. E.g. take someone who has lived most of his life in the hilly, green, semi-urban environments of Ohio and dump him in the desert, and it will be days or weeks before he begins to really see the details of his new environment. Similarly for a desert-dweller dumped in a city. In either case, the nervous system has to accumulate experience of the new environment over time before it can begin to make an accurate perceptual model of its surroundings.

This last point is even more true of magickal initiatory work. Our primary goal in such work is to open our awareness to new levels of being with new and previously-unexperienced qualities and natures, to learn to perceive on those levels in a way that accurately reflects their nature, and finally to act on and from those levels towards lower levels of existence. It is a constant movement into the unknown.

In such a situation, permitting the intellect (and the lower mind as a whole) to go along in its normal course is a recipe for failure. The intellect will always attempt first to interpret new experiences in terms of its past experience and its conditioned and language-determined biases. If we allow it to do so with respect to our magickal experiences, it is guaranteed to produce a "vehicle of manifestation" for that experience that is totally inappropriate to the real nature of that which is being experienced. This effectively stops our progress until we deliberately destroy those inappropriate ideas and substitute ones that are a better reflection of the event. It is better to not allow this process to occur in the first place, and this is where keeping silence on the internal levels comes into it.

Before everything else, we have to train ourselves into a constant awareness that our first experiences of any new level do not truly reflect its nature. No matter how glorious

and mind-expanding the experience seems to be, we have to remain aware that in many ways it gives us a false picture, because our nervous systems do not know how to properly interpret it. It is only with repeated exposures over a long period, and frequent recall and re-examination of our memories of the accumulated experiences, that our nervous systems learn to see the new level (both inside and outside ourselves) as it is.

Having created this awareness in ourselves, we next have to consciously refuse to allow the intellect to make any "final" interpretations or descriptions of the experience. By an act of will, we have to shut off its tendency to talk to itself about the experience and force it to remain silent on that subject until we are thoroughly familiar with the new level. And even then, every idea we have about it should be considered tentative, momentary, and subject to change without notice.

This shutting off of the internal dialog eventually breaks down the mind's tendency to interpret, and forces it into a state where the experience itself becomes primary, and its reactions to the experience are a perfectly fluid reflection of the experience in all its details. When this state is reached, words and ideas begin to arise -- seemingly out of nowhere -- that DO accurately reflect the nature of the experience. But even these should be viewed not as final interpretations, but as part of a constantly developing and changing understanding.

I admit that all this doesn't really answer to your original comment, which was that sometimes speaking seems to release us from an energy, and sometimes it doesn't affect the flow at all. That involves some other factors, such as where the energy is coming from.

Usually when the energy is coming into us from a higher level, speech that is in accord with its nature simply acts as a conduit, allowing it to flow downwards unimpeded. The energy that passes through is replaced, so long as conditions for the contact do not change. The natural tendency of divine forces is to work their way downwards into manifestation, and you are simply facilitating their passage.

Similarly, when the energy comes from our dynamic interaction with our environment, it tends to get replaced as long as the conditions that produced it continue to exist. But the conditions are often more ephemeral -- such as a transit of Mars, or some such -- and the energies get released in a single peak before the natural movements of events change the conditions.

In either of these instances, speech or thought that is not in accord with the nature of the energy tends to divert it into destructive activity until the channels for its passage are clear again.

Others, such as those that come from social frictions, are easily released and not replaced. While those that come from natural conflicts among the different parts of our

internal natures tend to follow a hold- and-explode pattern, building up until some external condition allows for their release, followed by another buildup, etc.

Josh

<http://hermetic.com/browe-archive/abyss1.htm>

17 captures

29 Aug 2003 - 15 May 2012

Jul JAN Nov

03

2008 2010 2012

About this capture

From the PODnet Thelema echo:

Date: 26 Nov 93 From: Josh Norton Subj: the abyss

Thus said K. B. to Josh Norton:

KB> 93 josh!

Hi K.!

KB> oh good! i thought that you might find my reaction offensive. BTW,
KB> i've been tryng to find out something about how you
KB> conceptualize the abyss. i've been looking through
KB> whatever i've found of your writings, but haven't been able
KB> to find much. is there a paper that you've written
KB> floating around in cyberspace anywhere, that might give me
KB> some idea of your views on this? (i've never felt that
KB> what the GD or crowley has said about the abyss seemed
KB> valid. yet, i've not been able to even figure out my own
KB> conceptualization of it. i just know that the crowley/GD
KB> writings on it, don't feel right to me.) so little has
KB> been written about it, by anyone. i've even been through
KB> some of the jewish cabalistic literature, and still havent
KB> dug up much.

There's not a whole lot in one place -- it tends to get brought up as a side-issue to some other topic. Besides, most of those papers were written before I claimed the M.T. grade, so are mostly second-hand information received by inspiration or told to me by various magickal beings. Not very reliable.

Other places, I don't think there's really much available. Crowley's the only one I've seen talk about it in a magickal context to any great extent. He must have got the idea

somewhere, but I don't know where; I've never seen any sources he might have read. (Perhaps Paul H. or some other scholarly magician can clue us in on that.) A couple of English Christian mystics -- can't remember the names -- talk about it in a similar way. In other places it's used for a variety of different experiences, confusing the issue.

The primary usage of the term is to denote a "gap" or discontinuity between the perceptual states and internal organization of the Ruach or mind aspect, and the perceptual states of the transcendental grades. This is how Crowley uses the term.

The traditional Western interpretation of this apparent discontinuity is to say that there is a real gap between the divine levels and the lower levels, as if God had taken a sword and cut all connections between the Supernal Triad and the other sephiroth. And having accepted the reality of the division, they necessarily go on to view the transition to transcendental levels as requiring the seeker to somehow "leap" or "cross over" this gap. One gets the impression that this transition involves all sorts of horrific experiences, confrontations with demons, violent destruction of the self, etc., etc.

My own experience denies this view almost entirely. In the reality of the universe, there is no gap of any sort. All parts of existence are completely connected to each other, and are constantly interacting. All of them are involved in every event; the transcendentals as much as any other.

The Abyss is an illusion generated by the way in which the Ruach filters, organizes, and assigns priorities to the elements of experience. All the things that make up the experience of the MoT are already present in the raw experience of the person. It's just that the way the Ruach processes experience creates internal structures into which those things don't fit.

(I'm going to have to build up to my point -- please be patient.)

Let's start with an extremely simplified example to illustrate this. Say you've got a little computer that does certain things when it gets a signal. Whoever programmed this computer put in instructions for what to do when it gets the signals "01", "10", and "11". It is capable of also receiving the signal "00", but has no programmed instructions for that case. So what happens when it receives a "00" signal? It either ignores it, or treats it as one of the signals for which it does have instructions. As far as its internal activity goes, the signal "00" simply doesn't exist.

On a vastly larger scale, this is what the Ruach is doing. It only processes information for which it has a hard-wired program, or for which it can create new programs by adapting and combining older programs. Any information for which it can't make an interpreting algorithm simply doesn't exist, as far as it is concerned.

Most of the Ruach's processing programs are software, and some of them are capable of modification in such a way as to handle the usually-excluded data that makes up the transcendental experience. The problem is that nearly all its programming derives

(sometimes through many levels) from adaptations of the basic "hard-wired" instructions for processing and responding to raw data from the physical senses. That's why the sephira Yesod, where this processing takes place, is called "The Foundation" of the Tree of Life.

So the entire structure of our minds, from our basic emotions up to the most inclusive "intuitive" level, has a built-in bias towards seeing and processing data in sensory-like ways, and an equally complete inability to see or process information that can't be fit into that schema or its more abstract analogues.

Now as I said in another message, nearly all of the path of initiation is a process of expanding the number of levels at which we can perceive consciously and integrating each new level into what came before. When this process is done for a given level, its functioning becomes relatively automatic, and falls below the threshold of awareness. Throughout most of the process the expansion and integration are fairly well-balanced, so that new levels open up at about the same speed with which we integrate the old ones. The progress is incremental, allowing gradual adaptation of old programs to new uses.

But as we reach the Exempt Adept level (in Chesed) we also get close to the limits of the available data-flow that can be easily integrated into a structure based fundamentally on the programs for processing sense-data. The Ruach, deprived of its means of further expansion, turns towards improving its internal models, making them more complete, tying up loose ends, and consciously dealing with aspects of the integration that were previously done through automatic unconscious processes. The mind starts to develop its "Grand View" of the universe, in which all its knowledge is brought together in a single structure.

This is where the "Abyss" starts to come into the picture. As with previous levels of integration, the "Grand View" level begins to fall below the threshold of consciousness. The conscious self starts to look around for new levels to explore, and doesn't see any. It's not that there isn't anything to see; there is plenty there. It's that the consciousness is so accustomed to seeing the universe through the pre-processing of the Ruach that it literally cannot perceive anything that doesn't fit into the Ruach's integrated structure.

The person thus enters into a curious and somewhat unpleasant state. He seems to be living in a wasteland, devoid of the life-giving, perpetually-stimulating diversity of the earlier stages. His invocations never seem to produce anything new, just variations on experiences that he already knows well. His efforts to forcefully project his awareness into higher levels leads him into states that aren't truly new, but are obvious distortions and perversions of his normal state of awareness. He feels like he's run up against a barrier like the light-speed barrier; no matter how hard he pushes, he never quite gets through it. And beyond the barrier -- perhaps making up the barrier -- there appears to be nothing but a void, a total lack of any perceptible quality whatsoever. This is the so-called "Abyss".

I can testify from my own experience that the Wasteland is well-named. It is a desert in which the hunger, the thirst for a touch of a higher spirit can reach excruciating levels. (The biblical crucifixion seems to me to be a compact but very appropriate description of this stage.) The intensity of the need is so great that sometimes total oblivion seems a preferable state.

I can see how someone reaching this stage might eventually decide that there really isn't any further to go, turn his back on it, and try to continue living in the world he has known. This is what Crowley says makes a "Black Brother", one who denies the spirit and sees himself as the epitome of creation, with no purpose higher than his own desires.

But you've got to keep pushing, no matter what. Because, while one's conscious experience is utterly miserable, on unconscious levels there is a very great deal going on. As I said, the perception of this gap or void is an illusion, produced entirely by the limitations of the Ruach with its biased processing structures. Fortunately, the universe doesn't give a damn about our illusions; it just keeps working in its own way, whether we see it or not.

In the unperceived under-reality, the magician's invocations (and more important, his intense hunger for the spirit) are actually producing a response from higher levels. These may even erupt into the conscious level on occasion, so that for brief moments the magician gets a glimpse of what it is like on the "other side" of the non-existent gap. But the details of these experiences are usually forgotten almost as soon as they are over; the mind simply can't retain them in its current state.

Anyway, these underground activities produce the usual destructive effects on the structure of the Ruach, and condition at least the highest levels of the structure so that they can change their program along lines that are not limited to the biases mentioned above. This allows the transcendental levels to enter the person on a conscious level, thus creating the impression that one has "crossed" the "Abyss". But there was really no Abyss to begin with; just an inadequate perceptual organization.

Josh

<http://hermetic.com/browe-archive/abyss2.htm>

59 captures

29 Aug 2003 - 13 Dec 2024

Jul JAN May

03

2008 2010 2011

About this capture

The Illusion of the Abyss

by Benjamin Rowe, copyright 1997

This piece was written for an English occult magazine. I forget the title I originally put on it -- something cleverly pompous.

The word "abyss" has seen widespread use in the occult community, with many different meanings. In various times and places it has been used to represent everything from the Christian Hell to existential angst. In this century, among the many occultists influenced by Aleister Crowley, the term has taken on a specific reference to the process of transcendence, the events by which a person's awareness transforms from an individualized state into a transcendental or "enlightened" state. Crowley called this process "Crossing the Abyss".

Crowley's description of the process is highly dramatic and equally idiosyncratic. It is also extremely vague, consisting of a few symbols and metaphors that he used throughout his life, without ever attempting to expand or explain them, or to explain in detail the relationship between the transcendental and human levels of being. Perhaps this vagueness is the reason for its popularity; it provides a simple, easily-grasped image, however mistaken it might be.

Crowley perceived the "Abyss" as a literal gap in the stuff of creation, separating the human levels of existence from the transcendental or divine levels. He describes this gap as a region of nullity and terror, in which anything that enters is torn asunder. (In this much, he was following a long-established theme in Hebrew cabalistic lore.) In order to attain to enlightenment, the magician must "leap" into this Abyss, where his human self is ripped apart and destroyed. If he has established enough momentum in his climb towards the divine levels, then the divine spark in himself (freed from its bindings to his human self) will be carried over to the other side of the gap to become a Master of the Temple, the magickal grade equivalent to the basic enlightened state.

Somewhere along the way from one side to the other, Crowley says, the magician must also confront and temporarily become the "Demon of the Abyss", whose nature is Dispersion. Crowley named this demon Choronzon, a name for Satan from the works of Dr. John Dee; but the characteristics he assigns to the demon owe more to the "Dweller on the Threshold" from Bulwer-Lytton's Zanon novels. It is unclear how this confrontation relates to the destruction of the magician's human self.

Crowley's description of his own "crossing of the Abyss" is recorded in his book *The Vision and the Voice*. The record conforms closely to his metaphor of the process. However, his depiction disagrees in many ways with those provided by other enlightened people across the years; it also disagrees with my own experience of that process, which was achieved through the same means Crowley used: John Dee's "Enochian" magickal system, coupled with the system of lore from the Western traditions of ceremonial magick and the cabala.

From the perspective of my own experience, the whole "Abyss" concept is nonsense. There is no gap between the divine and human levels of existence; the transcendent being is already constantly present and active in every person. Since this is the case, there is nothing to "cross" or "jump". The discontinuity, to the extent there is one, is entirely a matter of perspective; the transcendent view is dramatically different from the Self-centered view common to the lower levels. But there is a constant connection and interaction between the divine and the human; they make up a single, undivided system.

Rather than a separation, our normal lack of awareness of the divine aspect of ourselves is a matter of ignorance. Through ignorance, reinforced by a lifetime of conditioning and habit -- and reinforced even more by magickal disciplines -- the transcendent being in a person is deluded into believing it is something that it is not: an individualized "self" or "soul", operating in the mundane world through the medium of a personality mask. In its ignorance, it becomes so thoroughly identified with this self (which is a constructed thing) that it becomes unaware that it is anything other than that self. You might think of it as a weird sort of dharana or deep meditation; a concentration on an object of meditation (the self, in this case) so intent that the difference between the perceiver and the perceived disappears.

Achieving transcendence therefore is not a matter of creating a bridge over a gap, or of leaping a gap, or anything of that sort. Rather, it is a matter of awakening the already-present transcendent being from its state of identification with the self, getting it to realize and act from its natural state.

What it takes to do this can vary widely. It might require something as catastrophic as the complete destruction of the "self", as in the typical Abyss myth; but it could equally be as subtle and gentle as a breath of air slipping out through an open window, leaving the self completely intact. In my own case, it was somewhere between these extremes. There were some long and rather painful steps leading up to it, but the final event was quick, undramatic, and utterly simple.

To put the event in context, there are two main thrusts to the magickal/cabalistic approach to initiation. First, through invocations, astral explorations, meditation, etc., it seeks to open up the hidden portions of the mind (both sub- and superconscious), to bring their activity under conscious direction, and to make use of them to explore and perceive the corresponding aspects of the universe at large. The scope and control exercised by the individual is constantly increased, and the various parts brought into a state of tight coordination.

At the same time, the cabalistic side of the work seeks to bring about an ever-increasing synthesis in the _contents_ of the mind. Through the use of correspondences, the chaos of raw experience is gradually reduced. Ideas and experiences get organized into hierarchies, each level abstracting something from the lower ones, so that ever-greater numbers of events become instances of ever-simpler ideas. Eventually things

coordinate into an elegant system of archetypes, energies, and relationships.

By the time the person has achieved and absorbed the highest purely human level and become an "Exempt Adept", both these processes have pretty much been exhausted. Those parts of the person's being that are capable of being controlled and coordinated by the individual self are as integrated as they are ever going to be. The contents of the mind have been reduced to an integrated scheme and an encompassing philosophy. He is the Compleat Individual, so to speak. Such people -- as Crowley notes -- tend to become leaders of "schools of thought" for spreading their philosophy; or they become priests or social leaders of some sort.

Crowley talks about the next stage of the process as if it were something to be consciously decided; but in fact, if it happens out of anything except necessity, the person is probably jumping the gun. (I should note that the description that follows is from my own experience, coordinated with a very few other people's; your mileage may vary. And this applies only to the magickal/cabalistic approach; it doesn't seem to occur -- at least not with the same severity -- in the more mystical approaches of the Eastern systems.)

The Exempt Adept now enters into a period of increasing "dryness", what I call "wandering in the wasteland", following the myth of the Grail Knights. I don't know how this associates with the so-called "dark night of the soul" -- descriptions of that never resonate for me. He has reached a point of diminishing returns in both his magickal and cabalistic endeavors.

His magickal work still raises his consciousness above its normal level; but instead of staying at that higher level, he always seems to fall back to the point where he started, or advances only the most minute increment -- far too little for the amount of effort expended. And such advances as he makes eventually turn out to be only variations on what he has already accomplished, not something truly new. There seems to be some sort of asymptotic principle in effect. Each increment he moves above his current level requires substantially larger amounts of effort; he can expend all the energy at his command without getting to a stable higher level.

A similar state exists with respect to his cabalistic work. He continues to make elaborations on his synthetic scheme, but finds that new additions and expansions decrease in frequency. At the same time he becomes aware that there are aspects of existence that cannot be fit into his present scheme without destroying it utterly and starting over from scratch; he doesn't know what these aspects are, exactly, but he can sense them looming over the horizon.

And his finely coordinated Self seems to be spinning its wheels in most of its endeavors. He can still act out the functions of the Exempt Adept, but gets less pleasure and fulfillment out of doing so. He can't get a grip on things, on a way to use this great Self of his; he feels like he is trying to act in a frictionless environment.

The reason for all this is that the Adept is looking for something that isn't there -- that is, a continuation of the path as he has experienced it so far, with its blinding revelations, ecstatic highs, encompassing archetypes, etc. There just isn't any more of that, above his current level; such things are characteristic of the human-accessible magickal realms, not the transcendent realms. But he doesn't know that.

Needless to say, the Adept in this situation is a pretty miserable character. Not all the time; usually he can go about his business in the character of the Adept without any difficulty. But periodically the futility of it all hits, and the despair and desperation can reach incredible levels of intensity. What he wants, more than anything, is to get OUT, without seeing any way of doing so. Like the mythical Christ on his cross, he calls out to his god, and gets no answer. All he can do is suffer alone.

But even despair has its limits; when nothing one does can have any effect on the situation, one eventually just gives it up. He gets beyond hope of anything happening, beyond despair that nothing is happening, and just lives life as it comes, without any particular plans or expectations, without any desire beyond the moment. He goes on because that is what he does, and for no purpose. This whole process can go on for a long time. In my own case, the period of increasing despair lasted over five years, the period of "just living" lasted another five.

The actual awakening of transcendent being seems an anticlimax after the wasteland period. Even now, four years after the fact, I am uncertain exactly what triggered the moment when it awoke. All I recall is that some chance remark by a person in an online discussion group caused me to make an assessment, and the being noted that it was no longer identical with the self, but was aware without dependence upon the facilities of the individualized "soul". It was now the no-thing-ness of Binah, instead of identifying with the differentiated activities of the lower spheres. It could put the self on, like a set of clothes, and off again at will.

What happened then is another story. But a few things to note:

-- Despite being very unpleasant, there was no destruction of the individualized self involved; the transcendent being simply "stepped out" of it, leaving it more or less intact, for the moment. A rather substantial re-orientation of it took place later, but it was still undamaged.

-- There was no "jumping into the Abyss"; in fact, no Abyss as such.

-- There was no confrontation with the Demon Choronzon, or any other supposed "denizen" of the "Abyss". No apparently external horrors of any sort, not even Chthulhu.

-- No particular invocations were involved in triggering the event. It took place during an hiatus in my Enochian work, and that work was directed to other purposes in any case.

<http://www.hermetic.com/browe-archive/meninblack.htm>

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To: Blue Resonant Human

From: Josh Norton

Subject: MIB and magickal phenomena

Ave, Frater;

Had an amusing synchronicity occur the other day. The Greenfield "Men in Black" excerpt from your web site arrived on my computer screen simultaneously with a frantic letter from a group of magicians who were bedeviled by strange magickal manifestations.

Obviously, this was a sign from On High. ;-) After reading both letter and article, the implication of the sign was equally obvious: The "Men in Black" are not a manifestation of the Black Brotherhood, but of a much more common form of magickal event: the encounter with the "Dweller on the Threshold". The same may be true as well of various "abduction" events. Couldn't resist the opportunity to write to you, and perhaps sow a few seeds of clarity and/or confusion in the delightful welter you are building.

It's a truism in magickal work that profound results are often followed closely by a powerful magickal attack. The attacks can take either a magickal or a mundane form; the magickal form seems to be preferred, but if the magician allows no openings on those levels, it drops down into the material world and incorporates other human beings into the effort. The attacks have often been attributed to the Black Brotherhood, but I believe that something else is involved, something neither human nor "alien" in the "space visitors" sense.

The symptoms described by my correspondents are rather typical of the magickal form of attack. A paralyzing, suffocating blanket of Fear descended on their temple as they made an invocation. Later, after ending the operation, they each experienced dreams in which they were being attacked by astral "thugs" who did things to their bodies while they had to lie there paralyzed, totally unable to defend themselves. For several days afterwards, some of the magicians involved felt like they were being followed and watched.

Sounds a lot like an abduction experience, doesn't it? Another version of the attack (which I have experienced myself) involves the sense of a dark, Lovecraftian entity

residing somewhere in some undefined otherspace, reaching out to devour the soul of the magician. Crowley's visit with Choronzon fits into this category, as do numerous other Abyss-like encounters.

When magickal routes of attack are not open, the usual "strategy" of the Dweller is to bring the magician to the attention of the mundane authorities, in such a way that those authorities are prejudiced beforehand into believing the magician is either mentally unbalanced or engaged in illegal activities. Since the magician hasn't a clue to the cops' state of mind, these encounters are often confusing or downright baffling to him.

A brief account of one such event can be found in my magickal record called *The Book of the Seniors*. Shortly after channeling the instructions and symbolic explanation for the "Enochian Temples" magickal technique, my hotel room was invaded by a couple of cops and a bevy of life squad personnel. They asked some very odd questions, poked around in my closets, and left again without ever explaining what they were about. I only found out later that some crank had called in a tip that someone was going to commit suicide by jumping off the twelfth floor of the hotel. I happened to be the only person with a room on that floor that night, and they were dealing with me as if I were a potential suicide.

It seems to me that if the Men in Black are real, physical beings, they may be authorities who, under the influence of the Dweller, have acquired a totally unfounded perception of what their victim is doing. They are temporarily living in a different reality from the victim; this would account for the elliptical quality of their behavior, the murkiness of the questions they ask, and the vague implications of dire threats that they seem to make. They think the victim knows what they are talking about, when in fact he doesn't.

This "Dweller" phenomenon is certainly frightening to those who encounter it, and occasionally does real damage to them. But if you view its actions in a larger context than the immediate events, it becomes apparent that they are not the actions of an intelligent being or beings. It behaves in ways that are fundamentally stupid -- one might even call them "instinctual". Consider:

-- The source of this phenomenon hates change, all agree. But it only reacts to certain types of change: those that are sudden, dramatic, and powerful. Steady, incremental changes do not arouse it, even when the sum of those changes is more extensive than the single events to which it does react. It is the contrast with surrounding conditions that attracts its attention, not the long-term significance of the events.

In initiatory magick, attacks characteristically occur in one or more of three circumstances. They occur when the person has just received the "solar" initiation, the "Knowledge and Conversation of the Holy Guardian Angel". They can happen again as part of the process of "Crossing the Abyss" to become a Magister Templi. And they happen when the person has just "broken through" into a new realm through his magick, and has brought something new and magickally significant into the world. Each of these circumstances can bring about a sudden change; they can be very "noisy"

events on magickal levels.

(Such attacks are so common at the Solar initiation that some systems anticipate it and include the means of defusing the negative forces as part of the procedure. For instance, in the Abramelin system the negative force is channeled into the forms of the various demons, which the magician deliberately calls up and controls after achieving the "Knowledge and Conversation".)

This factor of "necessary contrast" can be illustrated by my own experience.

My initiation into the Solar grade was a very noisy affair, almost a circus, involving the manifestation of a god's power, and the visible appearance of no less than four very powerful magickal beings. (One of whom, incidentally, could very well have been the being others have seen as the BVM, or the Space Goddess.) The day after, when I attempted to recontact the god, I was magickally attacked by the Dweller, leaving me emotionally and mentally stunned for a week afterwards.

By the time of the "Enochian Temples" working mentioned above, I had closed any paths by which I could be attacked magickally. But the manifestation of this system was again a very noisy affair on the inner planes, and again resulted in an attack, this time via mundane routes.

But unlike both of these events, my ascent to the Magister grade was very quiet and subtle, leaving not a ripple in the continuum. And in this case I was not attacked; nor did I encounter anything like Choronzon, the "demon of the Abyss", thus disproving the conventional wisdom about this event.

So it seems that some sort of contrast with the existing state is needed for the "Dweller" to react. In this it is not behaving like an intelligent being. Rather, more like a hibernating bear that scratches an itch without waking up, but doesn't react to the more gradual changes in temperature that occur throughout its months of sleep.

I am not so familiar with the UFO lore, but from what I've seen, the MIB also follow this pattern; they appear to people who announce their contact with a UFO, and thus open themselves to an attack. Do they ever appear to a UFO sighter who didn't announce his sighting?

-- The second evidence of lack of intelligence is the failure of whatever causes these events to follow up on them.

If these attacks are the work of the Black Brothers, then one would think that they would continue to attack the same person, in order to reduce the effectiveness of their opposition in the White Brotherhood. This is the normal human strategy, after all; you identify the other side's agents, and take them out. As well, one would think that they would want to divert, corrupt, or otherwise weaken any manifestation of divine power rather than leaving it in place to perform its work.

But in actuality, this does not normally happen. As soon as the person's awareness is fully established at the new level, or the magickal "current" he manifests successfully grounds itself, then the attacks stop. That is, when the changed condition becomes the normal condition, it is no longer worth attention. When the itch stops itching, the bear stops scratching and returns to a deeper level of sleep.

Similarly, my reading of the MIB accounts indicates that, with rare exceptions, they are also a one-shot attack. They appear to the person shortly after his experience, perform their mysterious evolutions, and vanish away, never to be seen again.

-- A third factor is the utter ineptness of the attacks. The magickal versions are often just a bit off in their timing; effective enough to shock the person, but not enough to divert him from his course or to nullify his achievement. The wonder is not that they sometimes succeed, but that they so often fail.

The same holds true for the mundane version. If the crank caller in the "Temples" incident had made his call 15 minutes earlier, or had said there was a drug dealer in the hotel instead of a suicide, then I would have been in serious trouble; I had had a quarter-pound of marijuana sitting in plain sight. But as it was, the dope was safely stowed away by the time the cops arrived. Similarly, in the case of another person I know, the police harassment amounted to his being stopped and questioned several times in a day, due to mistaken identity; not what you would call a devastating attack. It always seems to take the most convenient line of attack, rather than the effective line.

For an intelligently-directed process, the success rate of these attacks is extremely low, and their planning and execution very poor. On the other hand, they make a fair amount of sense as the unconscious, instinctive reaction of some sleeping mind. It seems as if the Dweller on the Threshold (and its counterparts in UFOland) is some magickal equivalent of that hibernating bear scratching an itch, irritated that its sleep is being disturbed. The only problem is that it is a very BIG bear; clearly it is sensitive to events worldwide, and reacts to those events in all locations. From our relatively flea-like perspective, its scratching seems like an attack of large proportions; we mistake its unconscious scratchings for conscious malevolence only due to its scale.

Regards, Josh

<http://www.hermetic.com/browe-archive/jerrysbook.htm>

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A Review of The Angels' Message to Humanity

(Originally posted to the Enochian-I mailing list)

With much trepidation, I girded my loins, put on my armor, and went out to do battle with Jerry Schueler's latest "Enochian" tome, *The Angels' Message to Humanity* (Llewellyn Books, \$19.95, ISBN 1-56713-605-X).

My profoundly negative opinion of Schueler's works is well known. I cannot pretend to be an unbiased judge of his ideas; but he has no one but himself to blame for this prejudice. I didn't expect much better out of this new book than his previous ones, and most of the things that irritated me in his previous works are present in this one as well.

And yet...and yet... I think he has the germ of a useful idea, here.

Both the title of the book and the back-cover blurb are entirely deceptive. The book is not about messages from the Enochian angels; nor is it about sex-magick. Mainly, it is a massive grimoire that gives step-by-step instructions for invoking every part of every elemental tablet in a logical sequence. These instructions could have been presented in one-tenth the space; they are highly redundant. But the long-form presentation does no harm, except to jack up the price of the book.

The foundation idea of the book is the "Cube of Space" formed by joining the four elemental Tablets in a ring by their left and right edges. (Schueler takes credit for this "discovery" even though it is found in the Golden Dawn materials.) The Tablet of Union forms the top of the cube. Schueler adds a "Tablet of Chaos" as the bottom; it is just the Tablet of Union, but with the names read from right to left and from bottom to top. After unfolding this cube, each Tablet is modified slightly to form a "mandala", and the magician passes through and between these mandalas along a complex path, via the 80-odd invocations listed in the book.

As Schueler conceives them, these modified versions of the Tablets are not simply mandalas; they are actually fanciful "temples", constructed on somewhat more simplistic lines than my own "Enochian Temples". Each rank of angels or god-names within each tablet forms a "tier" or level within the temple, all of them joined by steps. Each tier is related to one of the elements: Servient angels to Earth, Kerubic to Water, Lesser Angle Crosses to Air, and the Great Cross of the Tablet to Fire. One enters into each Lesser Angle through a "gate" on one of the sides of the Tablet, and passes up each tier in turn, invoking an appropriate angel and assuming its form to pass through.

Schueler has numerous cabalistic attributes he applies to various parts of the temple/mandala; apparently these were given in one of his previous books that I did not read completely. Incorporating these into the visualizations makes this process a form of pathworking; more correctly, of "rising on the planes" along various lines of ascent within each Tablet's hierarchy of beings.

In principle, I see no reason why this technique should not be an effective method of making use of the Tablets for self-initiation. The basic idea is sound. But as usual,

Schueler's implementation of the idea gives a great deal about which potential users should be concerned.

My greatest concern is that for each working, he supplies an "invocation" of his own devising in the angelic language, formed by assembling words found in the Calls, and a few from no source I recognize. My feeling is that we simply do not know enough about this language to feel confident of the effects of such improvisations. Oddly, he does not use any of the 19 original Calls in any of his workings; they are not mentioned anywhere in the book, save for a brief comment in Tyson's introduction. One would think that the Calls would be a more effective adjunct to these workings than Schueler's own concoctions.

Another concern is the rather erratic fashion in which he chooses which angels to use in each working, and the way he assembles their names. As an example, in those workings that involve the "Servient" angels, he only uses one of these angels, rather than all four. And rather than use the normal version of the angel's name, he makes it a "god-name" by adding a letter from the Tablet of Union -- a practice that is not mentioned in Dee's diaries. But at the same time, he does not add a letter to the name of the Kerubic angel, even though the diaries do indicate that this should be done.

In some workings, Schueler also adds an odd collection of "magickal names" taken from Casaubon, apparently without understanding their nature. In Casaubon, it is stated explicitly that these names are the names of angels assigned to particular people, possibly their "guardian angels". One of the names read belongs to Dee, another to Kelly; the length of their lives is shown next to their angels' names. Yet Schueler treats them as if they were of general power.

Another curiosity is the name of the "Goddess of the Element" that he uses in each working. Three of these are anagrams of "BABALON"; the fourth appears to be a misspelled anagram of that name.

Schueler incorporates a number of quotes from Casaubon into his rituals, as mottos above the gates of the mandalas. Nearly all of these are taken from sections of the diaries outside the period when the Enochian material was given, and there is no indication in the diaries that they have any connection to or bearing on the Enochian magick. For these and other bits and pieces, it seems as if Schueler just rummaged through the book looking for "quotable quotes", and assigned them to his mandalas without any concern for their appropriateness.

On the whole, this book seems to me to present a good idea, ruined by sloppy and careless implementation. A magician who knows the Enochian material better than Schueler could easily revise any of the 88 workings to eliminate the useless pieces and to be consistent with the known methods of using the Tablet names, and have an effective means of working with the angels.

Aside from the problems detailed above, the book contains Jerry's usual set of tricks:

He takes credit for other people's ideas. He tries to give authority to his own ideas by saying that "Enochian magick teaches" them, when in fact there is nothing in earlier lore that connects with the idea in question. He quotes out of context to support his ideas. And so on.

-- Ben Rowe

----- Reality leaves a lot to the imagination. -- John Lennon

Josh Norton (aka Benjamin Rowe) -- browe@ctd.com
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For convenience, an unannotated HTML version of each article will be posted here, along with a link to the corresponding issue of Mjollnir for those who wish to read Bishop Greenfield's commentary.

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Founded September 21, 1986 C.E.
Lodge of the Sons & Daughters of Aaron Primitive Rite of Memphis & Misraim
Rt. Rev. T Allen Bar Kohenim Greenfield, D.D. 33° 90° 95° — Mabeker & Coordinator

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T Allen Greenfield
is a Bishop of
Ecclesia Gnostica Universalis
and a member of the
North American College
of Gnostic Bishops

(Click on my books for special availability- HBL is out of print but usually available from amazon, as is the classic out-of-print "Secret Cipher"- TAG)

You have reached a site where we do not believe that there are "easy answers" to the Great Questions. Life is filled with paradox. With paradox comes opportunity. Our work is as much concerned with "undoing" as with "doing". As our English long-time associate Ian Blake put it so well, upon the death of his father, "Against the dead weight of human mortality, bereavement & grief, occultism seems an inadequate response." When all is said and done, we agree. Through a glass, darkly, all we can do is relate what we see and how we understand such. Hopefully, it is not without merit.

For me, it all began at the same time. There were even earlier glimpses as to what direction my life would be going, but as a kid in 1960 I began to take a furious intense interest in the metaphysical, inexplicable phenomena; religion and spirituality; unconventional history; paranormal research; social and political activism. It was an all-at-once sort of thing. I had visited New Orleans a few months earlier, and had been struck by the unconventional intertwining of eroticism and death—of rot-ridden red light districts and great, gothic cemeteries. It was a shock and an epiphany for me, and from that point on the common denominator in my interests has always been the search for an alternative to, or reconciliation of, this dichotomy. Two years later, I set off on a 5000 ton freighter on what amounted to a pilgrimage to the Holy Land, and a search for truth among the ruins of early Western Civilization. I was all of sixteen. — T Allen Greenfield, 2005 C.E.

Rt. Rev. T Allen Greenfield With "Fiji Mermaid" Display, 2005 C.E.

Dr. Greenfield has for some years been a frequent guest on the Rob McConnell "X

Zone" radio program, heard in Canada, the USA and UK. Now available on the TalkStar Radio Network Affiliates Monday - Friday from 10 PM Eastern - 2 AM Eastern and Audio Streaming via the Internet at:

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Q. B. L.

Or

THE BRIDE'S RECEPTION

BEING A SHORT QABALISTIC TREATISE

ON THE NATURE AND USE OF THE

TREE OF LIFE

WITH A BRIEF INTRODUCTION AND A
LENGTHY APPENDIX

BY

FRATER ACHAD

Frontispiece

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Benjamin Rowe. December 23, 1997

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Q.B.L. or

THE BRIDE'S RECEPTION.

INTRODUCTION.

Philosophically speaking, a great deal of rubbish has accumulated around the roots of The Tree of Life, and this has certainly deterred some truly hungry and thirsty souls from participation in the fruitful feast that awaits all who have the courage, patience, and it may be, daring to claim their Divine Inheritance.

This Inheritance, many have been content to exchange for a Mess of Pottage. In fact, even prior to the time of Esau and Jacob, ever since our forefather Adam was persuaded to accept a sour and half-chewed apple as the Whole Fruit, his descendents have suffered, very much as the small schoolboy suffers, crying "Never again, I'm through with forbidden fruit forever."

If one were to be swayed by the learned but destructive criticism of Mr. Ginsburg, sickened by the Puerilities of some Mystics who ought to know better, deceived by the apparent grossness of the Secret Schools, whose exponents do know better, to say nothing of becoming poisoned by the unwarranted efforts of deliberate deceivers and their ignorant dupes, one might well follow the example of the small school-boy and leave the fruit of the Qabalistic Tree alone.

But, fortunately, there is an aspect of this Work, slightly different from those usually considered, which is-or has been to me-of great interest and importance.

Let me first give due credit and thanks to all those who in the Past and in the Present have transmitted the fragments of the Secret Wisdom and have done so much towards fashioning them into a complete System of Attainment, the fruit of whose labours I have unhesitatingly used, as all True Initiates intend their followers should do. That I do not mention These by Name, is not through lack of courtesy, but rather that I feel it desirable to confuse the issue as little as possible. In other words, although the Holy

Qabalah must, of course, have a History, just for once, I intend to take the liberty of leaving aside the Historical Background, and with it the squabbles over its Origin, as to whether it was In the Beginning transmitted by God to the Angels and in turn to Men or whether it arose from obscurity within the last 1800 years, considering rather its PRESENT USE.

We should learn to take advantage of the Past, using the scaffolding of the Temple and such ideas connected therewith as are of use in our particular ease, adding thereto the results of our own investigations. In other words, we shall find in the "Tree of Life" and its correspondences A CONVENIENT MEANS OF CLASSIFICATION, a sort of Filing Cabinet, together with much valuable material ready to file, and room for all that we may collect in our future researches.

We shall find in this "Filing Cabinet" a means of GETTING RID of a great many IDEAS which have been valueless on account of their unbalanced nature, and this, not by means of suppression - which forms complexes - but by careful arrangement, thus setting our minds in Order and by Balancing these ideas against their Opposites, leaving the Mind in a state which transcends both aspects, thus gradually regaining our lost EQUILIBRIUM which is the BASIS of the WORK.

The intention of this essay is to supply a basis whereby all serious Students of the Occult and Mystic Lore may learn to attain to Equilibrium on all Planes, thus gradually taking up their Great Inheritance, and while climbing higher and higher towards the Summit of the Work, planting their feet yet more firmly upon a sure foundation, that of Direct Experience. To such as succeed in their endeavours, History will matter little, except insofar as it represents their own early struggles or it may be gives hints of the means to be employed, but in the End, they will find themselves at One with the Beginning, citizens of that Kingdom wherein all is HERE and NOW.

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CHAPTER ONE.

THE FORMATION OF THE TREE OF LIFE
BEING "A QABALISTIC CONCEPTION OF

THE CREATIVE PROCESS."

It may be well to warn the casual reader of this treatise that its Title "THE BRIDE'S RECEPTION" is not intended to imply that the contents will read exactly like a French Novel. I shall make no attempt to explain my choice of this title, but rather rely upon it attracting those who have already made at least a superficial study of the Holy Qabalah, sufficient to enable them to get a glimpse of its meaning.

On the other hand, let not those who are serious in their search for more Light rashly turn aside on account of the initial difficulty of what may seem to them a New System, or a different presentation of an Old One.

It is essential to my present purpose that some outline be given of the Formation of the Tree of Life and this not alone in graphic form, although the graphic presentation is very important, forming a clear-cut conception of our "Filing Cabinet" which must be strongly impressed upon our minds in order that we may mentally refer to it at a moment's notice. The development of the ideas involved naturally comes first, however, so that I must ask my readers to lay aside previous conceptions and give me their complete and careful attention, to which should be added repeated study if necessary, until they are in a position to grasp what undoubtedly is an abstruse subject for the beginner.

The word "QABALAH" is derived from the Hebrew Root QBL, meaning "TO RECEIVE", and from this source we may indeed RECEIVE of the Fruit of the "Tree of Life". We must first, however, learn to transcend the "KNOWLEDGE of GOOD and EVIL" and, in fact, all the so-called "Pairs of Opposites," for it is written "EQUILIBRIUM IS THE BASIS OF THE WORK."

The study of the Holy Qabalah will help us to attain this Equilibrium, but we should give heed to the hidden warning implied by TAROT in the very Root (QBL) itself, "The Illusion of the Juggler with the Balance".¹

In the Beginning, the Qabalists tell us, there was NOTHING - AIN. I must refer my readers to the Essay entitled BERASHITH² should they wish to enquire further in regard to the Absoluteness of the Qabalistic Zero, and I may add their study will be well repaid.

This AIN is a conception entirely beyond the possibilities of human thought, it being, so to speak, the absence of all known qualities including the idea of "zero" itself.

There is another "veil of the negative" which the Qabalists call AIN SUPH - WITHOUT LIMIT. This is referred to Infinite Space, the Infinitely Great³ as AIN may be considered the Infinitely Small,³ yet SPACE bereft of any known qualities and therefore impossible of conception by the finite mind.

Once again they added a "veil" to the Primal Nothingness of the Beginning, AUR - LIGHT, thus obtaining AIN SUPH AUR, the Limitless Light of Chaos.

Even here the mind falls back unable to grasp what is still a negative conception until we consider this Boundless Light of Infinity as CONCENTRATING in upon ITSELF to a CENTRE, or POINT of Focus, and this we may apprehend only insofar as we too have succeeded in focusing our Light in the Centre of our own Being, thus obtaining, when all else disappears, a Consciousness of the Great Unity of All Things, the SELF-EXISTENT CROWN of BEING.

This CROWN the Qabalists designate KETHER and symbolize by the POINT within the CIRCLE, attributing to It the NUMBER ONE, the basis of all Numbers, indivisible, capable by multiplication of producing nothing but Itself, incapable of addition to Itself save by REFLEXION in the Nothingness from whence it arose.

We can none of us doubt the fact of our own EXISTENCE, or at least of the Existence of SOMETHING, call it CONSCIOUSNESS or what we will. The WHY of this existence we know not and indeed the fact that It is UNKNOWN insures It as BEING beyond the possibility of DOUBT. The Realization of this Existence is not obtained by inference or deduction or by any Known process; It is beyond and above Knowledge and to doubt It but implies the Existence of One who doubts or denies.

Should such a One be capable of blotting out from consciousness every known quality of the Universe, and of Self, including the Wisdom which makes the manifestation of these Qualities possible, yet that One could only say "There remains SOMETHING which EXISTS and which COMPREHENDS NOTHING." Should He again seek to comprehend that SOMETHING, he must turn back again upon Himself, creating thereby a certain SEEMING DUALITY in order that the Self may thus comprehend Itself. Thus also the ONE by focusing Itself Within, first comprehendeth ITS essential Qualities, which may then be said to become Manifest.

Firstly cometh the idea of WISDOM, which the Qabalists call CHOKMAH, and with it the Great Illusion of Maya, "I am I," or SELF-RECOGNITION. But with this conception is brought to birth its eternal mate UNDERSTANDING - BINAH and through this doth the ONE Understand that "This that is perceived" is "NOT-I," thus denying the Existence of the Phenomenal Self as being other than the REFLEXION of Truth, and herein lieth the Root of Sorrow, even as in Chokmah lieth the Root of Change.

In order to make this most difficult conception clearer to the Student we may further consider the matter as follows: In Kether is begun the Whirling Motion of the Universe, for it is known as the SPHERE of the PRIMUM MOBILE. This whirling combines within Itself the ideas of SELF and NOTSELF, even as the Holy Word AL (God or All) when read in reverse is LA (Not or Ain). Yet both are but different conceptions of the ONE WORD when looked at from WITHIN OUT or from WITHOUT IN. Let us consider KETHER as the constant Whirling of these ideas ("Self and Not-self" or "God and Not"), one following the other so rapidly that neither can be affirmed or denied, we then see

how KETHER becometh that Sphere in which SELFLESSNESS IS SELF.

In CHOKMAH, corresponding to the Number TWO, cometh the realization of this DUALITY, how by His Wisdom made He the Worlds from the Nothingness of His Own Being and how in the very CONSTANCY of this CHANGE lieth the STABILITY of the Universe. As it is written, "In Chokmah CHANGE IS STABILITY." Also in Chokmah is the reflexion of the SELF of KETHER, even as in BINAH - the Third Sephira - is the reflexion of Its SELFLESSNESS. Therefore it is that the dweller in the City of the Pyramids, or BINAH, is called NEMO - No-man.

Now these THREE are ONE, KETHER - CHOKMAH - BINAH, and they form the first Triad of the Tree of Life, which is called the SUPERNAL TRIAD.

The SECOND TRIAD was derived from this by REFLEXION, for as these Three are One, so this "One-in-Three" again reflected Itself, reversing as in a mirror.

Thus we obtain two further Sephiroth harmonized in a third.

The SEPHIRA CHESED, or MERCY, corresponding to the NUMBER FOUR is the reflexion of the Divine Wisdom and shows forth the Paternal and Authoritative aspect of the One as the summary of the Triple Forces of Life - the Three underlying Principles with their Central Point of Equilibrium.

The FIFTH SEPHIRA, GEBURAH or STRENGTH is the reflexion of the Enduring Quality of the Great Mother-Substance of BINAH showing forth the STRENGTH to Establish the Authority of Chesed and forming a true Balance therewith, as it is written "His Mercy endureth forever."

These Balanced Ideas are truly Harmonized in the SIXTH SEPHIRA, which is called TIPHEREH or Beauty. For whereas it is written "Unbalanced Severity is but Cruelty and Oppression" and that "Unbalanced Mercy but aids and abets evil," so in Beauty and Harmony is Eternal Truth Revealed - or Re-veiled, for Kether is Re-veiled in Tiphereth as the Father is in the Son.

Thus is the SECOND TRIAD completed and is in itself a Trinity in Unity. We thus have two TRIUNITIES of which the Second is but the reflexion of the First. But as no two ideas are complete in themselves until harmonized in a Third, so a THIRD TRIAD is essential to the previous Two in order to produce a TRINITY of TRINITIES or TRIADS. This then is shown as the complement of the Second or a Second Reflexion of the First Triad.

The SEVENTH SEPHIRA - Netzach, or VICTORY, shows forth more clearly the Forces

of Attraction and Repulsion which were seen to be inherent in Chesed, also it symbolizes the Victory over, or Equilibrium of these forces through the Wisdom and Will which descendeth from Chokmah.

The EIGHTH SEPHIRA is called HOD, or SPLENDOUR, and produces the idea of VACILLATION which is secretly inherent in the Strength of Geburah through the Influence of the Selflessness of Binah. Yet this very vacillation produces a certain glittering Splendour in the fluidity of Mind and Thought.

Both these again are harmonized and Established in YESOD which is the name of the NINTH SEPHIRA and means The FOUNDATION. This is the Sphere of STABILITY in CHANGE even as, in the Supernal Triad, we find Chokmah is called the Sphere wherein Change is Stability.

Finally, this TRINITY of TRIADS being in itself a UNITY is Symbolized by the TENTH SEPHIRA called MALKUTH, The KINGDOM, a SINGLE SPHERE pendant to the above and summing up in itself all the foregoing qualities which it MANIFESTS according to the Creative Plan. All these qualities may be said to be Potentially inherent in KETHER - The Crown - with which MALKUTH is, in a certain Mystical sense, ONE, as it is written: "Kether is in Malkuth and Malkuth is in Kether but after another manner." The NUMBER TEN attributed to Malkuth is Symbolical of the Unity returning to Zero, for even as Kether is One from Naught, so is Malkuth Naught from One-the Material Universe being, in a certain sense, the result of the Illusion of Maya, though, in another it is the Perfection of the Creative Plan, The Crowned and Conquering Child, the Pearl of Great Price, The Bride and Pride of God in His Creation.

Thus far we have mapped out very briefly the plan of the Sephiroth or NUMERICAL EMANATIONS as they are sometimes termed. It is important to note this name for the Qabalistic Plan is based on conceptions of Pure Number. All the Correspondences which may afterwards be mentioned and attributed to these TEN SEPHIROTH will have their roots in the NUMBER OF THE SEPHIRA corresponding, thus we may collect a hundred ideas in regard to Tiphereth, but they will all be referred to the number SIX, so that in time SIX will come to mean to us the Key of a vast storehouse of ideas. This applies to each of the other numbers of the decimal scale.

Let us now formulate more clearly the result of Our researches by means of a diagram.

This shows clearly the TRINITY of TRIADS with MALKUTH pendant to them, manifesting their Influence in the Material Universe.

Now there is another manner in which the formulation of the Ten Sephiroth emanating from the One Light may be expressed, and this, without unduly confusing the reader, I

desire to show, since it illustrates in an able way the DUAL NATURE of each Sephira. This is called by the Qabalists "THE LIGHTNING FLASH" and it connects the Ten Sephiroth as shown in the following diagram.

It is also known as THE FLAMING SWORD, which is united with the idea of THE SERPENT of WISDOM as will be more fully explained later on.

This idea is useful as showing how each Sephira receives a certain Influence from the preceding one and in turn transmits its nature to the one following. Thus, CHOKMAH (2) may be considered as RECEPTIVE or Feminine in its relation to KETHER from which it receives a Divine Breath which becomes formulated (in Chokmah) as THE WORD or Logos, but as POSITIVE or Masculine in regard to Binah to which it transmits the WORD or WISDOM. This is in turn UNDERSTOOD, or received, by Binah from whence it is projected into Chesed, and so on, - the process apparently becoming completed in Malkuth. This is only apparent, however, since there is a certain "Method of Return" whereby the seemingly "fallen" Kingdom is once more "Raised" to the Supernal and absorbed into The Crown.

The Plan of what we have termed our " Filing Cabinet" is not, however, as yet complete. In the same way that we found a triple aspect in UNITY and that every DUALITY found its completion in a Third idea which represents its True Being, so each Sephira partakes of the nature of a TRINITY; for while we have said that each receives the influence from its predecessor in the scale of Numbers and transmits its influence to its successor, yet each is Unique in Itself and retains a certain Individuality of its own.

"MEZLA" is the name given by the Qabalists to this Influence which links together the Sephiroth and it operates not only along the course of "The Flaming Sword" but in other directions.

The following diagram will make this matter clear. It represents, as far as its structure is concerned, the COMPLETE PLAN of the TREE of LIFE, the details of which we shall enlarge upon as we proceed. It is sometimes called THE MINUTUM MUNDUM or "Little Universe of Colour" and I shall next tell you something of the way in which its COLOURS are derived, as by this means you will obtain a clearer conception of the interplay of "Mezla" between the Sephiroth.

Firstly, KETHER being the Concentration of the Pure Brilliance of the Divine Light of AIN-SUPH-AUR is portrayed as WHITE.

Secondly, CHOKMAH, as the Middle Number of the first Trinity is called GREY, which is a mixture of White & Black representing all colours.

Thirdly, BINAH the last of this primary scale is BLACK or that which absorbs all colours.

The Supernal Triad is then represented as WHITE - GREY - BLACK and these form the Roots of the Colours which follow.

The SECOND TRIAD manifests the THREE PRIMARY COLOURS Blue, Red and Yellow which are attributed to CHESED, GEBURAH and TIPHERETH in that order. These, as it were, draw their nature from the "King Scale" concealed in those above, as will be explained later on, viz.: Chesed blue from Chokmah, Geburah red from Binah and Tiphereth gold from Kether.

The Second Triad transmits its colour to the THIRD, its complement, by means of a mixture or blending of its rays. Thus the BLUE of CHESED combined with the YELLOW of TIPHERETH produces EMERALD GREEN in NETZACH.

The RED of GEBURAH combining with the YELLOW of TIPHERETH produces the ORANGE of HOD.

Finally the BLUE and RED of CHESED and GEBURAH produce the PURPLE of YESOD.

The Third triad in turn transmits its colours to MALKUTH in a certain Fourfold manner.

HOD and NETZACH reflect into the upper portion of Malkuth and the mixture of their colours produces a CITRINE tinge. NETZACH and YESOD produce the OLIVE GREEN portion of the Sphere. HOD and YESOD produce the RUSSET BROWN while the SYNTHESIS of all colours forms the BLACK of the lower quarter.

Thus we perceive the whole Tree vibrates between the Light and the Darkness and is composed of the Colours which naturally arise between these extremes.

It should further be noticed that the INFLUENCE or MEZLA operates so as to connect all the Sephiroth by means of TWENTY-TWO "Paths," which added to our original TEN gives in all a Thirty-Two fold classification. The SEPHER YETZIRAH, an early Qabalistic Treatise, calls the whole scheme the THIRTY-TWO PATHS of WISDOM, and when SO considered the Sephiroth are numbered from 1 to 10 as in our plan and the other connecting links follow from 11 to 32 as shown in the diagram. Should one read, for instance, of "The Thirty-first Path" it would mean that which connects Hod with Malkuth. This is important as it will prevent confusion later on.

It will also be apparent that the Sephiroth, in addition to receiving Influence from their immediate predecessors, as explained in diagram of the Lightning Flash, derive to some extent from each other. Thus Binah, in addition to receiving a Ray from Chokmah, receives a direct Ray from Kether, and so on. (See diagram at end of chapter.) This difference is only apparent, however, for the influence is really inherent in the Ray received from Chokmah. On first consideration this may not be clear and the distinction

is of minor importance, except as in establishing that all the qualities were inherent in the Sephiroth if considered as the result of the Lightning flash instead of under the form of the Triad. It will be seen also-for example-in the case of TIPHEREETH that it receives a direct Ray from the Five preceding Sephiroth and itself HARMONIZES all of them. The same is true of Malkuth as manifesting the whole Tree.

These "Paths" or Influences, operative between the Sephiroth, are very important as a development of our Plan or "Filing Cabinet" and will be dealt with fully in the following chapters. Before completing the present section, however, it is necessary to speak of the Nature of the Ten Spheres from another aspect.

It will be remembered in regard to KETHER, The Crown that we called it The SPHERE of the PRIMUM MOBILE for therein began the Whirling Forces which became, in turn, the cause of the System of Revolving Orbs, or Star Universe.

CHOKMAH is therefore known as THE SPHERE OF THE ZODIAC or Home of the Fixed Stars.

We next arrive at the outermost of the (then known) PLANETS, SATURN, this is attributed to BINAH which is called THE SPHERE OF SATURN.

Next we find JUPITER corresponding to CHESED, while MARS is attributed to GEBURAH.

In the centre of the System is TIPHEREETH which is called the SPHERE of SOL, the Sun.

NETZACH and HOD correspond to VENUS and MERCURY and LUNA the Moon is attributed to YESOD.

Finally MALKUTH is called THE SPHERE of THE ELEMENTS (Fire, Water, Air and Earth), playing upon which are the influences of all the foregoing Celestial Orbs.

The results of our study so far may be summarized as follows:

These Correspondences should be memorized with care by all students, and they should familiarize themselves with the Plan of The Tree of Life so that their minds are quite clearly impressed with its formation and parts, before proceeding with the further study of this work.

Footnotes

1

Q = XVIII = The Moon = Illusion.

B = I = The Magician = Juggler.

L = XI = Justice = Libra = The Balance.

2 To be found in the Collected Works of Aleister Crowley.

3. In a certain sense Nuit and Hadit.

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CHAPTER TWO

CONCERNING THE NATURAL BASIS OF CORRESPONDENCES IN THE HEBREW ALPHABET.

The root meaning of the Qabalah being TO RECEIVE it is essential that we be willing to receive and to MAKE OUR OWN the roots of this teaching. If Mother earth were unwilling that the seed be properly planted in Her breast and that this seed should first of all put forth its roots into Her very being, we should not have the pleasure of seeing the Tree arising therefrom, which in due season delights us with its perfect fruits.

In the beginning of this study it is essential that the Student be receptive, and more, that he do all in his power to plant firmly the first seeds of this "Tree" in his own mind. The process may be a little dry and tedious but it is of primary importance that the details of the Plan be MEMORIZED. This is possibly the chief reason why in the early times the Qabalah was transmitted from Mouth to Ear and not in writing, for it only BEARS FRUIT in so far as it is first rooted in our minds. We may read of it, study it to some extent, juggle with it on paper, and so on, but NOT UNTIL the mind itself takes on the Image of the Tree and we are able to go, mentally from Branch to Branch, Correspondence to Correspondence, visualizing the process and thus making it a LIVING TREE, do we find that the LIGHT of TRUTH dawns upon us, and we have, as it were, succeeded in putting forth a shoot above the Earth, thus - as in the case of a young tree - finding

ourselves in a new World, while yet our roots are firmly planted in our natural element.

The writer has learned this from experience. At first he could make nothing out of what seemed an unintelligible mass of Correspondences. He absorbed some of them gradually, almost subconsciously, until after a while he began seriously to trace up one set of Correspondences. This led to further investigation. Then he tried to explain what little he knew to another, and this, as always, bore fruit, for we are often prepared to go to much greater trouble to explain an idea, than we should be willing to give to the matter for our own use. It was not until later still that the TREE began TO LIVE in him. He then found that he had been storing up the seeds of a wonderful System and that, suddenly these took almost independent life. A wonderful vista opened up, he realized that his work had not been in vain, but that which had been conceived in silence and darkness came forth a Living Child of the Light. This Child, was in a mystical sense, HIMSELF since he had begun to HARMONIZE the MICROCOSM with THE MACROCOSM and to learn the truth of the sole Hermetic Dogma "That which is above is like unto that which is below."

It is for this reason that you are urged to make these things a part of your own consciousness as early as possible, and to do so step by step as we proceed, for if you only succeed in grasping firmly the Elements of the System, you will be able to add to it for yourselves as time and experience allows.

I, who am trying to transmit what little I have grasped, am confining myself to what is already rooted in me. I shall use no books of reference while writing this, it being my intention only to give what comes readily to mind, what actually flows forth without effort. For the Qabalah is, if I may say so, a LIQUID SYSTEM. The shape of the vessel is, so to speak, shown in the " Tree" but its Stability is insured by its Change and the Influence which connects the Sephiroth must flow readily from one to another, changing as it goes, forming new combinations of ideas, and these, in turn, giving place to others which become more and more synthetic until, finally, they all merge again into the ONE.

The HEBREW alphabet is a natural basis of correspondences for every letter is NUMERICAL as well as SYMBOLICAL.

The Ten Sephiroth, to which we have already given some attention, are numbered according to the decimal system from 1 to 10. We have now to deal with the "Twenty-two Paths" which connect these Sephiroth and, as in the former instance we took for a basis of all Correspondences Pure Numbers, so the basic natures of the Paths are referred to the TWENTY-TWO LETTERS of the Hebrew Alphabet, which in turn, have a certain numerical value.

Those who are not acquainted with the SHAPES of the Hebrew letters, will find it essential to memorize them carefully, but that is not a difficult task, although it may deter some, who do not recognize the importance of having this system IN MIND rather than on paper.

For the sake of clearness on this point it is worth while to spend a little time on the study of the shape of these letters, so as to fix them more firmly in mind. It may cheer the reader, who enters upon this study for the first time, if I remark that the system here given out does not require a knowledge of the HEBREW LANGUAGE; the Alphabet, with its Correspondences and a few Important WORDS are all that is essential. [Transcriber's note: see the scanned table at the end of this chapter.]

The first letter is called ALEPH and is formed . It suggests THE SWASTIKA by shape. Its NUMERICAL value is ONE.

The second letter BETH is formed . The shape of this letter should be carefully considered. Notice the broad line at the top tapering off on the right as it nears the base and that the broad base line projects slightly past the vertical line. I mention these details since there are other letters in the alphabet very like Beth in shape, or so they seem at first, till we have grasped the characteristic details which distinguish one from another. Its NUMERICAL VALUE is TWO.

The Third Letter called GIMEL is formed . Here again we should pay attention to its shape. It is Narrower than the previous letters, but of the same height. Notice the little rectangular piece at the base, not quite connected with the vertical line. Its NUMERICAL value is THREE.

The Fourth Letter DALETH, is shaped . This is wider than the previous letter. The thick upper line projects slightly beyond the vertical line on the right. Its number is FOUR.

The Fifth Letter is known as Heh and is formed . Notice that the right-hand vertical line is a continuation of the thick upper line, but that the left-hand stroke of the letter is slightly separated from the upper horizontal line. Numerically it is FIVE.

The Sixth Letter is called VAU and its form is . This is a narrow letter, a little like the one following, with which it should not be confused. Its Numerical value is SIX.

The Seventh Letter is ZAIN shaped . It is a narrow letter and the vertical line is joined to the middle of the short one at top. Its value is SEVEN.

The Eighth Letter is CHETH (pronounced HETH), it is formed . This is very like the letter Heh, but notice the slight projections of the upper line to the right and the fact that the left vertical line meets the upper line. Its Numerical value is EIGHT.

The Ninth Letter TETH is formed . It is a little like a serpent for which it stands symbolically. Its Numerical value is NINE.

The Tenth Letter is YOD formed like a simple dot . This is said to be the basic letter of the whole alphabet and is very sacred for many reasons. It forms the characteristic parts of many of the other letters. Its value is TEN.

The Eleventh Letter KAPH is shaped . Note the similarity to Beth the 2nd letter, the difference being that the lines form a continuous curve and there is not the projection at right of base as in Beth. Note also the Numerical value is TWENTY. (This letter has what is called a "final form" used when it comes at the end of a word. It is then shaped:

and has a numerical value of 500.)

The Twelfth Letter LAMED is formed . It is quite a distinct type and not likely to be confused with any other letter. Its value is THIRTY.

The Thirteenth Letter is MEM, . Do not confuse it with Teth. Its Numerical value is FORTY. This also has a "final" form. It is then written , but usually wider than the other letters so as not to cause confusion with one of the others called Samech. Its value is 600 when final.

The Fourteenth Letter is NUN, . It is a narrow letter and this helps to distinguish it from Kaph, but care should be taken to avoid confusion with GIMEL. Its value is FIFTY. (Final form: = 700 must not be confused with Vau.)

The Fifteenth Letter is SAMECH - , it must not be confused with Mem final. Its value is SIXTY.

The Sixteenth Letter is AYIN (pronounced Oyin) formed . Note the right-hand line forms a tail and the left-hand branch connects with it. Its Numerical value is SEVENTY.

The Seventeenth Letter is Peh its shape is . It is a little like Kaph but has a small tongue inside. (It means a Mouth.) Its value is EIGHTY. (Final form is =800.)

The Eighteenth Letter is TzADDI, . Note the resemblance to Ayin, but in this case the tail proceeds from the left-hand upper dot and the righthand dot is connected with it. Its value is NINETY. (Final = 900.)

The Nineteenth Letter QOPH, is formed rather like the English P. Its value is ONE HUNDRED.

The Twentieth Letter is RESH, . Note its similarity to Daleth, but the thick upper line curves into the vertical line without any projection. Its value is TWO-HUNDRED.

The Twenty-first Letter is SHIN, . There is no mistaking this letter which is like a triple tongue of flame. Its value is THREE HUNDRED.

The Twenty-second Letter is called TAU and is formed . Notice the difference between Tau, Heh and Cheth. In this case we find the left hand vertical line ends in a distinct "foot" and that it joins the top thick line. Its value is FOUR HUNDRED.

This brief description of the letters will, I trust, be useful and save confusion. We see that the Numerical values of the letters and finals give the possibility of expressing any number up to 999 by means of these Symbols. When larger numbers were necessary

the letters were made LARGER so that a Large Aleph would be not One but ONE THOUSAND and so on.

I have at present made no mention of the ENGLISH equivalents as I sought to emphasize the likenesses and differences between the Hebrew letters themselves. The English correspondences will be found in the Summary Table at the end of this Chapter.

We have now to learn the SYMBOLIC meaning of the letters, for each Letter of the Hebrew, besides being a NUMBER also represents a WORD.

For instance the letter (Aleph) can be spelled in full in Hebrew Aleph, Lamed, Peh or ALP. This word means An OX, so that we say = an Ox. The Hebrew spelling of each letter in full is important for future study so I give this as well as the Meaning of each Word or Letter in the following Table, which should be carefully studied and memorized.

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CHAPTER THREE.

OF THE TWENTY-TWO PATHS WITH THEIR YETZIRATIC
ATTRIBUTIONS AND COLOUR CORRESPONDENCES.

Having learned the Names and Shapes of the Letters of the Hebrew Alphabet it is now necessary to study their positions as representing the Twenty-two Paths connecting the Ten Sephiroth on the Tree of Life.

Here it may be well to state that "The Sepher Yetzirah" or "Book of Formations" allots to each of these "Paths" as well as to the "Ten Sephiroth" which it describes as "The First Ten Paths" (Making in all the Thirty-two Paths of Wisdom), a certain type of INTELLIGENCE, and though I do not consider this is of very great importance so far as the present work is concerned, we might just as well learn these titles as we proceed so as to develop our system of correspondences.

We must then deal with the Sephiroth first:

1. Kether is called "The Admirable or Hidden Intelligence. "
2. Chokmah is called " The Illuminating Intelligence. "
3. Binah is called " The Sanctifying Intelligence."
4. Chesed is called "The Measuring, Cohesive or Receptacular Intelligence."
5. Geburah is called "The Radical Intelligence."
6. Tiphereth is called "The Intelligence of the Mediating Influence. "
7. Netzach is called "The Occult Intelligence."
8. Hod is called "The Absolute or Perfect Intelligence. "
9. Yesod is called " The Pure or Clear Intelligence. "
10. Malkuth is called " The Resplendent Intelligence. "

So far we have disposed of the Ten Sephiroth and we shall now deal with the "Paths" which connect them.

These paths are numbered from ELEVEN to THIRTY-TWO each corresponding to a LETTER of the Hebrew alphabet shown by the leading authorities as in order from KETHER to MALKUTH.

From KETHER proceed three Paths the first of which is numbered 11 and attributed to Aleph; it joins Kether and Chokmah and is called the SCINTILLATING Intelligence.

12 is the Path of Beth, it unites Kether and Binah and is called the Intelligence of TRANSPARENCY.

13 is the Path of Gimel it connects Kether with Tiphereth and is called the UNITING Intelligence.

Three Paths proceed from CHOKMAH. The 14th is the reciprocal path uniting Chokmah with Binah. It is the path of Daleth and is called The ILLUMINATING Intelligence. The 15th, or Path of Heh joins Chokmah and Tiphereth and is called the CONSTITUTING Intelligence, and the 16th path of Vau unites Chokmah with Chesed. It is called The TRIUMPHAL or ETERNAL ONE.

Only Two Paths proceed from BINAH, the 17th uniting it with Tiphereth and attributed to Zain. It is called the DISPOSING ONE or Intelligence. The 18th Path or Cheth connects Binah with Geburah and is called The Intelligence of THE HOUSE OF INFLUENCE.

Three paths proceed from Chesed. The 19th which is the reciprocal path of Teth is called the Intelligence of all the ACTIVITIES OF THE SPIRITUAL BEING. The 20th or Path of Yod joins Chesed with Tiphereth and is known as the Intelligence of WILL. The 21st or Path of Kaph unites Chesed and Netzach and is called the Intelligence of CONCILIATION.

Two Paths proceed from GEBURAH. The 22nd or Path of Lamed joins Geburah and Tiphereth. It is called the FAITHFUL Intelligence. The 23rd or Path of Mem joins Geburah and Netzach, it is known as The STABLE Intelligence.

Three Paths issue from Tiphereth. The 24th, which unites Tiphereth and Netzach is attributed to Nun and is called The IMAGINATIVE Intelligence. The 25th or Path of Samech joins Tiphereth and Yesod, it is called The Intelligence of PROBATION or TENTATIVE ONE. The 26th Path of Ayin connects Tiphereth with Netzach and is known as THE RENOVATING ONE.

Three Paths proceed out of Netzach. The 27th or Path of Peh is the lowest of the reciprocal paths, it unites Netzach and Hod. It is called the EXCITING Intelligence. The 28th which is called Tzaddi joins Netzach and Yesod and is known as the NATURAL Intelligence, while the 29th or Path of Qoph joining Netzach and Malkuth is called The CORPOREAL Intelligence.

The Two Paths issuing from Hod are the 30th which is that of Resh joining Hod and Yesod and called The COLLECTING Intelligence, and the 31st Path of Shin leading from Hod to Malkuth which is called The PERPETUAL INTELLIGENCE.

The 32nd or last Path is attributed to Tau it is the connecting link between Yesod and Malkuth and is called The ADMINISTRATIVE Intelligence.

Before proceeding further it is well that the Student should trace out for himself these Paths on the Diagram which follows taking notice of the Manner in which the letters are arranged, as clearly shown thereon.

We have now what might serve as a very complete basis for our "Filing Cabinet," a Plan whereby we may express every idea in the Universe in terms of thirty-two. It will be noticed how perfectly all the parts are Balanced and Equilibrated, though we shall refer to this matter more fully when it comes to the question of making a practical attempt to deal with our own minds in this way.

Our next consideration will be to extend our series of correspondences so as to take in the Universal Ideas underlying all Systems.

Our basis, the Hebrew Alphabet, is admirably suited to this since its 22 letters are naturally divided into three divisions which correspond with three most important

Universal sets of Ideas, viz.: The Elements, The Planets, and the Signs of the Zodiac.

These divisions of the Alphabet are known as the THREE Mother Letters, the SEVEN Double Letters and the TWELVE single Letters.

The Three Mother Letters are Aleph, Mem and Shin. Aleph is attributed to Air, Mem to Water and Shin to Fire. The letter Tau is usually attributed to Earth although it is not a Mother letter as Earth is not a true element.

The Seven Double Letters (having a double sound in Hebrew) are Beth, Gimel, Daleth, Kaph, Peh, Resh, Tau. They are attributed to the PLANETS as follows:

Beth = Mercury

Gimel = Luna

Daleth = Venus

Kaph = Jupiter

Pe = Mars

Resh = Sol

Tau = Saturn & Earth

These should be memorized in connection with the Letters corresponding and they must not be confused with the SPHERES of the Planets. These planetary influences are operative in the Paths and often suggest a difference in quality from the Sephirothic Attributions. For instance Netzach, the Sphere of Venus represents rather the Sexual Love Nature, while the Path of Venus, Daleth, is the Higher Love of the Father-Mother of the Universe since the Path joins Chokmah and Binah or Wisdom and Understanding. This instance will suffice for the moment as we shall deal with the matter again later on.

The Twelve Single Letters are Heh, Vav, Zain, Cheth, Teth, Yod, Lamed, Nun, Samech, Ayin, Tzaddi, Qoph. They are attributed to the SIGNS of the ZODIAC as follows:

Heh = Aries the Ram

Vau = Taurus the Bull

Zain = Gemini the Twins

Cheth = Cancer the Crab

Teth = Leo the Lion

Yod = Virgo the Virgin

Lamed = Libra the Scales

Nun = Scorpio the Scorpion

Samech = Sagittarius the Archer

Ayin = Capricorn the Goat

Tzaddi = Aquarius the Waterbearer

Qoph = Pisces the Fishes

These symbols should of course be placed on their respective Paths of the Tree of Life,

and it will help the Student if he does this for himself, noticing the different Sephiroth they connect and their general relation to one another, which may at first appear somewhat puzzling on account of the Elementary and Planetary Letters and Signs coming between.

Before bringing this section to a close it will be well to explain the COLOUR SCHEME connected with the Paths, since we have already dealt with it in regard to the Ten Sephiroth.

In the simple colour scheme of the Tree of Life here used, the Colours of the Ten Sephiroth were drawn from what is called the QUEEN SCALE of Colour, while that of the Paths is derived from what is known as the KING SCALE.* To explain this more fully would involve a discussion of what are known as "The Four Worlds," but this we must leave till the proper place in a future chapter. Suffice it to say that a much more elaborate scheme is possible, but that this one is most convenient for our present purpose. The only thing to note is that since all is derived from the Positive and Negative aspects of the One Substance of Light, so it is fitting that the two aspects of the Tree should be represented by the interblending of the Colour Scales of the King and Queen, the Father and Mother of all things.

[*See Book 777, London 1909.]

The Colour Scale of the Paths is obtained in a very simple and scientific manner, but this derivation is not so apparent when the colours are seen distributed over the Tree. It is therefore advisable that we trace the matter to its first principles -- as our Ancient Brothers did of old -- thus realizing the true significance of the Minutum Mundum or "Little Universe of Colour."

All the Colours of the Spectrum vibrate between the extremes of White and Black. What more natural then than that the Light should break up first into the Three Primary Colours (Attributed to the Elements and Mother Letters), then into the Seven Colours of the Rainbow (The Planetary Colours and Double Letters) and finally that these colours should blend into each other in a Twelfefold manner. (The Signs of the Zodiac or Single letters.) Our Three, Seven and Twelve-fold division of the Letters is then the NATURAL ONE in this instance.

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CHAPTER FOUR.

CONCERNING THE TAROT TRUMPS AND THEIR ATTRIBUTIONS TO THE HEBREW ALPHABET.

There have been many false attributions of the Tarot Trumps to the Hebrew Alphabet and only one true presentation as far as I am aware. Certainly the truth was not published prior to 1909 when the Key was given in Book 777.

This is no place to attempt anything approaching a full explanation of the TAROT, but since there is a very direct correspondence between it and "The Tree of Life " it is important that the matter be at least briefly discussed.

The TARO or ROTA (meaning a Wheel) is sometimes called The Book of THOTH. It consists of 78 Leaves or Cards, divided into two main sections called the Major and Minor Arcana. The Major Arcana consists of 22 Symbolic Designs or Trumps, and these form a sort of Universal Alphabet of which many interpretations may be given.

The Minor Arcana consists of 56 Cards, 40 of which are very similar to the "small cards" of the ordinary playing pack, except that in place of Clubs, Hearts, Diamonds and Spades, we find the True Magical Weapons of the Mysteries, WANDS, CUPS, SWORDS and PENTACLES.

The remaining 16 are the Court Cards usually described as KINGS, QUEENS, KNIGHTS and PAGES, and there are 4 of each for the 4 Suits.

Properly speaking we should perhaps deal with the Minor Arcana first, but since this would necessitate a description of the Four "Worlds" of the Qabalistic Plan which I intend to treat of in the next Chapter, I shall take the 22 Trumps of the Major Arcana first and show how they correspond to the 22 Paths of the Tree and the Hebrew Alphabet.

The important thing to notice is the attribution of these cards to the Proper LETTERS of the Hebrew Alphabet, without which, all our work is awry. The cards as they are found in the pack are NUMBERED from I to XXI in Roman Numerals the remaining Trump being marked "0" or sometimes it is unnumbered.

For reasons ranging from a pledge of secrecy to gross ignorance, this Unnumbered Card has usually been placed anywhere but in the obvious position PRIOR TO NUMBER ONE, with the result that the Card Marked I, viz.: - "The Magician, " has been attributed to Aleph and so on down the line, until the un-numbered card The Fool, was given a place. This slight change was enough to confuse the Student and prevent him from reaping the harvest of Symbolism from the Study of the Correspondences of the Tarot and Holy Qabalah, and, as we shall see later on when it comes to the question of

"Climbing the Tree," it may be considered as almost criminally misleading.

Let us start then with ZERO attributing THE FOOL to the letter Aleph and the path leading from Kether to Chokmah. Aleph is the letter of AIR, or the Divine Breath which arose prior to the WORD or LOGOS the Male aspect of the Creator in Chokmah.

This is THE PURE FOOL who cometh forth from the Source of LIGHT. He carries in one hand but resting on the opposite shoulder, a Staff, from which depends a wallet. He is on the verge of an Abyss, and is followed by a snapping Dog or Wolf, yet he travels "THE WAY OF THE TAO " oblivious to his surroundings. He is perhaps more properly symbolized in the Old Tarot Cards as an ANCIENT instead of a YOUNG MAN.

I have no intention of giving a description of the full symbolism of these Cards. The Reader should obtain a pack for himself and STUDY them carefully, MEDITATING on the Symbolism therein contained. He will find a Treasure House if he so do. The Modern Pack, drawn by Miss P. Coleman Smith under the direction of Mr. A. E. Waite, published by Rider and Sons, London, is the only one easy to obtain, and though the Symbolism varies somewhat from the older packs, since it is possibly the only set that can be got by the Student, I shall discuss the matter as if one were in his possession, pointing out some of the differences as we go along.

In order to avoid confusion I ask you once again to note that the TRUMPS or KEYS are numbered in ROMAN NUMERALS so that when we refer to these Trumps this will indicate the difference between them and the Numeration of the Sephiroth, Paths or values of the letters of the Alphabet.

I. The MAGICIAN = Beth = Mercury who is clearly the God of Magick. This card shows The Magician with the 4 Symbolic Elemental Weapons on his table. He makes the Sign Solve' et Coagula, viz.: he points upwards and downwards as if to indicate "That which above is like unto that which is below and that which is below is like that which is above for the performance of the Miracle of the ONE SUBSTANCE." This card is given (Bk. 777) the Title of THE MAGUS OF POWER.

II. The HIGH PRIESTESS = Gimel = The Moon. This card shows the Priestess seated between Two Pillars representing Severity and Mercy which are Established in Strength by means of Equilibrium. This, however, is said not to be the correct Symbolism as the Pillars of The Tree of Life have their Heads in Chesed and Geburah while The Supernal Triad forms an Arch over them. Since The High Priestess is attributed to the Path from Kether to Tiphereth, she would partake of the Nature of the Supernals and should then be ABOVE rather than BETWEEN the Pillars. Notice however that The MOON is at her feet, which shows clearly her correspondence with Gimel, the Letter of the Moon, and also indicates how much mistaken we might have been had we attributed Aleph to the Magician, for then Beth would have been the High Priestess who is hardly symbolic of Mercury. Again she would then be on the path from Kether to Binah and the Pillar Symbolism would not be explained nor the Luna Crescent. Notice she has the Scroll of the Law, ThORA, on her lap, and these letters signify TARO and ROTA. She is said to

represent The Holy Guardian Angel and is given the title of PRIESTESS OF THE SILVER STAR.

III. The EMPRESS = Daleth = Venus is attributed to the reciprocal Path from Chokmah to Binah. The Card shows the symbol of Venus on her shield, another proof of the correctness of the attributions. She is Crowned with Twelve Stars, thus combined with the High Priestess, whose Path is crossed by this one, (note the "cross" on breast of H. P.) we have a Symbol of Our Lady Babalon, Crowned with the Stars and with the Moon at Her feet. The title of this card is THE DAUGHTER OF THE MIGHTY ONES.

IV. The EMPEROR = Heh = Aries. Notice the Ram's Heads on his throne. He is called THE SUN OF THE MORNING-CHIEF AMONG THE MIGHTY ONES.

V. THE HIEROPHANT = Vau = Taurus, The Bull, Osiris the Initiator into the Mysteries in the Old Aeon. Title: - The MAGUS OF THE ETERNAL.

VI. THE LOVERS = Zain = Gemini. The Symbolism of the older packs is better in this instance as they show a Man between Two Women, one of which represents Virtue and the other Vice, or better a Virgin and a Harlot. Above is seen Cupid with his bow and arrow. The card signifies the necessity of overcoming prejudice regarding the so-called opposites. The title is THE CHILDREN OF THE VOICE; THE ORACLES OF THE MIGHTY GODS.

VII. THE CHARIOT = Cheth = Cancer. The Symbolism of this card is best studied in the Design given by Eliphas Levi in Le Dogme et Rituel de la Haute Magie. It represents the Harnessing of the pairs of Opposites, or Black and White Sphinxes and, of course, a great deal more. Title: - THE CHILD OF THE POWERS OF THE WATERS; THE LORD OF THE TRIUMPH OF LIGHT.

VIII. STRENGTH = Teth = Leo. This card is sometimes called "Fortitude." Notice the Lion and Serpent Symbolism (Leo = The Lion, Teth = The Serpent). A Woman is seen opening the Jaws of Lion, the Old pack shows her closing them. Title: THE DAUGHTER OF THE FLAMING SWORD.

IX THE HERMIT = Yod = Virgo. An Ancient is seen carrying a Lamp and Staff, the old pack shows lamp concealed by his cloak to represent Secrecy. He is said to be "The Fool" of the Path of Aleph bringing Light to the College of Adepts. He is styled THE MAGUS OF THE VOICE OF POWER.

X. THE WHEEL OF FORTUNE = Kaph = Jupiter. A very important Symbol the title of which is THE LORD OF THE FORCES OF LIFE. This will be dealt with more fully in another chapter. In fact, I give the interpretation of the cards very briefly, since the symbolism of the Paths is more important when considered from the BOTTOM TO THE TOP OF THE TREE., as that of the Sephiroth is from the TOP TO THE BOTTOM, for the "Flaming Sword" or "Lightning Flash" descended, but the Paths were formed by the ASCENT OF THE SERPENT OF WISDOM. The Wheel, in a way, indicates this eternal

ascent and descent.

XI. JUSTICE = Lamed = Libra. (Note. In the old packs this card is numbered VIII and STRENGTH XI. This has been corrected in Rider's Pack.) The Card shows a figure with Sword and Balances which clearly indicates Libra. Title - DAUGHTER OF THE LORDS OF TRUTH, the RULER OF THE BALANCES.

XII. The HANGED MAN = Mem = Water. Title: - THE SPIRIT OF THE MIGHTY WATERS. Note: This card should show - according to some authorities - a man hanging from a gallows shaped like the letter Daleth. His legs, arms and head symbolizing a Cross above an inverted triangle. He is said to be the Adept suspended over THE ABYSS thus bringing down the LIGHT as the Redeemer.

XIII. DEATH = Nun = Scorpio. Old card shows skeleton with Scythe mowing down Heads which grow again as fast as they are cut down. Viz.: Death is the Gate of Life and Love. Title - THE CHILD OF THE GREAT TRANSFORMERS, THE LORD OF THE GATES OF DEATH.

XIV. TEMPERANCE = Samech = Sagittarius. Design should show, it is said, symbolism of the Waters of Chesed descending upon the Fires of Netzach, and the Fire of Geburah uniting with the Water of Hod. Title:-- THE DAUGHTER OF TEE RECONCILERS, THE BRINGER FORTH OF LIFE.

XV. THE DEVIL = Ayin = Capricorn. Again one should refer to Eliphas Levi's design for the true Symbolism of this Card which, as a rule is much misunderstood. The Pentagram on Forehead should not be "reversed" as in Rider's Pack and there should be a Flaming Torch between his horns etc. Title:- THE LORD OF THE GATES OF MATTER, THE CHILD OF THE FORCES OF TIME.

XVI. THE BLASTED TOWER = Peh = Mars. It is sometimes called The Destruction of the House of God, and it conceals symbolism of Initiation. Title:- THE LORD OF THE HOSTS OF THE MIGHTY.

XVII. THE STAR = Tzaddi = Aquarius. The Figure in this Card suggests the Swastika. Symbolism should be carefully studied. Title- THE DAUGHTER OF THE FIRMAMENT, THE DWELLER BETWEEN THE WATERS. I had written thus far (May 31st, 1922 E. V.) when I was rewarded with the opening up of SECRETS so wonderful that they have changed my whole conception of the Plan of the Qabalah, and have indeed proved not alone a LIGHTNING FLASH to destroy THE HOUSE OF GOD but a SERPENT of WISDOM to reconstruct it, and yet again a STAR which explains all SYMBOLISM. This matter being of such TRANSCENDENT IMPORTANCE will be dealt with in the form of Appendixes to this Volume which will be obtainable under certain special conditions. Meanwhile the main plan of this book will be followed as originally intended, since it is necessary that the Student should have a clear and comprehensive grasp of the old system before he could appreciate the New.

XVIII. THE MOON = Qoph = Pisces. This card is very interesting and is understood to represent the ILLUSION of the MOON consciousness with its constant change. Two Towers are shown with a narrow winding path between. Above is a strange Moon, below are two dogs or jackals barking at it and below that again a Pool from which issues a Crab or Crayfish symbolical of Kephra the Rising Sun. Title: THE RULER OF FLUX AND REFLUX, THE CHILD OF THE SONS OF THE MIGHTY.

XIX. THE SUN = Resh = The Sun. Here we have a truly magnificent Symbol though it is better expressed in the old packs where in front of a wall TWO CHILDREN Embrace beneath the Rays of the SUN. Rider's Pack shows THE CHILD on THE WHITE HORSE, the Crowned and Conquering Child Prophesied in Revelations and to be manifested in this New Aeon.

XX. THE LAST JUDGMENT = Shin = Fire. Here we have the " 'Stele' of the Old Aeon" Gabriel Blowing His Trumpet and the Dead rising from their tombs. Those who know of the Fire of the Holy Spirit have nothing to fear from this event. The Gross must pass through the Fire however, as they need the refining which will make it possible for them to pass on to the Second Order where they will next be tried in INTELLECT as shown in Liber Legis. Shin it must be remembered is both FIRE and SPIRIT. The card suggests Regeneration. "This is my body which I destroy in order that it may be renewed."

XXI. THE UNIVERSE = Tau = Saturn is called THE GREAT ONE OF THE NIGHT OF TIME. This last trump of the pack is a Symbol of the Universe. It contains symbolism of the Ellipse, the Squaring of the Circle, etc. It represents, in a measure, the Daughter (Malkuth) who is to be RAISED to the THRONE of the MOTHER. One interpretation reads "And in the heart of the Sphinx danced the Lord Adonai, in His garlands of roses and pearls making glad the concourse of things; yea, making glad the concourse of things."

So be it My Lord ADONAI.

We have now dealt very briefly with the Major Arcana of the Tarot, but please understand this is quite useless until the Student applies himself carefully to the Study of the Cards themselves, makes himself quite familiar with the designs and places them on the "Tree of Life" in the order indicated by the letters and the paths as heretofore described. Then only will he begin to realize the great importance of these symbols as a means of SELF-INITIATION, and as part of the great system of Correspondences which he is building up into that "FILING CABINET" which in the end will be found to be "THE TEMPLE OF THE LIVING GOD."

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CHAPTER FIVE.

BEING SOME ACCOUNT OF THE INEFFABLE NAME AND OF THE FOUR WORLDS WITH THEIR CORRESPONDENCES TO THE MINOR ARCANA OF THE TAROT.

We must now consider what the Qabalists have to say in regard to the "Four Worlds" which are under the dominion of the Ineffable Name of Four Letters Yod-Heh-Vau-Heh (IHVH) usually called Tetragrammaton.

There are three methods of classifying these "Four Worlds" (1) We may consider them as upon Four Planes one above the other, that is to say, we can take our "Tree of Life" and imagine that there are three similar "Trees" occupying the same position except that each represents a different Level. We can then easily adjust our conception to the consideration of Four Worlds, occupying the same space, but being of different grades of substance, one interpenetrating the other.

(2) We may consider "Four Trees" placed vertically one above the other so that the Kether of the First "Tree" corresponds with the Malkuth of the one above, and so on, thus obtaining a ground plan of all four.

(3) We may consider the One "Tree" we have already studied as divided into Four Parts in a particular manner to be discussed later.

These three methods are useful for different purposes and we should adopt the most convenient for our special needs. I may mention that when a very minute classification is desirable the Sephiroth in each of the Four Worlds can each in turn be divided into "ten" by placing a small complete Tree of Life in each Sephira, thus we should obtain 400 different Sephiroth and a very great number of "Paths." But this is too complex for our present purpose.

The Names of the Four Worlds are:- ATZILUTH, BRIAH, YETZIRAH and ASSIAH.

1. ATZILUTH, the Highest, is the ARCHETYPAL WORLD. It is in this World that the Primal Ideas arose in the Mind of THE FATHER, Who through WISDOM was able to comprehend the Silent Voice of the One Existence. These were the "Seed Ideas" as yet unmanifest, but containing Potentially the WILL of the Father to manifest in a suitable Substance. This World is attributed to the First letter of the Ineffable Name, Yod, the Letter of the FATHER.

2. BRIAH is the CREATIVE WORLD which, being impregnated with the Will or Life, of the Father is a LIVING SUBSTANCE, Understanding what is necessary to the gradual

formation of the ideas and the preparation and bearing of them until perfectly fashioned. It is therefore referred to the Second Letter of the Name, Heh The Great Mother.

3. YETZIRAH is the FORMATIVE WORLD, the product of the previous two, where the perfected ideas having taken form, await a suitable material body in which to clothe them. It is the world of Symbols, something like the Plan of the Great Architect ready for execution. It is attributed to the letter Vau which is that of the SON.

4. ASSIAH is the MATERIAL WORLD wherein all these former worlds of fine matter are Materialized and Manifested in tangible form. It is the Universe as we know it through the five senses. This is attributed to the Final Heh which is called the DAUGHTER and is usually written with a dot in the centre to distinguish it from The Mother.

Now these Worlds are symbolized by the FOUR SUITS in the TAROT, viz.: WANDS, CUPS, SWORDS and PENTACLES. Notice how closely the symbolism follows. Wands, the Vertical Lines of Will correspond to The Father, Cups hollow and receptive are the Understanding or The Mother, Swords formed as a Cross, the vertical combined with the horizontal, are equivalent to the Son, while Pentacles are the Materialized Daughter summing Up all the foregoing.

There are 40 of these small cards, ten of each suit in turn numbered from One (or Ace) to Ten. These connect at once with the Ten Sephiroth. The Four Aces belong to Kether, the Four Twos to Chokmah, etc., until finally the four Tens are attributed to Malkuth. If we arrange these cards in Ten packs in the form of the "Tree of Life," placing the Wands uppermost, then the Cups below them and the Swords below that and the Pentacles lowest of all, we find we have a clear set of symbols for the Four Worlds. For instance, we pick up The Six of Cups, what does that mean? Why, 6 is Tiphereth and Cups = Briah, so we obtain Tiphereth in the Creative World. Again Four of Swords will be Chesed of Yetzirah, The Mercy of the Formative World. This is so simple that it needs no further explanation.

Now we should note that the Ineffable name IHVH is particularly attributed to the FOUR ELEMENTS, Jehovah being, as we shall see later on, the God of the Elements. Now Yod is FIRE, Heh is Water, Vau is Air and the final Heh is Earth. Again we find the same symbolism, The fire of the Father, the Water of the Great Sea or Mother, coming together and forming Air, the Son, which with the previous two produces Earth, the Daughter. These again correspond with the Tarot Symbols, Wands = Fire, Cups = Water, Swords = Air and Pentacles = Earth.

We should now consider the Third method of attributing the FOUR WORLDS to the TREE of LIFE. In this we find a peculiar arrangement. KETHER, the CROWN, being PURE EXISTENCE, the Qabalists designated it AHIH which means EXISTENCE IS EXISTENCE. This has been translated in the Scriptures as I AM THAT I AM. Kether is Pure Unity and LIGHT, from which cometh LIFE which is the Substance of Light, and this being a LIVING SUBSTANCE is divided into the FATHER or LIFE and THE MOTHER or SUBSTANCE. But these three are One in Light and form the Supernal

Triad KETHER, CHOKMAH, BINAH. Now the Qabalists attribute Yod of IHVH to Chokmah and Heh to Binah as these are the FATHER-MOTHER of all things. They sometimes say that the topmost point of the Yod is in Kether and represents AHIH. Now Vau, the third Letter or SON is attributed to TIPHERETH and the SON ruleth over the Six Sephiroth, Chesed, Geburah, Tiphereth, Netzach, Hod and Yesod; otherwise the Moral or Intellectual part of the Tree. Again the final Heh or Daughter is assigned to MALKUTH the Kingdom, which is the materialized Manifestation of the foregoing. She is sometimes called The Queen as the Son is called The King who is Crowned by Kether, but this may perhaps cause some confusion with the Tarot, so we had better designate The FATHER as THE KING, THE MOTHER as THE QUEEN, THE SON as the PRINCE and the DAUGHTER as the PRINCESS.

We now come to the question of the COURT CARDS of the TAROT and we find FOUR of these for each of the FOUR SUITS. They are named, on the Cards, KINGS, QUEENS, KNIGHTS and PAGES. It is evident that there is a connection here with the Ineffable Name, but there has been some confusion in the Symbolism of the Cards for we find the Kings seated on Thrones or in Chariots, the Queens on Thrones, the Knights on Horses and the Pages are on foot. Now the Force of the FATHER (or KING), is QUICK, SUDDEN and very ACTIVE as is the Male Generative Power and this is best symbolized by the HORSED FIGURES who are borne rapidly forward with rush and energy. THESE then are the true KINGS and representatives of the forces of Yod in the Name. The QUEENS are as they should be, seated upon THRONES as if to signify the ENDURING quality of the MOTHER who waits passively while the result of the Active force is at work within her. The cards marked Kings are the real PRINCES or representatives of Vau The Son, for they are seated in CHARIOTS drawn by Horses (or should be so shown) and thus they represent the Combined action of the Father and Mother, somewhat less swift than the Father and more active than the Mother. The Pages are the true PRINCESSES or Daughters. Standing alone because they manifest the FATHER, MOTHER and SON, but only powerful insofar as they remember whence they came. The FOUR KINGS then belong to CHOKMAH, the FOUR QUEENS to BINAH, the FOUR PRINCES to TIPHERETH and the FOUR PRINCESSES to MALKUTH. There being 4 Suits these are particularly referred to the ELEMENTS in the case of the Court Cards, though as before there is a correspondence with the "Four Worlds" if we use the First Classification of Different PLANES.

The KING of WANDS, for instance, is called The LORD of The FLAME and the LIGHTNING, the KING of the SPIRITS of FIRE,* for The KING is the Father (Yod) and WANDS are attributed to FIRE. So, again, the KING of CUPS is known as The Lord of the Waves and the Waters, the King of the Hosts of the Sea. But let me remind you once again that these KINGS are marked as "Knights" on the cards themselves. It is advisable that the true titles be written on the cards by the student.

[*All the true titles of the Court and small cards may be found in Equinox Vol. I, Number 8 or on "THE WHEEL OF THE TAROT" designed by Frater Achad.]

We may also obtain a very complete Sub-elemental Attribution to these Court cards, for

The KINGS being 4 forces are all FIERY while there are FOUR SUITS also attributed to the elements, so we get different combinations as follows-the King of Wands is FIRE of FIRE, King of Cups = FIRE of WATER, King of Swords = FIRE of AIR and King of Pentacles = FIRE of EARTH. So also with all the other cards. The Prince of Cups, for instance, is AIR of WATER because the Prince = Vau = Air, and Cups = Heh = Water. This may appear a little confusing at first but one soon grasps the idea and once it is fixed in the mind one has the first principles of all this symbolism firmly rooted in consciousness.

There is however another consideration which should be brought forward, viz.: That KETHER is PURE SPIRIT so that the NAME IHVH really only governs the NINE SEPHIROTH below Kether, for in a certain manner, as mentioned before, it is representative of THE ELEMENTS ONLY, and these are CROWNED by SPIRIT. MAN, too, is made up of these ELEMENTS, but by the LIGHT of THE HOLY SPIRIT within him he may RULE and GOVERN them once he has COME TO THE LIGHT or found the KINGDOM of HEAVEN within himself. The process whereby he may find his TRUE SELF will be described later on, but here we should remark that when he does so, he escapes the LAW of the FOUR - the Cross or Square - and becomes a Perfect MICROCOSM or LITTLE UNIVERSE made in the Image and Likeness of GOD. Then he is Symbolized by the PENTAGRAM or FIVE-POINTED STAR of UNCONQUERED WILL and Mystically the letter Shin, which is the HOLY SPIRIT, is said to descend into IHVH thus forming IHShVH or Jeheshuah, the God-Man. This process is symbolized in the Tarot by the ACES which correspond to KETHER and SPIRIT being placed at the top of a Pentagram, the other four arms being attributed to FIRE, WATER, AIR and EARTH, also to KINGS, QUEENS, PRINCES and PRINCESSES. Thus we find we have FIVE ELEMENTS or rather FOUR ELEMENTS which have their ROOTS in SPIRIT. The Aces are called the ROOTS of the Elements, thus, Ace of Wands = The Root of Fire, Ace of Cups = the Root of Water, Ace of Swords = the Root of Air and the Ace of Pentacles = the Root of Earth. These ROOTS signify the SPIRIT. All the foregoing will be made clearer if we complete this Chapter by summing up what we have said in tabular form and also by means of a diagram showing the Holy Pentagram, or Man, with the Elements rightly attributed according to THE NAME IHShVH.

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CHAPTER SIX.

CONCERNING THE MACROCOSM AND THE MICROCOSM AND HOW BY MEANS OF THE TREE OF LIFE WE MAY LEARN TO UNITE THEM, THUS ACCOMPLISHING THE GREAT WORK.

We have spoken in the last chapter of the Microcosm which is Man, we must now discuss the Macrocosm which is God, and the Means of Uniting these which is called the Great Work.

When the Qabalists tell us of the Creation of the Universe through the Father, Mother, Son and Daughter symbolised in the NAME IHVH, which is active in the SEPHIROTH, we must not think that the process ends with the production of MALKUTH, the Material World, for this is likened to the UNREDEEMED or Animal Soul in Man, viz: that which only Perceives and Feels. This "fallen one" must be RAISED TO THE THRONE OF THE MOTHER, that is to say, come to UNDERSTAND. The process of redemption is symbolised as follows, The DAUGHTER must marry the SON, she then becomes THE MOTHER who in turn arouses the active force of THE FATHER, and these twain being UNITED, all is RE-ABSORBED into THE CROWN. This sounds complicated, but it is very important that we should grasp its true meaning.

HERMES tells us "That which is above is like unto that which is below, and that which is below is like that which is above, for the performance of the Miracle of the One Substance." The Qabalists say that The Universe is the MACROCOSM and that Man is the MICROCOSM or Little Universe. Between these is a direct CORRESPONDENCE for Man is made in the Image and Likeness of God. We are all produced from the ONE SUBSTANCE and have within us, potentially, all the possibilities and Powers of Nature and of God, but these have to be brought out and developed before we can say we have become the perfect Microcosm, a true Mirror of the ALL. We are, at first, like the Unredeemed Daughter, creatures of mere animal feeling with some power of perception. We have within us a vast storehouse, the AUTOMATIC or SUB-CONSCIOUS part of our being, which corresponds to YESOD the FOUNDATION on the Tree of Life. This Automatic Consciousness takes care of the vital functions of the body, without need of attention from the conscious self, which is, after all, but a very limited thing and mostly illusion at that. Now the SON, with the Sephiroth which He represents, corresponds in man to the REASON and INTELLECT, and their Marriage with the lower or animal soul is necessary for our development, but there is a further Mystery, for above REASON lies another state, THE SUPERCONSCIOUS, which alone brings UNDERSTANDING. But we have to go through certain processes, pass certain ordeals, before this CHILD of the HIGHER is born in us. When we UNDERSTAND we shall be able to perceive directly, without inference or deduction, and in that state we may receive the TRUE WISDOM OF THE FATHER, and so regain the LIGHT of THE CROWN.

This is a very brief statement, but it will give some idea of the necessity for "CLIMBING THE TREE OF LIFE " which is the Road to the Attainment of ADEPTSHIP, leading in turn to the perfection of the MASTERS, who have completed the GREAT WORK as far as they Themselves are concerned.

Just as the Microcosm -Man- is symbolized by the Pentagram or Five Pointed Star, so is the MACROCOSM -GOD- symbolized by the HEXAGRAM or SIX-FOLD STAR. The attainment of " Union with God" is considered by all religions to be the Great Work which lies before us. We may symbolize this as Uniting the FIVE and the SIX, and this operation is sometimes called 5=6 which is the formula used by the Great Brotherhood known as the A.*. A.*. This particular stage belongs to the Grade called Adeptus Minor, and corresponds to the "Knowledge and Conversation of the Holy Guardian Angel" or True Self, which is obtained in TIPHERETH, where the DAUGHTER is united to the SON. In order to make this clear I must describe some of the necessary steps leading to this Attainment.

The TREE of LIFE is sometimes considered as representing the GRADES of a THREE-FOLD ORDER, in which case each SEPHIRA is attributed to one Grade, or represents the stage of the work attained to by those who hold that Grade. We must remember that each Sephira is both Positive and Negative, so likewise is this Order a CHAIN SYSTEM wherein those holding any Grade receive an influx of help from the Grade above them and transmit their help in turn to those below. Thus there is an unbroken stream of INFLUENCE from the CROWN to the KINGDOM and beyond.

Suppose one aspires to climb this TREE, how important it becomes that he should know the Correspondences, Symbols, etc., which are the Land Marks and Sign Posts on the Way. Do not think that I have given you all the Correspondences, there are hundreds of them to each Sephira and Path, but I have given you enough to show the main idea, and you will find the means of extending your knowledge in such books as 777 (which is a complete Table of these Correspondences,) and elsewhere. This treatise is intended only to indicate something of the Nature and Use of the Tree of Life, and so I have only dealt with the different aspects very briefly. Each would require volumes in order to cover the subject fully.

I will now tell you something of the Order whereby one may learn the Path to the Highest. First one becomes a PROBATIONER, that is, one who is outside the Order but who is OBLIGATED to "Obtain a Scientific Knowledge of the Nature and Powers of his own being". When he has accomplished this task he becomes a NEOPHYTE and enters the Sphere of MALKUTH. There he learns to CONTROL the Nature and Powers of his own being. He finds these much wider than he expected and his task before reaching YESOD is to control the ASTRAL PLANE, which he accomplishes by the use of the Pentagram which makes it possible either to Invoke or Banish all the Elements and to control them. In YESOD he becomes a ZELATOR and must learn to CONTROL the FOUNDATIONS of his own being. This is accomplished through control of the body and breath or Prana. On passing to HOD the Sphere of Mercury he becomes a PRACTICUS and must overcome the VACILLATIONS of his own being. He studies the

Holy Qabalah and such Eastern Systems as Gnana Yoga. In NETZACH he becomes a PHILOSOPHUS, and his task is to obtain CONTROL of the ATTRACTIONS and REPULSIONS of his own being. Netzach being the sphere of Venus and the House of Love he does so by means of proper DEVOTION or in Eastern Systems BHAKTI YOGA. Thus, having passed the Initiations of the 4 Elements, he is ready to pass on to the INNER ORDER which lies behind the VEIL. This is called the College of Adepts or COLLEGIUM AD SPIRITUM SANCTUM, but he must wait outside the Veil until he has transmuted his previous work into Spirit, that is to say, he must obtain DHYANA the sixth stage of Raja Yoga as it is called in the East, or, as we call it, he must ATTAIN to THE KNOWLEDGE and CONVERSATION of THE HOLY GUARDIAN ANGEL which is his Task in TIPHERETH. While in the Grade of ADEPTUS MINOR, he learns the True Mysteries of the Rosy Cross, so that his task in the next Grade, ADEPTUS MAJOR, corresponding to GEBURAH, is to apply the FORMULA of the R. C. Thus he becomes a true Magician if he uses his Powers rightly. After accomplishing this task he becomes an EXEMPT ADEPT and passes to CHESED, the Sphere of Jupiter, where he must exercise his authority in the right way, for he has attained to all that is possible on the Plane of Reason. Again he must wait before he passes to the Third Order, for there is indeed a Great Gulf Fixed between Chesed and Binah and this is called THE ABYSS. Strange as it may seem he must give up all he has attained, including himself, before he can pass this Abyss and be reborn of the Spirit into BINAH where he becomes known as NEMO or No-Man. He is now MASTER of THE TEMPLE for having given up 'self' he is able to comprehend and Understand ALL. CHOKMAH the next SPHERE is attributed to the GRADE of MAGUS. Here we find the Great Masters of Wisdom, those who are truly WORDS (Logoi) under Whose WILL all below is directed, and HUMANITY gradually INITIATED, according to the Plan of the ONE CREATOR and by the LIGHT of THE CROWN. The Highest Grade, is called IPSISSIMUS, it is that wherein SELFLESSNESS is SELF and EXISTENCE IS EXISTENCE, of which no word may be spoken.

Thus have I briefly mapped out the Way. It is for you to discover The Truth and to Live the Life.

I have made no mention of the "Paths" which connect the Sephiroth, and which correspond to the Symbolic Designs of the TARO. I will however indicate the method of progress from Grade to Grade. From Malkuth to Yesod there is but one "path" to travel. From YESOD to HOD there are two, for it is necessary to combine the ideas suggested in the paths from MALKUTH to HOD with those from YESOD to HOD. Again from HOD to NETZACH there are "three" to be combined;- the Path from Malkuth to Netzach, the one from Yesod to Netzach and that which leads directly from Hod to Netzach. Thus, step by step, one must discover the Way, Pass the Ordeals and Tests, Overcome his own Obstacles and Illusions. (Though there are Those who will help us if we truly aspire and are prepared always to GIVE HELP in our turn.)

Every step we take, we must retain our link with the Higher and with the Lower, for this is an endless chain and every link is tested to the uttermost lest that chain break. Or again, it is called the Great Wheel of Life, the least little "cog" of which may well be

proud in trying to fulfill his office perfectly.

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CHAPTER SEVEN.

CONCERNING THE LITERAL QABALAH AND THE METHODS OF GEMATRIA, NOTARICON AND TEMURAH.

So far we have dealt solely with "The Tree of Life" and its "Correspondences," making no mention of what is known as the "Literal Qabalah." This, however, plays an important part in our studies and workings.

The Hebrew Alphabet, as previously explained, has a numerical basis, so that, in truth, every Word as well as every Letter is really expressive of a number. Again, any two Words having a similar Numerical Value may be said to have a natural affinity through their vibration. This is the basic idea of what is called GEMATRIA and upon it a system of interesting Correspondences has been built up, especially in regard to the Hebrew Scriptures and other Qabalistic writings, wherein a Word or even a Sentence may be made to disclose some hidden meaning (often concealed in that way by the writer) by finding the numerical correspondence between it and other words or sentences of like value.

To take a very simple example in the case of the "Motto" of the writer which is AChD = ACHAD meaning UNITY. This will be found to add to 13, thus Aleph = 1, Cheth = 8, Daleth = 4; $1 + 8 + 4 = 13$, whereas the word AHBH, meaning Love or Beloved, has the same value thus: Aleph = 1, Heh = 5, Beth = 2, Heh = 5; $1 + 5 + 2 + 5 = 13$. The close correspondence between these two ideas or words, is quite plain.

The above is a very simple example, there are of course others not so apparent, but of great interest to Students of the Q. B. L. Of particular value is the correspondence between the Letter Shin = 300 and the words RUCh ALHIM, Ruach Elohim, The Spirit, or Breath, of the Creative Gods," for these words add to 300 also. Again Shin = 300 = ALP, LMD, HI, IVD, MM the word ALHIM with each letter spelt in full. Also we find the words AVR BPAHH which are equivalent to " Khabs am Pekht " or "Light in Extension" have a numerical value of 300 which brings out their correspondence with the Letter of Spirit and Fire Shin.

Now ALHIM is the word for "The Creative Gods" mentioned in the First Verse of Genesis which reads "In the Beginning ALHIM created the essence of the Heavens and the essence of the Earth" ALHIM has the value of 86, Aleph = 1, Lamed = 30, Heh = 5, Yod = 10, Mem = 40 = 86, and this is also the numeration of AHIH ADNI which means "I AM ADONAI," Adonai is the Lord who is said to have been one with all the Works of the Creator and is, so to speak, The Holy Guardian Angel of Humanity.

The first Word of Genesis BRASHITH has been commented upon so fully by Qabalistic Scholars that I shall make no attempt to do so in this place. Enough has been said to give an idea of the methods employed in this type of working, except that we may also obtain the "Key Note" of Words through their TAROT correspondences, after having reduced their number to its essence by means of "Theosophical Addition." Thus, we take the Hebrew Word ThShMIM = $400+300+40+10+300 = 1050$ and after adding the digits of this number $1+0+5+0=6$ we may refer it to the VIth Key of the Tarot, which proves to be THE LOVERS. Since the Hebrew Word referred to happens to mean "coition" we find an instance where the Tarot may throw valuable light on the matter and is the Key to the meaning of the Word. Again 6, its basis, is suggestive of the Interlaced Triangles or the Hexagram, which represents the Marriage of Fire and Water, or The Father and Mother. So then we obtain another interpretation by means of a SYMBOL. Further $6 = \text{Vau}$ the letter of the SON in the Ineffable Name IHVH and this SON is the result of the Union of the Father and Mother, which is in turn true numerically, since $4=10$ and $\text{Heh} = 5$, $10+5=15$, $1+5=6 = \text{Vau}$ This example will suffice, but the student will be able to trace many others of equal or greater interest.

Another Qabalistic Method is called NOTARICON, meaning a Shorthand-writer.

In this case the Initial, Final or Medial Letters of a Word, are taken as the Initial letters of the Words of a Sentence which has an affinity with the original Word. Thus, to use a well known example, BRASHITH, the first word of Genesis, is made to suggest the Sentence BRASHITH RAH ALHIM SHIQLBV ISHRAL ThVRH, which means "In the Beginning Elohim saw that Israel would accept the Law." There are many other possible sentences to be formed from these Initial Letters as will be found in the various treatises on this subject.

On the other hand, sometimes the Initials of a Sentence are used to form a Word, as in the case of the phrase ATEH GIBOR LEOHM ADONAI, expressed in the Word of Power, AGLA, which then may be said to conceal the Meaning of the whole sentence "Unto Thee be the Power O My Lord Adonai". Another well known example is ChKMH NSThRH, which expresses the SECRET WISDOM of the Qabalah, the Initials ChN (Chen) forming the Hebrew Word for GRACE.

There are also many methods of "permutation" or TEMURAH of which one is known as ANBM (Anbam). The Hebrew Alphabet is divided into two halves of eleven letters each, the top half in its usual order (from Right to Left) and the lower reversed. Various arrangements form different combinations. In the case of ANBM the lower line appears

thus:

11	10	9	8	7	6	5	4	3	2	1
K	I	T	Ch	Z	V	H	D	G	B	A
S	O	P	Tz	Q	R	Sh	Th	L	M	N

Each letter of a Word is substituted for that above or below it in the other line, thus forming a different word or making a cipher system. In the above instance, the word AChD (Achad = Unity) would become NTzTh a word the meaning of which I do not know (the example was taken at random) but which adds to 540. This number is that of another Word meaning "The Upper Part" or, it reduces to 9 ($5+4+0=9$) which is equal numerically to a word meaning "Became Powerful, Grew High." It may seem as if we had destroyed the Sacred Unity of our original Word in this instance, but again we may try the Tarot. The first letter of our word is Nun = 50 = Tarot Key XIII. Now 13 is the numeration of the word AChD or Unity. This Trump is that of DEATH, which is called "The Child of the Great Transformers." Now the other letters TzTh by Tarot give THE STAR and THE UNIVERSE, so we may think this transformation indicates "THE DEATH of THE STAR UNIVERSE," but this is only apparent, for the UNITY cannot be destroyed, as we shall see on taking the Key of the whole word $540 = 5+4+0 = 9 = IX =$ THE HERMIT of the Tarot, carrying concealed beneath his cloak his Lamp, in which Burns a STAR, thus secretly bringing the Light of Unity to the Adepts of the Inner College.

There are many other arrangements of the lower line of letters, but the name of the method employed is always obtained from the first two pairs of letters on the right hand end of the lines, thus in this case AN, BM.

Another method of Cipher Writing is called AIQ BKR or "The Qabalah of Nine Chambers" thus:

By arranging the letters in groups of Units, Tens, and Hundreds, we obtain a system whereby a Dot placed in one of the Nine Chambers, would represent the Unit Letter, and Two Dots or Three Dots the Tens or Hundreds.

This grouping of the letters may be used in other ways, such as by taking the Tarot Cards Corresponding and thus obtaining new Combinations of ideas.

Those who are sufficiently versed in the Art of Q.B.L. sometimes draw inferences from the SHAPE of the Letters themselves, but this method is hardly for beginners. One well known example is the letter Aleph which is said to symbolize the letter Yod because it is formed of the letters Yod, Vau, Daleth, which are those of Yod spelt in full. Or by another method, the letter Kaph might be said to conceal Yod, since Kaph = 20 and IVD = 20, etc.

Enough has been said to give the Student an idea of the best known Methods of the

Literal Qabalah, and we may now pass on to a brief sketch of some of the important Qabalistic NUMBERS, by the study of which we shall obtain further Light on the Path.

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CHAPTER EIGHT

CONCERNING NUMBERS, SYMBOLS AND MATTERS COGNATE.

The Three Interpretations of the Numbers from 1 to 10, given in "The Equinox" Volume

1. Number 5, are so brief, concise and clear, that I am fain to depart from my intention to refrain from using books of reference and, with due acknowledgments to Fra. P., quote the passages in full.

I.

0. The Negative-the Infinite-the Circle, or the Point.

1. The Unity - the Positive - the Finite - the Line, derived from 0 by extension. The divine Being.

2. The Dyad - the Superfices, derived from 1 by reflection 1/1 or by revolution of the line around its end. The Demiurge. The Divine Will.

3. The Triad, the Solid, derived from 1 and 2 by addition. Matter. The divine Intelligence.

4. The Quaternary, the solid existing in Time, matter as we know it. Derived from 2 by multiplication. The Divine Repose.

5. The Quinary, Force or Motion. The interplay of the divine Will with matter. Derived from 2 and 3 by addition.

6. The Senary, Mind. Derived from 2 and 3 by multiplication.

7. The Septenary, Desire. Derived from 3 and 4 by addition (There is however a secondary attribution of 7, making it the holiest and most perfect of the numbers).

8. The Ogdoad, Intellect (also Change in Stability). Derived from 2 and 3 by multiplication, $8=2^3$.

9. The Ennead, Stability in Change. Derived from 2 and 3 by multiplication, $9 = 3^2$. (Note, all numbers divisible by nine are still so divisible, however the order of the figures is shifted.)

10. The Decad, the divine End. Represents 1 returning to 0. Derived from $1+2+3+4$.

11. The Hendecad, the accursed shells, that only exist without the divine Tree. $1+1=2$, in the evil sense of not being 1.

II.

0. The Cosmic Egg.

1. The Self of Deity, beyond Fatherhood and Motherhood.

2.. The Father.

3. The Mother.

4. The Father made flesh - authoritative and Paternal.

5. The Mother made flesh - fierce and active.

6. The Son-partaking of all these natures.

7. The Mother degraded to mere animal emotion.

8. The Father degraded to mere animal reason.

9. The Son degraded to mere animal life.

10. The Daughter, fallen and touching with her hands the shells.

It will be noticed that this order represents creation as progressive degeneration - which we are compelled to think of as evil. In the human organism the same arrangement will be noticed.

III.

0. The Pleroma of which our individuality is the monad: the "All-Self".

1. The Self - the divine Ego of which man is rarely conscious.
2. The Ego; that which thinks "I" - a falsehood, because to think "I" is to deny "not - I" and thus create the Dyad.
3. The Soul; since 3 reconciles 2 and 1, here are placed the aspirations to divinity. It is also the receptive as 2 is the assertive self.
- 4-9. The Intellectual Self, with its branches:
 4. Memory.
 5. Will.
 6. Imagination.
 7. Desire.
 8. Reason.
 9. Animal being.
6. The Conscious Self of the Normal Man; thinking itself free, and really the toy of its surroundings.
9. The Unconscious Self of the Normal Man. Reflex actions, circulation, breathing, digestion, etc., all pertain here.
10. The illusory physical envelope; the scaffolding of the building.

The above quotations will give the Student food for thought, and should be carefully studied in the light of what has been written in the previous chapters.

The study of the numbers above Ten involves a great deal of work, and far too lengthy an explanation for this brief treatise. In the SEPHER SEPIIROT (to be found in "The Equinox" Vol. 1, Number 8), we have a more or less complete Qabalistic Dictionary of Numbers and their corresponding Words. This book is quite invaluable. The Student, as time goes on and he advances upon the Path, finds CERTAIN NUMBERS are of peculiar importance to him, and these become so closely associated with his Work, that they form Keys to the innermost recesses of his being. These will not always be the same for each student, rather each must discover his own, sometimes by years of toil. The writer has found the Numbers 0, 1, 13, 31, 861 93, 111, 136, 141, 165, 300, 418, 419, 496, 620, 777, 913, 963, all very closely associated with his Work, besides, in a more general way, such great Numbers as 65, 78, 156, 666, etc.

It is not within the scope of this work to discuss the many wonderful things that have arisen in connection with the above Numbers, as far as the author is concerned, but in order to give the Student some idea of the Nature of the Sepher Sephiroth, and how

words may be connected through their numerical value, I will take 31 numbers and their equivalents as an example. The first 24 of these numbers have been chosen simply on account of their close juxtaposition on the TREE of LIFE. The others, being of the Grand Scale, are interesting on that account. I commence with 12, since 1 and 2 are Kether and Chokmah, then 13, as 1 and 3=Kether and Binah, and so on.

12

He longed for, missed
AVH

He departed, went forth
AZD

A little book, pamphlet, letter; tools
GT

To multiply
DGH

A City of Edom
HBH

HE. (Heh Is referred to Mater, Vau to Pater, Aleph to Corona)
HUA

Vau; hook, nail, pin
VV

This, that
ZH

To penetrate, be sharp; (Ch.) one
ChD

A small bundle, bunch
AGDH

Beloved. Love
AHBH

Unity
AChD

Hated
AIB

Emptiness
BHV

Raised up
GHH

Chokmah, 42-fold Name in Yetzirah (See 777)
GI

Anxiety
DAGH

A Fisher
DVG

Thunder: to meditate; he removed
HGH

A city of Edom
HDD

Here; this
ZV

A locust
ChGB

He shall come
IBA

16
Hyssopus
AZVB

He seized, cleaved to
AChZ

Elevated, exalted, high
GBVH

(Verb. subst.) Injury, war, lust; fell
HVH

She
HIA

Alas!-Woe
VI

Like, equal to
ZVG

21
Existence, Being, the Kether - name of GOD
AHIH

But, yet, certainly
AK

Deep meditation
HGIG

Ah!-Alas!
HVI

Purity, innocence
ZHV

Vide Sepher Yetzirah
IHV

23
Parted, removed, separated
ZChCh

Joy
ChDVH

A thread
ChVT

Life
ChIH

24
He whom I love
AHVBI

He who loves me
AVHBI

A Mercurial GOD. His essence is AZ, 8
AZBVGH

Substance; a body
GVIH

A pauper
DK

Angel of 2 C.
HBBIH

Abundance
ZIZ

A water-pot, a large earthen vessel
KD

The Numbers of the Sephiroth of the Middle Pillar; 1. + 6 + 9 + 10 26
[Vide K.D. L.C.K. p. 273]
HVIH

Seeing, looking at
ChVZH

Sight, vision
ChZVH

TETRAGRAMMATION, Jehovah the Unutterable Name, the Lost Word
IHVH

Kebad, husband of the impure Lilith [K.D. L.C.K. 464]
KBD

31

How?
AIK

GOD of Chesed, and of Kether of Briah
AL

To go
HVK

A beating, striking, collision
HKAH

And there was. [Vide S.D.I. par. 31]
VIHI

K. of S. Fig. 31
IIAI

Not
LA

32

Coalescence of AHIH and IHVH Macroprosopus and Microprosopus. This is symbolized by the Hexagram. Suppose the 3 I's conceal the 3 Mothers Aleph, Mem & Shin and we get 358 q. v.
AHIHVH

Lord
BL

Angel of 5 W.
VHVIH

Copula Maritalis
ZIVVG

Was pure
ZKH

Zig-zag, fork-lighting
ChZIZ

Unity K.D. L.C.K. p. 432
IChID

Glory
KBVD

Mind, heart
LB

35
Agla, a name of GOD; notariqon of Ateh Gibor le-Olahm Adonai
AGLA

Boundary limit
GBL

He will go
IHK

45
Intelligence of Saturn
AGIAL

Adam
ADM

The Fool
AMD

Redemption, liberation
GAVLH

To grow warm
HM

Heaven of Tiphareth
ZBVL

Hesitated. [Vide no. 405]
ZChL

Spirit of Saturn
ZZAL

She who ruins
ChBLH

Tet. in Yetzirah
IVD HA VAV HA

Greatly, strongly
MAD

Yetzirah's 'Secret Nature' [Vide
MH

I.R.Q. xxxiv.]
46
name of GOD
ALHI

female slave; cubitus
AMH

Tin, the metal of Jupiter
BDIL

A dividing, sundering, separation
HBDLH

Angel of 7 S.
HHHAL

A ruiner
ChVBL

Angel ruling Taurus
TVAL

Levi, Levite
LVI

47
Foolish, silly. (Stultus)
AVIL

A weeping
BKIIH

Cloud; high place; waves; fortress
BMH

Angel ruling Virgo
IVAL

To clutch, hold
ChLT

54

A basin, bowl, vessel. [Ex. xxiv. 6]
AGN

Rest
DMI

A Tribe of Israel; to judge, rule. [Vide K.D. L.C.K. p. 37]
DN

Pertaining to summer
ChVM

My flame; enchantments
LHTI

A bed; stick, rod
MTH

To remove
ND

56

Dread, terror
AIMH

He suffered
ANH

Angel of 4 C.

HIIAL

Day
IVM

Beautiful
NAH

58
[Vide no. 4991
AHBIM

[Vide K.D. L.C.K. p. 69] An ear
AZN

Night Demon of 1st Dec. I
DAGN

My strength, power, might
ChILI

Love, kindness, grace; notariqon of Chokmah Nesethrah, the Secret Wisdom
ChN

Ruler of Water
TLIHD

Angel of 6 S.
IIZAL

Angel of 3 P.
LHChIH

[Vide K.D. L.C.K. p. 69]

NCh

67

[Vide K.D. L.C.K. p. 57]
AVNI

The Understanding
BINH

Night Demon of 3rd Dec. II
VINA

Zayin
ZIN

Debased
ZLL

To embalm
ChNT

Angel of 3 C.
IBMIH

69

A manger, stable; an enclosure
ABVS

Myrtle
HDS

L.A. Angel of Pisces
VKBIAL

There are 78 cards in the Tarot. The Mystic Number of Kether as Hua. The sum of the Key-Numbers of the Supernal Beard (Sum 1-12).

78
Angel of 10 W.
AVMAL

Angel of Ra Hoor Khuit
AIVAS

Briatic Palace of Chesed
HIKL AHBH

Angel of Mars
ZMAL

The breaker, dream
ChLM

To pity
ChML

To initiate
ChNK

Angel of 2 S.
IZLAL

Angel of 1st Dec. Taurus
KDMDI

Bread (P's. lxxviii. 25) = ChLM by metathesis. [K.D. L.C.K. p. 500]
LChM

Angel of 2 S.
MBHAL

The Influence from Kether
MZLA

Salt
MLCh

The name of a Giant
OZA

79
Boaz, one of the Pillars of the Temple of Solomon
BOZ

Die
GVO

Angel of 8 S.
VMBAL

Jachin, one of the Pillars of the Temple of Solomon
IACHIN

3rd Shin
SIT

Conjunction, meeting, union
ODH

87
[Vide K.D. L.C.K. p. 114]

ALVN

A cup
ASVK

Angel of 1st Dec. Pisces
BHLMI

Blasphemed
GDP

Standards, military ensigns
DGLIM

Determined
ZMM

White Storks
ChSIDH

Whiteness; frankincense; Sphere of Luna
LBNH

89

Shut up
GVP

Body
GVP

Silence
DMMH

Angel of 9 S.

MChIAL

(1-13). The Mystic Number of Kether as Achad. The Number of Paths in the Supernal
Beard; according to the number of the Letters, Kaph = 11, etc. 91

A tree

AILN

Amen. [Cf 741-1

AMN

The Ephod

APVD

The "IHVH ADNI" interlaced

IAHDEVNHI

Angel of 4 S.

KLIAL

Archangel of Geburah

KMAL

Food, fare

MAKL

Angel

MLAK

Daughter, virgin, bride, Kore

MLKA

Manna

MNA

A hut, tent

SVKH

Pekht, "extension"
PAHH

111
Red. [Vide Gen. xxv. 25]
ADMVNA

A name of GOD
AChD HVA ALHIM

A thousand; Aleph
ALP

Ruin, destruction, sudden death
ASN

AUM
AOM

Thick darkness
APL

Passwords of (a certain grade)
IVD IHVH ADNI

Mad
MHVLL

Angel of Sol
NKIAL

Common holocaust; an ascent

OVLH

A Duke of Edom
OLVH

Title of Kether. (Mirum occultum)
PLA

222

Urias
AVRIH

"Unto the Place." [Ex. xxiii. 20]
AL HMQVM

Whiteness
HVVRH

Goodly mountain. [Ex. iii. 25]
HR TVB

Now, already; K'bar, "the river
KBR

Eliebar "; Day Demon of 3rd Dec.
I will chase
RAVIH

333

Qabalah of the Nine Chambers
AIQ BKR

Choronzon. [Vide Dr Dee, & Lib. 418, 10th Aire]
ChVRVNZVN

Snow
ShLG

444
The Sanctuary
MQDSh

Damascus
DMSHQ

555
Obscurity
OPThH

Sum of (1-36). Sun. The Number of THE BEAST. 666
Aleister E. Crowley
ALHISTHR H CROVLHI

Aleister Crowley [Rabbi Battiscomber Gunn's v.1.]
ALISTHR QRVLI

The number 5, which is 6 (HA) on the Grand Scale
ALP x HA

Qliphoth of Pisces
NSHIMIRVN

Spirit of Sol
SVRTh

Ommo Satan, the 'Evil Triad' of Satan-Typhon, Apophras, and Besz

OMMV SThN

The Name Jesus
ShM IHShVH

777

The Flaming Sword, if the path from Binah to Chesed be taken as= 3. For gimel connects Arikh Anpin with Zaur Anpin.
One is the Ruach of the Elohim of Lives
AchTh RVCh ALHIM ChiIM

The World of Shells
OVLM HQLIPVTh

The foregoing will give the Student some little material to work upon, and to experiment with, in tracing out some of the correspondences for himself, though he needs "The Sepher Sephiroth" for reference and further research. Also he will find "The Essay on Number" in "The Temple of Solomon the King," Equinox Vol. I, Number 5, and "A Note on Genesis," Equinox Volume I, Number 2, of tremendous help and value.

We may now give an example of the way in which we may use the TAROT SYMBOLS for the interpretation of certain WORDS. The relation of these Symbols to the Letters of the Hebrew Alphabet, each spelt in full, has been ably shown in one of the articles mentioned above, but I do not know that any attempt has been made to interpret the Names of the 10 Sephiroth in a similar manner.

The Symbolism of the Tarot Trumps being Universal, many interpretations could be given representing different planes. Here is one, which came to me yesterday, which if deeply MEDITATED upon, may prove illuminating.

AN ATTEMPT TO INTERPRET THE NAMES OF THE SEPHIROTH FROM MALKUTH TO KETHER BY TAROT. Fra.'. Aleph June 12,1922, E. V.

10. Malkuth. MLKVTh. The REDEEMER of the BALANCE of the FORCES OF LIFE is the HIEROPHANT of the UNIVERSE.

9. Yesod. ISVD. The SECRET of TEMPERANCE shown by the HIEROPHANT to the EMPRESS.-

8. Hod. HVD. The EMPEROR through the HIEROPHANT finds LOVE (The Empress).

7. Netzach. NTzCh. Transformation through DEATH awaits the STAR in the CHARIOT.
6. Tiphereth. ThPARTh The UNIVERSAL TOWER is Blasted by the FOLLY of the SUN of the UNIVERSE.
5. Geburah. GBVRH The HOLY LAW of MAGICK as taught by the HIEROPHANT of the SUN is applied by the EMPEROR.
4. Chesed. ChSD - The CHARIOT of TEMPERATE LOVE.-
3. Binah. BINH -The MAGICAL SECRET of DEATH transforms the EMPEROR.
2. Chokmah. ChKMH - The CHARIOT (or Balanced Control) of the LIFE FORCES, REDEEMS the EMPEROR.
1. Kether. KThR - In the "Hollow of the Hand " (Kaph) of the LORD OF THE FORCES OF LIFE is the UNIVERSAL SUN.

The Student should take his Tarot Cards and study them very carefully in connection with the above, and it may be well if he try to obtain other interpretations, say in the order from Kether to Malkuth, representing the Descent of the Light from above.

He should also study the Shape and Parts of the "Tree of Life" itself, and he will notice that the whole forms an ANKH or Egyptian Key of Life, which is again the symbol of Venus. It should be noticed how the "Tree" forms Three Pillars, those of Mercy and Severity, with the Pillar of Mildness between them. Again, the Hexagram is formed by the Upper Six Sephiroth, and the lines of the Pentagram may be drawn by connecting the upper Five. The "Tree" can be divided into Seven Planes, etc., etc. In fact, one cannot exhaust the possibilities of its study.

I should like to remark once again, however, that this is, after all, just a CONVENIENT MEANS OF CLASSIFICATION. Sometimes we desire to Symbolize ALL as Unity, and we should probably use merely a Circle or Point. Again, there is the DUAL Aspect. Then the Great THREE-FOLD DIVISION as the TRINITY. Then the FOUR-FOLD nature of the ELEMENTS can be expressed as a SQUARE or CROSS. But once we use the CROSS, there is the POINT OF INTERSECTION indicating the Hidden SPIRIT, so we adopt the Great FIVEFOLD classification of THE PENTAGRAM, Symbol of THE MICROCOSM, MAN. Again we wish to symbolize our correspondence to the MACROCOSM and we use the HEXAGRAM, or SIXFOLD STAR, upon which we place the Planetary Symbols and the Holy Seven-fold Name ARARITA, for this Star has a CENTRE which is attributed to The SUN and this makes it also a SEVEN-FOLD means of classification. Next comes our TEN-FOLD QABALISTIC TREE of LIFE, with all its possibilities of extension through the 22 paths, 4 Worlds, etc. and its TAROT ATTRIBUTIONS. These, again, can just as well be expressed in the form of a Great Wheel, with the TWELVE SIGNS of the ZODIAC on its rim, and it is from the Rulers of the Decanates that the Divinatory meanings of the Small Cards are obtained. Lastly, since this Wheel has a CENTRE it expresses THIRTEEN, and we may arrange our Zodiacal attributions on a GREEK CROSS of THIRTEEN SQUARES with SPIRIT at the CENTRE. So, you see, you must not think the Plans are fixed, they can always be interchanged, according to the Nature of that aspect we most desire to make prominent.

But remember, in all this diversity, is the One underlying UNITY, which itself arose from that which is NOT.

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CHAPTER NINE.

OF THAT WHICH WAS AND IS AND SHALL BE.

"The word of Sin is Restriction "

"Love is the law, love under will"

"Do what thou wilt shall be the whole of the Law."

These words may sound strangely in your ears who hear them for the first time; and what have they to do with the Qabalah and the Tree of Life?

This little treatise would not be complete without some mention of the wonderful Qabalistic correspondences to be found in LIBER LEGIS, The Book of the Law of the Aeon of Horus.

You may never have heard of this Book, yet since it is written therein "The Law is for all", it is well that I should give you a brief glimpse of this matter. In order to do so, I shall be obliged to make some explanation as to how I came to apply myself to the study of its manifold Mysteries, which have gradually been unfolded in such a marvelous manner.

On March 21st, 1904 E. V. occurred, what is known to the adepts as, THE EQUINOX OF THE GODS, that is to say, the advent of a New Aeon, and a consequent change of Office in the Great Hierarchy which is engaged in the Initiation of Humanity on this planet. The Old Order changeth and all things become New. About this time, under very extraordinary circumstances, Frater O. M. an Adept of the A.*. A.'. received a communication through, what appears to have been, a praeterhuman Channel. This communication is known as LIBER AL vel LEGIS, and consists of 220 verses, divided into Three Chapters. The 1st chapter contains instructions from NUIT, Lady of the Starry Heavens, the 2nd from HADIT, the inmost essential Self of All, and the 3rd from

Ra-Hoor-Khuit, Lord of the Aeon. The full details of this communication, will be given to the world in the proper manner, time, and place and by the proper Authority.

In 1909, I - Achad - became a Probationer of the Great Brotherhood known as the A.*. A.*, and for some years I toiled at the Great Work, first under the guidance of one Fra.'. P. A. and later under Fra.'. O. M. Thus did I first contact this New Current. In 1916, at the Summer Solstice, I underwent a Great Initiation, which showed in a certain way I was destined to fulfil one of the prophecies in Liber Legis in a most unusual and unlooked-for manner. This was followed, IS months later at the Winter Solstice 1917 E. V., by a continuation of the Great Initiation on another Plane. The first dealt with the SEPHIROTH and the second with the PATHS of the Tree of Life. Both led to an extraordinary unification of the Whole Tree in my consciousness. The Initiation of 1917 (and by this I do not mean of the "Lodge Room" kind, but one directed entirely by the Masters of Wisdom from other Planes of Being), resulted, about a year later, when time had enabled me to get a clear perspective of the event, in my obtaining a certain Qabalistic Key to Liber Legis (as prophesied therein), and this Key was delivered to Frater O. M., who had by then become The Master Therion. This was the means of opening many of the doors of the Palace, and was accepted as sufficient proof that I had certain Work to do in connection with "Liber Legis" and the New Aeon. For myself, how could I doubt or avoid it, even if I would? I had aspired to the Highest, and this was the result of my aspiration, this close tie with events, which time will show to be of unimaginable importance to all Humanity. In "Liber Legis" there is much which is entirely strange, and at first repugnant. For five years Frater O. M., who received it, endeavoured to avoid His task of proclaiming the Law to All, yet such depths of Wisdom were hidden in this Book, such wonderful fore-knowledge of events, that it PROVED itself to be unavoidable. It is not my work to comment on this Book, - that has been wisely provided for in the Book itself, - but I do wish to point out that the Qabalistic implications are simply marvelous, both in regard to the depths of the concealed meanings, and the simplicity of the Cipher when they are brought to Light. Such statements as "Nothing is a secret key of this law. Sixty-one the Jews call it; I call it eight, eighty, four hundred and eighteen. But they have the half: unite by thine art so that all disappear", become perfectly clear and lucid once the Key is found. And this is but one of its characteristic Qabalistic puzzles.

I point this out to show how my little study of the Holy Qabalah, proved of such great help when the time came and I needed to make use of it. I may remark that the Poise and Equilibrium which it gave me, proved my salvation time and again in the most terrible Ordeals, keeping my inner Being balanced and calm amidst a maelstrom of conflicting forces, and enabling me to coordinate them into an orderly Whole. Finally, it has led me to, what I believe is, the reconstruction of the Original Qabalistic Plan. It explains the Path indicated by the Child Horus in the First AETHYR of "The Vision and the Voice" obtained by Frater O. M. in 1909 E. V. I am dealing with these things in the Appendix to this little Book. How could I have guessed what the writing of it would lead to? I started with the idea of giving my Students an outline of the System I had been using for years, the system whereby I was led to Attain, by which - as has been amply proved - Attainment is possible. Yet, suddenly, without effort, I am led to discover, what

appears to be a far simpler Road; on the same Tree, 'tis true, but by different Paths. A Road, the possibilities of which are yet to be discovered, but which may help Humanity to regain the Crown more easily than of yore. A System fulfilling the prophesies of the OLD as well as those of the NEW Aeon, as it is written in Liber Legis: "All words are sacred and all prophets true; save only that they understand a little."

Those who have faithfully endeavoured to live up to the instruction "Do what thou wilt shall be the whole of the Law!", have indeed found this to be the "Straight and Narrow Way". This means that we must discover, each for himself, the Will of God, the Creative Word, in the Depths of our own Being. By finding our True Purpose, and fulfilling it, and it alone - leaving others the Freedom to find and fulfil theirs-we live in Harmony with the Universal Will and Movement of Things, as Stars in the Body of Nuit, the Mother of Heaven.

As we follow this Way, we find our lives corresponding more closely with the Universal Life; we notice the Great Cyclic Laws operative in us, as in all else. Events begin to occur, which check up with Astrological conditions, we find ourselves more and more at one with Nature and Natures Forces. Our Inner Being gives us LIGHT where- er we travel, and day by day we get closer to the Central Mystery of Being till we can truly exclaim "I and My Father are One." These are some of the things that the New Law has taught me, and for which I can never be too thankful to Him who proclaimed it.

There is no fixity and sameness in this Law. Each has a certain Purpose, a certain part to play in the Cosmic Drama. No two Wills are alike, let us see to it that we never again foolishly try to break the Will of another. The Beauty of Creation may only be understood through its great diversity. Never by trying to make all men express one set pattern or Ideal, can the Plan of Creation be realized. Nature insures Individual Freedom through Order; remember that. This Law does not lead to disorder and confusion, but to the only true Order, wherein each Unit, working according to the True Will of the Whole, makes his individual Work an expression of Himself as an unique part of that Whole. WILL is that which produces CHANGE which is LIFE. Stagnation or fixity, is DEATH. Therefore fear not CHANGE, but embrace it with open arms, for all change is of the nature of LOVE, which is the tendency of any two things to become ONE thus losing themselves in the process. We must learn to rid ourselves of the Illusionary idea of the little "self " as something distinct and separate from the Great Life around us. We must unite ourselves, through LOVE, with Larger and Grander conceptions, thus building up for ourselves that "House not made with Hands, eternal in the Heavens." But do we really build this? In a certain measure, yes, for it requires our Willing co-operation. But the Complete Temple is potentially inherent in the Substance of our own Being, and the Great Architect is in Every Temple Shrine, for He indeed is the Master Builder, and He Builds from within OUTWARDS. Thus we expand into the Body of our Lady Nuit, even as She contracteth and holdeth all the parts of our Temple firmly together.

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CHAPTER TEN. OF THE KINGDOM AND OF THE BRIDE.

The last chapter may have appeared rather like a digression from our main Treatise, but it may also prove a Door leading us to discover the Closed Palaces of The King and Queen.

I have little more to add to what I have already outlined in the earlier Chapters of this Book, for I feel that I have placed in the hands of true Students that which will enable them to obtain a grasp of the fundamental ideas of the Qabalah, without overloading them with details, which can be taken up later at the pleasure of the enquirer.

The "Path" is a long one, whichever way we travel; some say that it goes on forever so that "Only those are happy who desire the unobtainable." But Yesterday, Today and Forever are all included in the HERE and NOW. At least, even in normal consciousness, the Past is Past and we are the result of it. The Future, being determined by the PRESENT, let us act rightly NOW, and that will take care of itself.

If we would obtain the Fruits of the Tree of Life, we must be prepared to put in a little of this Present Time on the study of First Principles. When we have a grasp of these the rest will come in due course, for, as I explained before, The Hidden Influence FLOWS easily once the channels have been opened up.

Now a few further words in regard to the "Channels of Mezla" or "Paths" of the Tree of Life. I have hinted at another possible arrangement of these "Paths" for it is said "When the Great Serpent raised his Head unto Da'ath (Knowledge, the Child of Chokmah and Binah) his Head was BLASTED, therefore is all knowledge piece-meal". We obtain a hint from the earliest Qabalistic Treatise "The Sepher Yetzirah" or "Book of Formations" for it says "Ten are the numbers of the ineffable Sephiroth, ten and not nine, ten and not eleven. Learn this wisdom and be wise in the understanding of it, investigate these numbers, and draw knowledge from them, FIX THE DESIGN IN ITS PURITY, and pass from it to its creator seated on his throne" again Rittangelius gives "REPLACE THE FORMATIVE POWER UPON HIS THRONE" and Postellus states "RESTORE THE DEVICE OR WORKMANSHIP TO ITS PLACE."

So we see there appears to have been some mystery to be cleared up in order to restore the Temple of the Qabalah to its true Splendour.

Now let me give you a few hints from "Liber Legis. "

Chapter I, Verse 49 reads "Abrogate are all rituals, all ordeals all words and signs. Ra-Hoor Khuit hath taken his seat in the East at the Equinox of the Gods; and let Asar be with Isa, who also are one. But they are not of me. Let Asar be the adorant, Isa, the sufferer; Hoor in his secret name and splendour is the Lord initiating."

50. There is a word to say about the Hierophantic task. Behold! there are three ordeals in one, and it may be given in three ways. The gross must pass through fire; let the fine be tried in intellect, and the lofty chosen ones in the highest; Thus ye have star & star, system & system; let not one know well the other." These are the words of Nuit, Lady of the Starry Heavens. Again She speaks in verse 57: "...All these old letters of my book are aright; but 'Tzaddi is not the Star. This also is secret: my prophet shall reveal it to the wise." The "old book," is of course The Book of Hermes or Tarot. The prophet did explain this change in His comment to Liber Legis.

Again Hadit speaks in Chapter II, Verse 2.

"Come! all ye, and learn the secret that hath not yet been revealed. I, Hadit am the complement of Nu, my bride. I am not extended, and Khabs (meaning a Star) is the name of my House.

3. In the sphere I am everywhere the centre, as she, the circumference is nowhere found.

4. Yet she shall be known and I never.

5. Behold! the rituals of old time are black. Let the evil ones be cast away; let the good ones be purged by the prophet! Then shall this Knowledge go aright."

And again Verse 34.

"But ye, o my people, rise up & awake!

35. Let the rituals be rightly performed with joy & beauty!"

All this seems to point to a new order of things that will regenerate this Kingdom so that the Will of the Highest may be done on Earth as it is done in Heaven. But how shall this be brought about. How shall Malkuth the Daughter, be Raised to the Throne of the Mother and at last come to Understand?

It was prophesied through Frater O. M. in the "Vision and the Voice" 8th Aethyr. "UNTO HIM THAT UNDERSTANDETH AT LAST do I deliver the secrets of truth in such wise

that the least of the little children of the light may run to the knees of the mother and be brought to understand."

So we need have no fear, the way is to be made plain, for one has understood at last.

Therefore in the Words of Horus the Crowned Child of the Aeon (First Aethyr) will I point out the Way, for it is written:

" Thou shalt laugh at the folly of the fool. Thou shalt learn the wisdom of the wise. And thou shalt be initiate in holy things. And thou shalt be learned in the things of love. And thou shalt be mighty in the things of war. And thou shalt interpret the oracles. And thou shalt drive all these before thee in thy car, and though by none of these canst thou reach up to me, yet by each of these must thou attain to me. And thou must have the strength of the lion, and the secrecy of the hermit. And thou must turn the wheel of life. And thou must hold the balances of Truth. Thou must pass through the great Waters a Redeemer. Thou must have the tail of the Scorpion, and the poisoned arrows of the Archer, and the dreadful horns of the Goat. And so shall thou break down the fortress that guardeth the Palace of the King my son. And thou must work by the light of the Star and of the Moon and of the Sun, and by the dreadful light of judgment that is the birth of the Holy Spirit within thee. When these shall have destroyed the universe, then mayest thou enter the palace of the Queen my daughter".

Thus, gentle readers, are we shown the Way to the Palace of the Bride.

Set ye out upon that "Never-ending journey, each step of which is an unutterable reward" and ye shall have naught to complain of, at THE BRIDE'S RECEPTION.

June 13th, 1922.

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APPENDIX

TO

Q. B. L.

OR

THE BRIDE'S RECEPTION

Note.

This Appendix has purposely been left in the form of Notes, made by the Author as certain new aspects of the Qabalah were revealed to him. No attempt has been made to put these into good literary form or to draw together all the various conclusions into a complete Whole. The Student will find it necessary to use minute care in tracing out the different Paths indicated, and it may be well to adopt the advice of Chuang Tzu, as translated by Giles:

"Have no established mental criteria, and thus see all things as ONE. "

Q. B. L.

Or

THE BRIDE'S RECEPTION.

APPENDIX TO
CHAPTER TWO.

CONCERNING THE NATURAL BASIS OF CORRESPONDENCES IN THE HEBREW ALPHABET.

It has been intimated to the Author that some Qabalists consider the Symbolic Names of the Hebrew Letters, taken in their natural order, conceal a description of the Creative Process or natural Cycle of Generation. I have never seen this written of, but one might perhaps attempt to verify the notion and see if it has any foundation in truth.

Aleph	The Ox.	The Male Generative Power of the Father.
Beth	The House.	That which shelters. The Womb of the Mother.
Gimel	The Camel.	One who carries Water in its belly, therefore suggests that the Mother is with Child by the Father and that it floats in the amniotic fluid.
Daleth	The Door.	Means of ingress and egress. Whereby the Child makes its

entrance into the World.

Heh The Window. Lets in Light from outside, suggests that the Child is brought to light.

Vau The Nail. That which unites or joins. The Umbilical Cord.

Zayin The Sword, That which severs the cord.

Cheth The Fence. Suggests an outside enclosure around the field or garden of the Father (Ox) viz: The child lives within its parents estates until..

Teth The Serpent. The sex-force awakes at Puberty.

Kaph The Hand. A natural symbol after recognition of sexual desire.

Yod The Palm (of hand). Obvious from last symbol.

Lamed The Ox-goad. Desire goads him on towards the opposite sex.

Mem Water. The Symbol of the Feminine.

Nun Fish. Seed.

Sameck Prop. Erection.

Ayin Eye. Sees object of desire.

Peh Mouth. Expresses desire by kiss.

Tzaddi Fish-hook. That which wishes to draw forth fish. Desire aroused in mate.

Qoph Back of Head. Suggests one lying on back of head.

Resh Head. Suggests another head, countenance beholds countenance.

Shin Tooth. Suggests "to bite". Woman crushes Serpent's head.

Tau Tau. Egyptian Tau-cross. Instrument used to measure the depth of water in the Nile. Phallus in extension.

Thus we see the Cycle complete. The Son acts as his Father - Aleph - did before him., the Daughter becomes the Mother. As it was in the Beginning, is now, and ever shall be. AMN.

The above is capable of development along other and slightly different lines, according to the grade to which the student belongs, and the aspect of the process to be symbolized. I have suggested the purely physical, since it would be a very natural one with the primitive peoples. The scheme is possible of interpretation on other planes, no doubt, but I have kept entirely to the Symbolic titles of the letters without using, for instance, their Yetziratic or Tarot Correspondences.

APPENDIX TO

CHAPTERS THREE AND FOUR

CONCERNING THE TWENTY-TWO PATHS AND THE ATTRIBUTIONS OF THE TAROT TRUMPS.

SECTION 1.

Having written as far as the end of the brief description of the XVIIth Trump called THE STAR, I noticed the time. and finding it already the small hours of the morning of May 31st E. V., I rested a moment from my labours on this my little book. My mind went back to the words I had just written and underscored, "The symbolism of the Paths is more important when considered from the BOTTOM TO THE TOP OF THE TREE." I went to bed, being right weary, but this thought kept recurring to me until, of a sudden, a glimmer of its tremendous importance illuminated my Understanding. I began mentally working on a plan which had never before been hinted at by any of the so-called Authorities. It seemed to have great possibilities, but I slept upon it and began further investigations in the morning.

The results of these investigations, which have been in progress until this morning, (June 2nd, 1922 E. V.) have proved so far reaching in their consequences that I have found it difficult to decide as to the best manner of dealing with this discovery, which at first sight seems to revolutionize the whole System.

I have decided, therefore, to present to you - and here I do not alone refer to new students but to ALL those of whatever Grade who have based their System of Attainment on the TREE OF LIFE - the first ideas of this revelation, but without dealing with the complexities which will occur to those who realize the consequences involved in making the further adjustments which appear to be indicated, or my own attempts to solve these problems.

This explanation will involve a matter which had not been fully discussed in the previous pages, viz:

THE SWORD AND THE SERPENT.

The Qabalists tell us that the SEPHIROTH were emanated by means of the FLAMING SWORD, or LIGHTNING FLASH, which descended from Kether unto Malkuth (as shown in the diagram in Chapter One.) They also say that this was followed by the ASCENT of the SERPENT of WISDOM who thus formed the PATHS. They showed his head at the top of the Tree, in the path leading from Kether to Chokmah, which is in turn the First Path of the FLAMING SWORD.

All the known authorities have then continued to number the remaining 22 of the 32 Paths of Wisdom, from Path 11 (joining Kether and Chokmah) to Path 32 (joining Yesod and Malkuth). Students have only to refer to such well known Authorities as Mr. W. Wynn Westcott, in his Introduction to the Study of the Kabbalah (Watkins 1910), Book 777 (London 1909), THE EQUINOX, Volume I, Number 2, which shows the attributions of Mr. Mathers and the Golden Dawn, etc., to prove this assertion to be a recognized fact.

One may now question how it was that the SERPENT who formed the Paths by ASCENDING The Tree, could possibly have started at the Top, and why previous commentators have never taken this vital idea into consideration.

Anyway, let us find out what would happen if we followed the SERPENT of WISDOM (NChSh = 358), which the Qabalists attributed to the Messiah (MShIch = 358), and, remembering that "The Wisdom of God is Foolishness with Men", start on our upward journey by the ELEVENTH Path leading from MALKUTH to YESOD and attributed to the Tarot Trump marked O = THE FOOL.

We shall then find by following exactly the Reverse Order of the Paths as they were numbered, keeping exactly to the Order of the Letters from Aleph to Tau, and adopting (provisionally) the attributions of the Elements, Planets and Zodiac, exactly as previously shown, that the Tree will take on the following aspect.

The ELEVENTH Path from Malkuth to Yesod, attributed to AIR, will be Aleph, = The Fool, = AIR.

The TWELFTH Path from Malkuth to Hod (the Sphere of MERCURY) will be Beth, the Magician = MERCURY (Note his four elemental weapons coming from Malkuth, the Sphere of the Elements).

The THIRTEENTH Path from YESOD (The Sphere of the MOON) to Hod, will be the High Priestess = Gimel = The MOON. (Note she holds the TORA or TARO on her lap and has the Moon under her feet.)

The FOURTEENTH Path from Malkuth to Netzach (the Sphere of VENUS) will be The Empress = Daleth = VENUS.

The FIFTEENTH Path from Yesod to Netzach will be The Emperor, (Consort of The Empress) = Heh = Aries. (Second Decan of Aries is Ruled by Venus according to Egyptian Astrology, though I am only provisionally content in regard to this Path.)

The SIXTEENTH Path from Hod to Netzach (the Sphere of VENUS) is the Hierophant = Vau = Taurus which is RULED by VENUS. (Note this position of the Hierophant in the centre of the Veil between the First and Second Orders.)

The SEVENTEENTH Path from Hod (the Sphere of MERCURY) to Tiphereth is the Lovers = Zain = Gemini which is RULED by MERCURY. (Note the Sun above their heads on card.)

The EIGHTEENTH Path from Yesod (the Sphere of the MOON) to Tiphereth is the Chariot = Cheth = Cancer which is RULED by the MOON. (Initiates will note the symbolism of this Card of the New Aeon uniting with that of The Hierophant, and how he has harnessed the Black and White Sphinxes, etc.)

The NINETEENTH Path from Netzach to Tiphereth (the Sphere of the SUN) is Strength = Teth = Leo which is RULED by the SUN. (Note the Lion Of the Sun or Leo and the Woman of Venus = Netzach.)

The TWENTIETH Path from Hod (the Sphere of MERCURY) to Geburah is THE HERMIT = Yod = VIRGO, the other sign (Besides Gemini) which is RULED by MERCURY.

The TWENTY-FIRST Path from Tiphereth to Geburah (the Sphere of MARS) is The Wheel of Fortune = Kaph = Jupiter. (Here we find something which does not seem to follow this wonderful plan of the Planetary Paths meeting their OWN SEPHIROTH and in this one instance I am going to indicate the nature of a change which might make a great deal of difference to the rest of our plan. There appears no valid reason why Kaph should be attributed to Jupiter and Peh to Mars. The letters are very similar in appearance, except that Peh has an additional TONGUE and means The MOUTH, while Kaph is THE PALM of THE HAND. On the other hand Jupiter is the Sphere of Authority from whence comes the Instructions for the Order and might be Peh, The Mouth, while Mars, (with its New Aeon implicits as the Lord of SILENCE and of STRENGTH) is perhaps better symbolized by the PALM of the HAND (which is empty) i.e. KAPH.

Making this provisional change we should find the TWENTY-FIRST Path from Tiphereth to Geburah (the Sphere of MARS) is the Blasted Tower = Kaph = MARS. (Also note that the " Palm of the Hand" is adjacent to the Path of Yod = The Hand.) The TWENTY-SECOND Path from Netzach (the Sphere of VENUS) to Chesed is Justice = Lamed = Libra which is RULED by VENUS.

The TWENTY-THIRD Path from Tiphereth to Chesed would be the Hanged-Man = Mem = WATER, and Chesed is attributed to WATER.

The TWENTY-FOURTH Path from Geburah (the Sphere of MARS) to Chesed, is Death = Nun = Scorpio RULED by MARS. Note that this forms the Second Reciprocal Path or VEIL OF THE ABYSS above which IDEAS ARE ONLY TRUE INSOFAR AS THEY CONTAIN THEIR OWN OPPOSITES.

PAST THIS VEIL I do not feel permitted to lead you at this time. You may trace up the correspondences for yourselves and will find that in some instances, according to the accepted order of things, there will be difficulties in making perfect adjustments. One will also discover some startling symbolism, such as the conjunction of the Sun and Moon, of the Letters O. and N. etc., but the whole matter is of such importance that I can make no attempt to disclose my further surmises. Enough has been said to establish the possibility of a PERFECT SYSTEM of CORRESPONDENCES worthy of THOTH who gave us HIS BOOK.

I need only add that it is worth noting that the Paths below Tiphereth are those of the UNITS in the Hebrew Alphabet, as this is THE FIRST ORDER. Those below the

Supernal Triad are the TENS corresponding to THE SECOND ORDER while the FOUR SUPERNAL PATHS are the HUNDREDS and their NUMERATION is ONE THOUSAND which is a Large ALEPH. Thus we have THE THIRD ORDER of the HOLY QABALAH.

SECTION II.

Those who are interested in the gradual working out and fulfillment of the Prophecies of "LIBER LEGIS " - the Book of the Law for the New Aeon - given to the world by THE MASTER THERION as a result of the EQUINOX OF THE GODS March 21st, 1904 E. V.- may note the following verses which may have a bearing on the matter just disclosed.

The Divinatory verses delivered by Therion as representing the present six-months, An. XVIII Sun's passage from Aries to Libra (or March 21st, 1922 E. V. to September 21st, 1922 E. V.) are from Chapter 111, Verses 70 and 71. I will quote the previous and following verses in addition.

69. There is success.

70. I am the Hawk-Headed Lord of Silence and of Strength; my nemyss shrouds the night-blue sky.

71. Hail! ye twin warriors about the pillars of the world for your time is nigh at hand.

72. I am of the Lord of the Double Wand of Power; the wand of the Force of Coph Nia - but my left hand is empty, for I have crushed an Universe; and nought remains.

Without making comment on these verses I will quote one or two others which seem significant.

Ch. I. Verse 49. Abrogate are all rituals, all ordeals, all words and signs. Ra-Hoor-Khuit hath taken his seat in the East at the Equinox of the Gods; ...

Verse 50. There is a word to say about the Hierophantic task. Behold! there are three ordeals in one, and it may be given in three ways. The gross must pass through fire; (Note by Fra A.: Shin the old 31st Path.) let the fine be tried in intellect, and the lofty chosen ones in the highest; Thus ye have star & star, system & system; let not one know well the other.

(Note: FIFTY was the WORD of the last six months).

Verse 52. If this be not aright; if ye confound the spacemarks (Note. Paths between the Sephiroth?) saying: They are one; or saying, They are many, if the ritual be not ever unto me: then expect the direful judgments of Ra Hoor Khuit!

Verse 54. Change not so much as the style of a letter; for behold! thou o prophet, shall not behold all these mysteries hidden therein.

Verse 55. The child of thy bowels, he shall behold them.

Verse 56. ... solve the first half of the equation, leave the second unattacked. But thou hast all in the clear light, and some, though not all in the dark.

(Note: One meaning of this equation may be that the Sephiroth = the Paths. The Clear Light of the Lightning Flash, and the Paths but partially interpreted.)

Verse 57 is significant; the first part should be studied with care by those in possession of Liber Legis. I quote the latter part.

"All these old letters of my Book are aright; but Tzaddi is not the Star. This also is secret: my prophet shall reveal it to the wise."

(He did, transposing The Emperor and the Star, thus bringing The Emperor to its present position. A.)

One should further note Ch. I, Verse 34, in which Nuit says: "the ordeals I write not: the rituals shall be half known and half concealed: the Law is for all. "

SECTION III.

June 2nd 1922 E. V. 6 30 P. M. (5.30 Sun time)

Since writing the above, other matters are becoming clear to me. As usual, The Book of the Law supplies the Key.

I remembered the verse from Chapter II wherein Hadit says "Come! all ye, and learn the secret that hath not yet been revealed. I, Hadit, am the complement of Nu, my bride", and I decided to look up the quotation and perhaps place it at the beginning of my Book "The Bride's Reception" for which it seemed suitable. I also intended to place at the beginning the words of Nuit, recently quoted "the gross must pass through fire; let the fine be tried in intellect, and the lofty chosen ones in the highest" thus giving a sort of hint at the secret of the Inner Order, and instituting a test of intelligence by some subtle means in the body of the book, which might lead others to make the same discovery without having read this appendix.

I had also obtained some light on Hadit's statement, for he being the SERPENT, might indicate the PATHS, while NUIT might in a measure represent THE SEPHIROTH, His complement, with possibly an additional Sephira to make ELEVEN, which is her Number.

On looking at Liber Legis I first noticed the words in Ch. 1, Verse 16 wherein Hadit states "I am the Empress & the Hierophant. Thus eleven as my bride is eleven" and the mystery of the new Path of Heh, immediately presented itself to my mind once more. Then in Verse 15, just above, "The Empress and the King are not of me; for there is a further secret". The Empress and King (or Emperor) are together in my present arrangement, but the Emperor seems wrong. What this further secret is, I have not yet tried to discover, as it involves the main question of making changes in the Paths, etc.

The next words that drew my attention were in Chapter II, Verse 2, (following those I first quoted). "I am not extended, and Khabs is the name of my House" I had of course attempted various interpretations of these words before, such as "not-extended " being the extension of NOT in a mystical way concerning LA which is Not. I had also stated that I believed Malkuth to be the House of Hadit (See Liber AVM), a Closed Sphere, etc. I had remarked too, that the sum of the numbers from 1 to 31 = 496, a Perfect Number which reduces to 13 (AChD= Unity) and the Numeration of Malkuth (MLKVTh), but I had never put these facts together so as to read "I am NOT (LA=31) extended (1+2+3 +31=496) and Khabs is the name of my House", therefore MALKUTH, The Kingdom, which I fancy contains all the sephiroth. This Number (496) is also that of LVITHN Leviathan, the Dragon or Serpent, which probably represents Hadit. Now it is written "The Perfect and the Perfect are one perfect and not two, nay are none". This is a Perfect Number and Nuit is THE BRIDE (Malkuth = The Bride) of Hadit, may it not be that Hadit and Nuit are united in Malkuth, and that in some way this is the Eleventh Sephira (if we put in Da'ath), and that "The Fool" was numbered Zero so as not to upset the THIRTY-TWO PATHS, which would otherwise be 33 viz: Two Knights on One Horse.

SECTION IV.

June 3rd 1922 E. V.

Last night, after writing the above, I was obliged to take a Class in "The Vision and The Voice". We studied the 9th, 8th and 7th Aethyrs. During this study many illuminating ideas came to me, one I particularly remember in the 7th Aethyr (Eq. I. No. 5. Page 117) "The five and the six are balanced in the Word Abrahadabra, and therein is the mystery disclosed. But the key unto this gate (Daleth) is the balance of the seven and the four; and of this thou hast not even the first letter. " I remarked to myself how clearly the Mystery of 5=6 is shown when THE CHARIOT is attributed to the Path from Yesod to Tiphereth, as it is in my revised Order, but also that Libra the Balance is now between Netzach and Chesed the SEVEN and the FOUR.

Also I particularly noticed the relationship of AIWASS the Minister of Ra-Hoor-Khuit, to the Seer, and to ADONAI his Lord, who is again but the Viceroy of the Unknown King. (P. 114.)

Further I was struck by the words (Page 110) of the Angel of the Pyramid, "The light is come to the darkness, and the darkness is made light. Then is light married with light &

the child of their love is that other darkness, wherein they abide that have lost name and form. Therefore did I kindle him that had NOT UNDERSTANDING, and in the Book of the Law did I write the secrets of truth that are like unto a STAR and a SNAKE and a SWORD.

"And unto him that UNDERSTANDETH AT LAST do I deliver the secrets of truth in such wise that the LEAST OF THE LITTLE CHILDREN OF THE LIGHT may run to the knees of the MOTHER and be brought to UNDERSTAND."

Many more points might be studied but I have not had the time. Particularly did I miss a point (noticed by Brother S. who asked me to repeat it, but I could not find the place) and it was (Page 104) "Until the Ibis be revealed unto the Crab, and the Sixfold Star become the Radiant Triangle" but this I have since been led to discover.

After arriving home at night, I picked out from the bookcase THE SEPHER YETZIRAH (Dr. Westcott's translation, limited to 100 copies, published by Robt. H. Fryar, Bath 1887) and noticed some interesting passages, as follows: "Ten are the numbers of the ineffable Sephiroth, ten and not nine, ten and not eleven." (Possibly warning me from the track I was following earlier in the evening.) "Learn this wisdom, and be wise in the understanding of it, investigate these numbers, and draw knowledge from them, FIX THE DESIGN IN ITS PURITY, and pass from it to its Creator seated on his throne." To this was appended the following notes:

Rittangelius gives "REPLACE THE FORMATIVE POWER UPON HIS THRONE"
Postellus gives "RESTORE THE DEVICE OR WORKMANSHIP TO ITS PLACE."

The above are remarkable as proof that the restoration of the ORDER of the QABALAH is the main work. Also it may be that having attained in ASSIAH one goes on to the YETZIRATIC World and readjusts the SYMBOLS of FORMATION. I noticed, too, some of the remarks about the "Three Mother Letters," but could not quite see the points indicated.

This morning I took the "Sepher Yetzirah" with me, and on my way to the office, opened it at the following words:

"He created this universe by the three Sepharim, Number, Writing, and Speech." This gave me food for thought about the Three Mothers again. Then I turned idly to the middle of the book-which contains other tracts, among them "The Count of Gabalis." My eyes caught these words:

AN ORACLE.

"There is above the Celestial Fire, an Incorruptible Flame, always sparkling; the Spring of Life, the Fountain of all Being, the Original of all things! This Flame produceth all Things; and Nothing persisteth, but what it consumes. It makes it Self known by it Self. This Fire cannot be contained in any place: 'Tis without Body, and without Matter. It

encompasses the Heavens: And there goes out from it a little Spark, which makes all the Fire of the Sun, of the Moon, and of the Stars.

And again another Oracle - "There is in God an immense Profundity of Flame. Nevertheless, the HEART should not fear to TOUCH this Adorable Fire, or to be touched by it: It will never be consumed by this so sweet Fire; whose MILD and Tranquil Heat, makes the Binding, the HARMONY, and the DURATION of the World. Nothing subsists but by this Fire, which is GOD Himself."

This set me to thinking that the Path of SHIN must be the one from KETHER to TIPHERETH without any further shadow of doubt. Also is not this the 31st Path which Governs the SUN and MOON (Tiphereth and Yesod) which is the Origin-AL (=31) of all things wherein NOTHING (LA = NOT = 31) perisheth, but what it consumes. (Some of the words I have written Large to point out the Qabalistic ideas clearly.) By the time I had arrived at the office I had determined to set up a Tree of Life and to Place THE THREE MOTHER LETTERS on the MIDDLE PILLAR and on so doing, I again remembered the Words "He created this Universe by the THREE SEPHARIM, Number, Writing and Speech. Is not this the Work of Hermes the THRICE GREATEST, the Universal Mercury, and do not the Three Mother Letters thus arranged form the Caduceus; Shin above Mem above Aleph, on the Rod of the Middle Pillar, with The Winged Globe of Kether Chokmah and Binah above? Having therefore FIXED OUR MERCURY the next thing is to use WISDOM in the WISE UNDERSTANDING of the matter so as to FIX THE DESIGN IN ITS PURITY. This I decided to do by means of the Planetary and Zodiacal Symbols only, leaving the Elements FIXED in their proper place and not worrying with the Letters or the Trumps for the moment. I first placed the Symbols in the 10 Sephiroth. Then I noticed the connexion.

Shin = Number = Fire.

Mem = Writing which flows like Water.

Aleph = Speech which cometh from Air.

But also Shin is all these being SPIRIT so that its three flames are Water, Air, Fire indicating Binah the Root of Water, Kether the Root of Air, the Divine Breath, and Chokmah the Root of Fire these form the Winged Globe of the Third Order. Also the Tarot Trump "The Judgment" shows this, for we have the Air coming from the Trumpet, (The Music of the Spheres), the Figures arising in the form of Fire, and the Water in the background indicating the Waters of Death, the Path of Scorpio, which is the veil of the Abyss. Also notice that this Path of Shin is divided by the reciprocal paths into THREE, as is the Path of Mem into TWO while the Path of Aleph is SINGLE and alone.

To continue, after this digression, with the Paths of the Planets and Signs. As before Mercury joins Malkuth and Hod, The Moon joins Yesod and Hod. Venus joins Malkuth and Netzach. Now we need something Ruled by VENUS, in place of the Aries attribution, this is evidently CANCER since his Path has been given to MEM. Taurus,

Ruled by Venus, unites Hod and Netzach. Gemini unites Hod and Tiphereth. Cancer has been disposed of. Leo unites Netzach and Tiphereth. Virgo unites Hod and Geburah. Libra unites Netzach and Chesed. Scorpio undoubtedly unites Geburah and Chesed. So far, up to the Veil of the Abyss, we have only two Paths unfilled. What about ARIES, Ruled by Mars, in which sign is the SUN at the VERNAL EQUINOX. This must join TIPHERETH and GEBURAH, where we had previously placed the Mars symbol. The other Path, from Tiphereth to Chesed, is not clear for the moment, so we proceed to put our certainties in order. Sagittarius, ruled by Jupiter, is tempting, but had better be reserved. Capricorn ruled by Saturn must either join Geburah to Binah, or Tiphereth to Binah, as before. The latter is undoubtedly correct for it shows "The Devil" connecting with the Sun, and AYIN uniting with NUN (Scorpio) forming ON = The Sun. This leaves but one path for the MARS Symbol, which must join Geburah and Binah. Now we must deal with AQUARIUS ruled by Saturn. There are but two vacant Paths, one from Binah to Kether and the other from Binah to Chokmah.

The Tarot seems to decide this. The Woman with the STARS above her head and the WATER at her feet evidently connects the Sphere of the STARS = Chokmah with the GREAT SEA = Binah. This leaves the SATURN Symbol for the Path from Binah to Kether. Now we come to PISCES ruled by Jupiter. What could be better than using our blank path from Tiphereth to Chesed, since we have used the one on the other side for ARIES, and PISCES, the last sign, might as well meet the Sun and represent the GRAND CYCLE of the ZODIAC, with the Sun Passing From Aries to Pisces, (as it is now passing into AQUARIUS, the old path from which we took Aries). Also The Tarot card "The Moon" shows KEPHRA Rising from the Pool and this Symbol again indicates the conjunction of Sun and Moon, which was Symbolized in the SECOND ORDER in a secret manner. This, combined with the fact that Pisces is Ruled by Jupiter, completes the evidence, in favour of our choice. We have now but three Symbols left, the SUN, JUPITER and SAGITTARIUS and we have Three Paths from Kether to Chokmah, from Chokmah to Chesed and from Chokmah to Tiphereth. If the SUN is to unite with Tiphereth, there is only one Path for it, that from Chokmah to Tiphereth. We still have JUPITER to arrange for, as well as SAGITTARIUS ruled by JUPITER. Obviously, since there is only one Path out of Chesed, we cannot give it to Two Symbols. I prefer to give it to Jupiter, though one of the Symbols has to be placed among the SUPERNALS and it might be this one. Anyway, leave Him there for the Present while we attempt to decide the important question of SOL and SAGITTARIUS. Can SAGITTARIUS be the Path from Kether to Chokmah? It does not seem likely, but it might be the ARROW across the ABYSS from Tiphereth to Chokmah, as it were Tiphereth's connection with the Star Universe.

The Tarot Card "Temperance" (= SAGITTARIUS) shows a figure who is pouring fluid from one vessel to another, and in the old cards one vessel is Red and the other Blue. Can this indicate the Red of the Path of Shin and the Blue of Chesed? This card should be Ruled by Jupiter, and this would indicate the connection, especially if we remember that the Waters of Death and the Waters of Life may contain an occult Mystery, and this path crosses Nun, or Scorpio. There can be little doubt of this attribution. This really leaves the disputed Supernal Path (from Kether to Chokmah), either to The SUN or

JUPITER, and I had in my design this morning given it to the SUN, which makes the attributions wonderfully perfect. I now once more intend to change the arrangement, though tentatively, leaving this the final question to the Higher Powers. With Jupiter, The Father of The Gods, joining Kether and Chokmah, we should find THE WHEEL OF FORTUNE (representing the PRIMUM MOBILE or the BEGINNING of the WHIRLING MOTIONS, also the THREE PRINCIPLES and the CENTRUM IN CENTRI TRIGONO) producing the System of Revolving Orbs in CHOKMAH. Also in the "Heavenly Hexagram" Kether is attributed to Jupiter. In that case the SUN will be the Path from CHOKMAH to TIPHERETH (and this represents Him as taking up his work as THE LOGOS of the SOLAR SYSTEM) and the Path from CHESED to CHOKMAH will be SAGITTARIUS which is naturally Ruled by Jupiter. This Makes all the Signs of the Zodiac meet their Rulers perfectly. Also the 32nd Path is called the "Administrative Intelligence," and this is the office of Jupiter, although of course The Sun may be said to Rule the Planets. Anyway the Holy Spirit of the 31st Path governs the Sun and Moon without doubt and is Ruler under Kether of the Central Pillar.

Now I have only a few more remarks to make in order to complete my day's investigations. NUIT says "Change not so much as the style of a letter" and again "All these old letters of my book are aright, but Tzaddi is not the Star." I think this means that Tzaddi is NOT (= LA = 31) the Star, for She is combined with the Origin-AL Shin (Hadi) of the 31st Path, and is Herself the 29th Path which = 11. This was the 4th path of the Old System and $31=3+1=4$. I shall therefore leave all the attributions of Letters and Cards as they were, all that one has to do is to arrange them in their proper order, and BEHOLD. This is the Mystery of the THIRD ORDER of the QABALAH, it being the THIRD ORDER of the PATHS and it is for those who are to be tried in the HIGHEST viz: (the decision between the SUN and JUPITER). THE FIRST ORDER is for those who must PASS THROUGH FIRE, the SECOND ORDER is to try the INTELLECT, and THE THIRD ORDER for those who have COORDINATED their UNDERSTANDING.

Just a few more notes made this morning. HADIT says: "I am the EMPRESS and the HIEROPHANT, thus eleven, as my bride is eleven." Considering our new Plan we find the Hierophant, Taurus, on the Path from HOD to NETZACH and THE EMPRESS joining MALKUTH to NETZACH, while between them is CANCER on the Path attributed to the EMPEROR or KING in the SECOND ORDER. But CHETH (=418) should be the HIEROPHANT in the NEW AEON and therefore take the place of the Past Hierophant, OSIRIS, THE BULL. The Hierophant, in a certain sense, passes to the Path of Cancer and THE CHARIOT to the Path of TAURUS, without changing the marking of the cards in any way. Then we find the OLD HIEROPHANT taking the Place of the EMPEROR, or Heh, and the Hierophant, being Vau, unites the Son and Daughter, since CHETH the path of the THIRD ORDER is a letter like Heh, but CONNECTED at the UPPER LINE or HEAD, so that the letter is really like THE HEAD = Resh = The Sun connected with Vau the Son. These letters produce RV the Root of AIR (= the FOOL), also of ROTA the WHEEL. Also note that Cancer the CRAB goeth sideways, which is the move of the HIEROPHANT, or BISHOP, in CHESS. Thus also has the Past Hierophant gone sideways, for the old Aeon is passed away and all things are Ruled by the one in the CHARIOT who hath harnessed the BLACK AND WHITE SPHINXES and sits on the

CUBIC STONE which is (YESOD) THE FOUNDATION of the UNIVERSE. HOOR in his secret name and splendour is the LORD INITIATING and HIS CHARIOT rolls STRAIGHT AHEAD.

AUMN.

SECTION V.

June 3rd 11.49 P. M. (Sun time 10.49) Liber Legis. Ch. I. Verse 49.

"Abrogate are all rituals, all ordeals, all words and signs. Ra-Hoor-Khuit hath taken his seat in the East at the Equinox of the Gods; and let Asar be with Tsa, who also are one. But they are not of me. Let Asar be the adorant, Isa, the sufferer; Hoor in his secret name and splendour is the Lord initiating. "

Note: ASAR = The Bull = Taurus, let him be, (that is remain) with ISA (The Hanged Man, = Mem), who also are one, viz: - their Paths cross on the Tree of Life (Third Order). HOOR in his secret NAME and SPLENDOR is the Lord initiating, viz: Hoor is to be considered as on the Path from Hod = SPLENDOR to Netzach, thus indicating him as the Victorious One, though his attributions to Cancer and the Path from Yesod to Netzach must remain the same. But there is much more than this, for Heh became the Path of Vau when the Bull symbolically passed to the place of the Past Hierophant, viz: - the Path of Cheth thus Vau-Heh were united, even as it is clear that The Daughter = "The World" = Tau has also been raised to the THRONE of the MOTHER, for Tau is now on the Path from Binah to Kether, where she was first tempted by the old Serpent, Saturn. Thus we obtain the idea HV, but we also found CHETH, the New Hierophant or Lord Initiating = Vau, combined with Resh, which is VR. Now then, these ideas combine into HVVR which is HOOR, or we can say that Heh is Resh and Vau separated, and obtain HRU or HERU. Also if the Vau be reversed and added to Resh, or rather combined with it, we get Tau = VT the letters shown on the old Tarot trump the Chariot. But we must not actually change the Unity of the arrangement as it stands, for we find the Triad Malkuth, Yesod, Netzach, joined by the Paths Aleph, Cheth, Daleth, which is Achad = Unity (and Ahebah, Love through 13) which is the mystery of the Uniting of the Son and Daughter.

Now HOOR spelt HVVR = 217 = 10, Malkuth or Kether or IO = Jove, etc., (see Mystery of Jupiter in the Supernal Triad). But spelt HOOR = 345 and this suggests the 47th problem of Euclid and Masonry. Now the Sephiroth 3-4-5

suggest these proportions on the Tree, then the "lost path" across the Abyss would be shown in this triangle. What do we obtain?

The Egyptian ISIS, OSIRIS, HORUS. Not that alone, however, but the Magic SQUARES of SATURN, JUPITER and MARS. Now note, the Supernal Paths are Saturn and Jupiter, did these two MALES give birth to the Idea of MARS, and thus, as we see indicated by the Mars square in diagram which covers the old path of Aleph, produce the Bastard of the Swastika (For the Swastika is 17 on the Square of Mars) thus causing the confusion of ideas in regard to the Old Path of Aleph, as representing the first creative Path, when this should have been the path of Shin, the Holy Spirit and the Universal Mercury. Herein is perhaps the Mystery of the THREE LOST FATHERS, Saturn, Jupiter and Mars (or Horus the Elder)

for they all got lost somewhere and are represented by the THREE MOTHERS, forming the Caduceus of the Universal Mercury, which represents both Male and Female in one.

Again referring to Cancer = 69 by shape = Sameck the Prop and Teth the Serpent. Not bad for the Serpent and Staff of Moses, and it may be that The Arrow or Prop will yet be the means of raising the Serpent to its true estate. 217 (HVVR) also equals the Hebrew word for AIR which is Aleph = 1 and these ideas combined give $69 + 1 = 70 =$ The Eye. But the new Hierophant CHETH = 418, and 418 is the Numeration of HRU-RA-HA which is the WORD of this present Equinox (Sun in Aries). HERU, we have already explained. Ra may be THE SUN, or AR (Ch) LIGHT (of which $5=6$ or ABRAHADABRA = 418 is the KEY in the SECOND ORDER) then HA is perhaps Heh or some Mystery of the Third Order. I suggest that it has to do with ALEPH, whose change of POSITION was the KEY of the SECOND ORDER, and Heh which had to be changed and whose path was taken by CHETH (= 418) in the Third Order. The present arrangement of the paths gives A, Ch, D if read in one direction but D, A, Ch = 4, 1, 8, if we continue the cycle. Anyway the Initials of Heru-Ra-Ha = HRH = 210 which is a very significant number in the New Aeon.

Now note the 74th verse of Ch. III of Liber Legis. "There is a splendour in my name hidden and glorious, as the Sun of midnight is ever the Son." Does not this again suggest the SPLENDOUR and NAME of the Victorious One.

Again, in the next and last verse of the book. "The ending of the words is the Word Abrahadabra (= 418 = PARZIVAL = The FOOL. See Ch. I "And Abrahadabra. It shall be his child and that strangely".) The Book of the Law is Written and concealed. Aum (= 111 = Aleph the Fool) Ha. (= 6 = Vau = The Son and the Lord Initiating who is now CHETH = 418.)

Finally note 345 = Shin, Mem, and Heh. The last letter is the Breath of the Holy Spirit or Air, thus suggesting the arrangement of the Three Mothers in their true position.

SECTION VI.

Sun. June 4th.

Last night further Mysteries began to clear up in a wonderful manner. The Supernal Triad is now composed of the Three Sephiroth joined by the Paths of JUPITER, SATURN and AQUARIUS or The WHEEL, The UNIVERSE and The STAR. But it is written (although I explained this in another manner formerly) "TZADDI is NOT the STAR." But we had THREE paths that were difficult to adjust, all of which had a claim. One of these was RESH the SUN. Suppose we substitute this for TZADDI what should we see? THE THREE PATHS joining the SUPERNAL TRIAD would then be KAPH, TAU, RESH = KThR = KETHER the CROWN. But if Tzaddi is Not the Star then perhaps RESH is THE STAR as well as the LETTER of THE SUN. This would show the whole Mystery of the UNIVERSE, the WHEEL, the SUN, STARS, PLANETS and ELEMENTS, all in the SUPERNAL TRIAD, which is the STAR of the THIRD ORDER, the Three-fold Star. And look at the NUMBERS of the SEPHIROTH COMBINED, for the first Mystery of the SEPHARIM is NUMBER. $1 + 2 = 3$ The TRINITY. $1 + 3 = 4$ The Tetrad. $2 + 3 = 5$ The Flaming Star. 1 and 2 combined = 12 = HUA (Heh referred to Mater, Vau to Pater, and Aleph to Corona), etc. 13 - Achad, Unity and AHBH Love, etc. 23 = Joy and Life. 21= AHIH = Existence, Being, the KETHER name of God. 31 = AL = God and All, LA = Not. 31 is also the Key of the Book of the Law, etc. 32=AHIVH the 32-fold name in which AHIH and IHVH are coalesced which, if the three Hehs are taken for THE THREE MOTHERS, gives 358 = The Messiah and also the Serpent. There are many other important attributions. Thus all cometh from KThR the Crown, which containeth the Mystery of the three Fathers Jupiter, Saturn and Sol, and the Three Whirling forces of Life in The WHEEL, the SWASTIKA FIGURE in The STAR, and The ELLIPSE of The UNIVERSE.

There are other Mysteries about these alternative Paths, which may mean something, although they do not conflict with this truly wonderful Trinity in Unity. For had the ARROW = SAGITTARIUS (Ruled by Jupiter) been put in the place of Jupiter, and the Spirit, SHIN, been included in the CENTRE of the TRIAD we should have obtained the Numeration $60+400+200+300=960$ which plus the 3 Sepiroth = 963 = AChD = ACHAD = UNITY (Spelt fully) also the Hebrew for Garland, Crown, a little wreath. May not this be the Crown of Victory on the head of 418 (as Cheth) in the midst of OIN the "Mist and Vapour" which concealed him in UNITY, which is ALEPH, which is THE PURE FOOL.

SECTION VII.

June 5th 1922

Notes.

Possible date of Plan of Qabalah indicated by SUN between ARIES and PISCES in Grand Cycle of Zodiac.

Note. Change in position of Heh places this path in connection with SUN = Son.
Marriage of Daughter to Son.

Note. SWORD, SNAKE and STAR. Three Orders.

Note. Lion = Leo, lies down with Lamb = Aries.

Note. Horoscope for 31st, Mercury entering Cancer, is very remarkable and seems to indicate Aeon of MAAT.

Note. SUN of MIDNIGHT may indicate Resh attributed to STAR.

Note. KEYS of SUPERNALS XXI and X=31 also Path 1-2 = Three Principles on Wheel.
1-3 = Four Elements in World 2-3 = Flaming Star or Sun and Star combined. 1-6 = 31st Path. etc.

SECTION VIII.

June 5th Midnight (Sun time)

I have been making further considerations in the Light of a Colour Plan of the Third Order which I made to-day. (See Plate IV at end of section VIII.)

I perceive, (1) that the Paths of Gemini and Virgo should be interchanged in order to make the harmony more perfect (2) I began further investigation of the Supernal Triad according to the NUMBERS of the KEYS. I find that the Symbolism is indeed perfect if we substitute the actual Sun card for Aquarius, thus we obtain:

KThR = Kether The Crown (as before from LETTERS.)

XXI + X = 31.

XXI + X + XIX = 50, and it is written: "FIFTY are Gates of UNDERSTANDING," while SHIN, the Path from 1-6, = XX which. plus 50 = 70 = AYIN = THE EYE (in the TRIANGLE). Now Tzaddi is not the Star for the Star is THE EYE = Ayin. Therefore Ayin is the Star and Tzaddi the Devil.

Now 70, The Eye, plus the SPIRIT (= 300) = 370 is A'ASH = CREATION. The STAR should now be the Path from CHOKMAH to TIPHERETH thus Harmonizing the Sun and Zodiac. The Path of NUN, which intersects those of Ayin and Tzaddi, gives us N.O.X. = Night and the SHIN = The Light that shineth in darkness and the Darkness

comprehendeth it not." Also the Swastika represents 4 L's = $30 \times 4 = 120$, that is 4-fold Justice, and ON the Key of the City of Babalon. Again Ayin & Nun, ON, are United since the Paths join. Also OTz = The Tree (of Life) and also suggests OX = Aleph. Now note "Twenty-two are the Mansions of My Father, but there cometh an OX that shall set his forehead against the house and it shall fall, for all these things are the toys of the Magician and the Maker of Illusions, that barreth the Understanding from the Crown." (See Vision and Voice Page 142).

Note also how "Love is the law, love under will" is clearly shown on the Tree, for Love (Venus) is the Law (Libra) love (Chesed) under (Sameck = Temperance) Will (Chokmah).

I notice also that this should be the emphasized statement for "Love IS the law" and "The Law IS for ALL." While "Do what thou wilt SHALL BE the whole of the law, " implies, in one way, the future, for this freedom must be won.

Note "Thou hast made MAN a little lower than the Elohim, (86), Thou hast Crowned him with Glory and Honour. The Paths of 666 now unite with Tiphereth and Hod, but 86 is AHIH ADNI.

SECTION IX. OF THE MYSTERIES OF THE BEGINNING

June 8th, 1922. Last night further mysteries were opened up to me. Firstly Kaph = 20 conceals the letter Yod (IVD), for this letter, spelt in full = 20. Again IVD is concealed in the shape of the letter Aleph. Therefore when it was written (Gen. 1. 1) "In the Beginning", this meaning "In the Head" or "In Wisdom", the word RASHIth (RASHITH, The Head) suggests Resh which is one of the Paths of the Supernal Triad, just as the Path of KAPH The Palm of the Hand, suggests Yod The Hand, as well as concealing it numerically as shown above. But the word RASHIth is all to be found in KThR, The Supernal Triad of the Crown, for the first letter Resh is the Path from Chokmah to Binah, Aleph can be traced through Kaph as above shown, Shin is the Holy Spirit in the midst, Yod is concealed in Kaph, and Tau is the Path from Kether to Binah. But the word used in Genesis is BRASHIth (B'RASHIth) which is "IN THE Beginning", but since Resh comes on the Reciprocal Path, or Horizontal line, we see that Resh with this line as the base, forms Beth. Thus the whole word may be traced to the Supernal Triad.

Again, Kaph is the Trump numbered X = Yod by numeration and Aleph, by shape. And

as the Trumps $XXI + X = 31 = AL$ the WORD of Kether, so also Kaph, since it conceals Yod, represents Peh, The MOUTH which utters the WORD of WISDOM or CHOKMAH.

It is interesting to note the symbolism of the letters of the Supernal Paths when spelt in full.

Resh = Resh-Yod-Shin and we see this also conceals the Yod or tongue and the Holy Triple Spirit SHIN, and these Paths of Resh and Shin are conjoined. Again SHIN (Shin-Yod-Nun) conceals the Yod, (as it does THE THREE MOTHERS) and it terminates in NUN, which Path it crosses before it enters TIPHERETH = THE SUN, which was RESH in the Supernal Triad. And TAU = ThV and this conceals the VAU or Son as well as by SHAPE Resh and Vau, RU = The Divine Breath, or Ruach Elohim. This again is the Root of Rota the Wheel, which is shown in the Path of Kaph the Wheel of Fortune. But in Tau = "The Universe" we see the Ellipse, therefore is it suggested that The Whirling of the Primum Mobile (Rashith ha Gilgalim) was first about an axis, and then the Whole revolution took an elliptic Path. Notice also how Shin = 300 = Ruach Elohim, and again, that the Path of Shin, 300 united with Kether = 1 = 301 = ASH = Fire, while this number 301 is equal to "My Lord the Faithful King" who liveth and reigneth for ever and ever. Again Kaph conceals Aleph and Peh, The Air and the Mouth, since in full it is spelled KAP. Also it is written that God made a covenant with Abraham concerning the Number Ten (The Sephiroth, etc.) and that this refers to The Ten fingers of the Hands and the Ten toes of the feet and also to the Covenant of the Tongue and of Circumcision. Now Yod is the Phallus, and Tau is the Phallus in extension, and Resh is the Head of the Phallus, (with its concealed Eye) and Kaph is the Palm of the Hand which conceals the Yod, and as shown, the Yod and the Kaph = Peh, The Mouth which uttered the Covenant, and Aleph is His Holy Covenant. (See Vision and Voice and Sepher Yetzirah in regard to these statements.) And Resh, the Head, combined with the line forms BETH which is the House of God, in which SHIN, the HOLY SPIRIT is concealed. Also BETH is MERCURY, but this is THE UNIVERSAL MERCURY which conceals the THREE MOTHERS, which form the CENTRAL PILLAR OF THE TREE by which "One Ran and Returned, 9) as also, HE COMBINES in HIS SYMBOL, ALL THE PLANETS including the SUN and MOON. For HE represents the SUPREME INTELLIGENCE of the BEGINNING.

A few further considerations. The Sephiroth Kether, Tiphereth, Yesod and Malkuth = $1 + 6 + 9 + 10 = 26 = IHVH$. Binah, Geburah and Hod = $3, 5, 8 = 358$ The Serpent and the Messiah. And Netzach, Chesed and Chokmah = $7, 4, 2 = 742 =$ The Ark of the Covenant.

Also Binah, Chokmah and Tiphereth = $3, 2, 6$ and 326 is $IHShVH = JEHESUAH$, or the Descent of the Holy Spirit, Shin Into the Four Elements $IHVH$ the Old Jehovah.

And the numbers of the Sephiroth - Binah + Geburah + Hod + Malkuth + Netzach + Chesed and Chokmah = $3 + 5 + 8 + 10 + 7 + 4 + 2 = 39 =$ The Eternal One, and

together with those of the Middle Pillar $1 + 6 + 9 + 10 = 26$ we obtain $39 + 26 = 65 =$ ADONAI. The Lord.

SECTION X.

Enough has been written in regard to THESE HOLY MYSTERIES, which are Mysteries no longer in the old sense of the word. Enough, at least, to prove without shadow of doubt the fulfillment of some of the prophecies of both the Old and New Books of the Law, to make possible the Plans for a Perfect Temple and a true Understanding of the, Holy Covenant. This Universal Temple is lit by the Holy Spirit of the One True God, so that in very truth, (as it was written by the Prophet of the New Aeon, 666 the Beast, in the "Vision and the Voice" in the 8th Aethyr)". To him that UNDERSTANDETH AT LAST do I deliver the secrets of truth in such wise that the least of the little children of the light may run to the knees of the great mother and be brought to Understand" For this Great Mother is MAAT the Lady of TRUTH of whom it is prophesied in Liber Legis in a veiled manner Chapter 3, verse 34. (see comment Eqx. Vol. 1. .7) and also more openly in Liber A'ASH (=Creation) Equinox Vol. I, 6:- "Set is his holy covenant which he shall display in the great day of M. A. A. T. that is, being interpreted the Master of the Temple of A.*. A.*. whose name is Truth." For yet again notice that the Key Letter of the Change from the First to the Second Order is Aleph, and the changed letters in the Third Order are Heh, Resh, Vau, Mem, Cheth, Yod, Sameck, so that in all we have the one Secret Name

HRUMACHIS,

which is Three Hundred and Thirty, that is to say, THE HOLY SPIRIT of TRUTH and JUSTICE.

Finis

Transcriber's note: Further developments of Frater Achad's Tree of Life are described in his next book, The Egyptian Revival.

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The Egyptian Revival
or
The Ever-Coming Son
in
The Light of the Tarot
By Frater Achad

Transcriber's Notes

The text of this electronic edition is taken from the Samuel Weiser printing of 1974. The work is not copyrighted. It was originally published in a private edition circa 1923.

The formatting kludges of the previous ASCII edition have been removed; the formatting in the present edition is as close to that in the original as is possible in the context of the Web.

Benjamin Rowe
March, 1997

Preface

This little book has been written in the spirit of Suggestive Inquiry, and the writing of it has led to many illuminating ideas in regard to the Universal Tradition as disclosed by the Tarot Trumps.

Some months ago, I prepared a treatise entitled "Q. B. L. or The Bride's Reception," purporting to be a simple exposition of the Qabalistic Process and an explanation of "The Tree of Life" with its Correspondences according to the system I had studied and practiced for a number of years.

While writing it I obtained some "New" ideas which seemed to indicate the possibility of the Restoration of the Order of the "Paths" to their Original form. These ideas I put down as they came to me, and included them as an Appendix to the main body of the book.

Briefly, the nature of the suggested change was as follows: The Qabalistic Tradition of the last few centuries is that the "Ten Sephiroth", or "Numerical Emanations", were formed by the "Lightning Flash" of Creation, while the "Twenty-two Paths" were produced by the Ascent of the "Serpent of Wisdom" from Malkuth to Kether.

The recognized Numeration of these Paths was from Number Eleven, transmitting the Influence from Kether to Chokmah, to Number Thirty-two, transmitting it from Yesod to Malkuth the Tenth and last Sephira.

I questioned this, since the Serpent is said to have Ascended, and suggested that the

Eleventh Path should be from Malkuth to Yesod, and so on up the Tree in exactly the reverse Order.

Upon experimenting with this arrangement I discovered that although there seemed to be a decided improvement as regards the Paths below the Abyss, above it, all the symbolism became reversed and confused. Even so, there were some interesting combinations.

The main point was, however, that the new arrangement of the lower Paths suggested the possibility of a wonderful Astrological Harmony, since many of them were now united with their Planetary Rulers, etc., in the Sephiroth.

The next step was the discovery of the Symbolism of the Middle Pillar, when the Three Mother Letters of the Elements were attributed to the Three Paths which unite the Four Sephiroth which are in equilibrium. These, when placed in position, showed the Symbolism of the Universal Mercury under the form of a Caduceus and Winged Globe.

I decided, therefore, to adopt this arrangement of the Three Elements, and to try to place the Planetary and Zodiacal Signs in such positions on the Tree that the Astrological Symbolism would be perfect.

I discovered that this was possible. There was one variation, which, if adopted, disclosed some other valuable Qabalistic Symbolism in regard to "The Beginning". I explained this fully in the Appendix to Q.B.L. With my original notes left in their rough form, I published the complete book in a limited edition for Students of the Qabalah. This has met with a very good reception in all parts of the globe. I have received many encouraging letters, all of which express interest in the revised arrangement. The press reports have been favorable, and a conservative Magazine "The Occult Review" admits the importance of the discovery.

One great Authority, however, while admitting that many of the ideas are brilliant, says that he cannot accept this Reformed Order in the face of several hundred years of the old tradition, and maintains that the previous arrangement is the correct one.

While I realize that great changes in the recognized Systems of Initiation in certain Orders might be necessary if the Reformed Order of the Paths were adopted, and while recognizing the importance of the opinion of the Authority mentioned above, I still maintain that this New Arrangement is worthy of the most careful consideration and study. One would expect to find some reason for the arrangement of the Paths, and this present plan seems to me the most reasonable; in fact it suggests that there was an Absolute Reason in the Primitive Universal Tradition, though this became lost to view as time went on.

My aim is to discover the Truth insofar as that is possible to man, and to uphold what seems to me most true, until I am convinced of error; but, to change my viewpoint, if necessary, as soon as more Light is given me. If this "New" arrangement is correct, it

will prove itself to be so in the minds of those who study it in an unbiased manner. In any case it is of interest as one aspect of truth, and its right place may be found in due course. It may lead the Student to other important discoveries as it has in my own case. I am convinced that the inquiry is by no means exhausted.

The Tarot Trumps, being a sort of Universal Alphabet, may of course be interpreted in a variety of ways, but I shall discuss their Symbolism when arranged upon the Paths of the Tree of Life according to the Reformed Astrological Order given in the Appendix to Q.B.L.

If by this means we obtain "More Light on the Tarot Trumps" and the Universal Tradition, which transcends what we call Light and Darkness, becomes plainer to my readers, the book will not have been written in vain.

Before discussing the matter in detail, I am giving a brief summary dealing with the earliest traditions of Mankind and their effect upon the present day, or the New Aeon, the Cycle of Aquarius, in which we are not living.

I trust that this book will lead to further Light on the very vital issues of this present Age, and perhaps to a solution of some of the most perplexing problems. At least, I hope so.

-- Frater.Achad

Chapter I

Light on the Egyptian Revival

The more than ordinary interest displayed by all classes of people in the recent discoveries connected with the opening of the Tomb of King Tutankhamen, indicates, what may be termed, an Egyptian Revival.

This, to some, may appear quite unaccountable; in fact one of the popular writers in the daily papers has questioned just why the public should suddenly show such great interest in this particular discovery, while many similar ones have created little or no stir at all.

There may be a very deep underlying reason for this, and in order, if possible, to discover the hidden causes it will be necessary for us to make a brief survey of the Egyptian Current of Thought from the earliest times to the present day.

Again, we do not find the public interest centered alone in the treasures found in the tomb of Tutankhamen, but in nearly every instance reference is made to his immediate predecessor King Amenhatet IV, or to use his more familiar title King Khu-en-Aten.

King Khu-en-Aten is reported to have been the first King to attempt the establishment of a Monotheistic Religion in Egypt, and the Worship of the Aten or Solar Disk; whereas,

after his death, Tutankhamen is said to have re-established the old order and the worship of Amen-Ra in place of that of Aten, or perhaps more properly Atum.

What was the cause of this controversy, and what is its bearing on the thought of the present day?

One of the immediate effects of the public interest in these matters has been the production of a charming little book by Robert Silliman Hillyer entitled "The Coming Forth By Day". This consists in a number of Hymns translated from the Egyptian "Book of the Dead", as it was erroneously called. But the chief item of interest is the introduction, giving a brief but sympathetic outline of The Egyptian Religion, which ends as follows: "For the mystics of the world have always, under all systems, escaped beyond the externals of faith, and held close to the Presence enthroned in the inner court of the temple; the same Presence in how many different sorts of temple! The God who walked by the Nile walks also among men today; whether we call him Christ or Osiris, whether we see him betrayed by Set or Judas, he is always here, he is always betrayed.

Osiris was not the shadow cast before by the coming of Christ, nor Christ a remembrance of Osiris; they are the same, the same significance in different syllables over the earth. The machinery of religion changes, but whatever the modern man finds in his heart, that the Egyptian found also; for that is not the Christian Religion or the Egyptian religion; it is Religion, and the rest is merely an attempt to name that which is nameless."

We can hardly imagine a statement of this sort being made in a small, popular book a few years ago. It is surely a sign of the times and of the Influence of the Ever-coming Son, the Crowned Child, Lord of the New Aeon.

But Mr. Hillyer does not go back far enough into the past to throw the most truly significant light on the present and future. In order that we may properly understand the matter, we must delve deeply into the remotest times; somewhat in the way Gerald Massey did in the "Book of Beginnings." In fact his research work is invaluable, but unfortunately far too lengthy and recondite for the popular taste.

Let us then endeavor to piece together a few of the most vital and interesting fragments, so as to obtain, if possible, a bird's-eye view of the whole matter.

The beginning of mythology with the mother and boy is universal, and still survives in the Virgin and Child of Rome. The sonship preceding the fatherhood represents the most ancient form of belief, and when recognized in that light, is found to explain many of the early mysteries.

The first boy and his mother were called Sut-Typhon.

Sut means "The Opener", and this may be taken in the physiological as well as the

astrological sense. The Child was the opener in the sense of being born of the un-mated Mother. The Sun is the Opener of the Day, while Sut as the Star-god was considered the Opener of the Year with the rising of Sothis, and on his rising was the Great Bear cycle founded.

The earliest conception of the great Mother was under the form of the Hippopotamus, the Devourer of the Waters. This led to that of the Water-Dragon, Typhon. But the Great Mother was She who brought forth the Starts, thus we find Her assuming the form of the Star-Goddess, Nuit of the Heavens, who is represented by a beautiful human form arched over the earth. Her change to this human form was portrayed as "Beauty and the Beast in one Image", and from this was the ancient fable derived.

We find the Child described from the very earliest times, as of dual type, so that he became known as Sut-Har or Sut-Horus. Later the idea of twins arose, and these became the Gods of the Two Horizons. Sut the Opener and Horus the one who Shuts or Closes. The earliest phenomenal form of these twins was as darkness (Sut) and light (Horus).

Har or Horus as the Sun was an earlier type than Ra who later became the principal Sun-god. Har, as the son of Typhon the Great Mother, became known as the earliest of the Pharaohs and rulers of Egypt.

Primarily the word Pharaoh is derived from Har-lu, which means the Coming Son of a two-fold nature, and of the two (lu) houses. This, again, was Har of the Shus-en-Har or the Bar or Baal of the Heksus.

Now the rulers of the Shus were called Heks, and thus we may trace the early name of the God Hak which is a form of Harpocrates, the God of Silence, the Babe upon the Lotus; who is sometimes considered to be the twin of Horus, and concealed within him.

Har-Makhu was the Star-God of both Horizons. Sut-Har developed into the Solar Deity afterwards called Aten, or Atum. Thus we begin to see the Typhonian origin of the God Aten, and we shall learn from this something of the nature of the revival of Aten-worship under King Khu-en-Aten, the father-in-law of Tutankhamen.

But we first need some further links in our chain, and these may be supplied as follows:

As time went on there was mention of Four Suts, and the worship of the Mother Typhon and her son Sut began to fall into disrepute. A father was needed to account for the generation of all things, and gradually the idea of TUM the Old God of the Setting Sun arose, and he was said to be the Father of the Four Suts. (Thus the four Quarters were established, or perhaps the Equinoctial points and the Solstices). TUM then became known as ATUM, and the Solar Fatherhood was established. Also the twin Lion-Gods assumed the type of Sut-Horus in ATUM-RA.

The quarrel which rent the monuments arose on account of Sut-Horus (Sut as brother of

the Sun) and the Egyptian Amen-Ra who was identified with the Greek Jupiter-Amen. An alliance was made between the Ammonians and the Osirians against the followers of Sut-Har, or Sutekh or Sebek, and the ancient genetrix Typhon.

The taunt flung by the Osirians at the Sut-Typhonians was "Orphan", intending to brand them as Fatherless in a religious sense because they worshipped only the Mother and the Child, who became looked upon as the Harlot and the Bastard.

This led to many unpleasant things being said on both sides, and we find a period when the followers of both forms of worship accused the others of every form of immoral practice.

We should now take up a slightly different angle of the situation. ATUM was the same as the first ADAM of the Hebrews. The Rabbis taught rightly that their typical Adam, of the same name as the monkey UDUMU, had carnal knowledge of every tame and wild beast that he could dominate, and was not satisfied until EVE was made for him.

ATUM as the Second ADAM represented the first purely Human Deity without any animal admixture. We now get a glimpse of one of the reasons for the strange half-animal half-human types found in the ancient doctrines. There is another explanation of this, however, which will be discussed later. At the same time we begin to see how it was that King Khu-en-Aten, who revived the early traditions, had many purely human figures made, quite unlike the other Egyptian Images, and that these came to light in the recent discovery of the Tomb of Tutankhamen, who preserved them.

We have made mention before of IU, which means Twin, or Dual being, male and female in one. As in the case of Pharaoh or Har-Iu, we again find IU as the root of the word Jew.

So, too, we find in Iu-Sif the origin of Joseph, of whom more anon.

We find in Unicorn, Sut the Sun and Typhon the genetrix, and how this type preceded the Bullock or Osiris.

Sebek (The Crocodile) was a form of IU-Sif, as well as Har-Makhu and Aten of the Disk, who were each the Iu of the two horizons, as Son of the Mother.

After the reign of King Apehpeh in Egypt, the religion again changed hands and there arose a "King who know not Joseph" i.e. who did not worship IU-SIF or the Coming Son.

IU, as the Genetrix, became IU-Pater or Jupiter; and IU the Son who Comes, became IU-Sus, or Jesus. The Ever Coming Son was the prototype of the Wandering Jew, originally a symbol of Eternal Youth.

If there is any historical Joseph to be found in the monuments he is AIU. He was a

protégé of Amenhetep III.

This King was of the Black Aethiopian type, son of a black mother, but he married a fair wife. He was the father of Amenhatet IV, who changed his name of Khu-en-Aten, or the Adorer of Aten. Amenhatet the IV's nurse was the wife of Joseph. On account of his parentage, Amenhatet IV was probably of a Reddish type, and the Aten whose worship he adopted was the Red Disk of the Sun. He may, however, have obtained a glimpse of the Concealed Father or Sun behind the Sun, and thus recognized that in one sense the old Sut-Typhonian tradition was nearer the truth than the prevalent worship of Atum Ra, or Amen Ra. He was of course misunderstood, most people thinking he had gone back to a dark and despised tradition. I shall endeavor to show, later on, how this confusion arose.

We must remember that ATUM was born as Horus or IU, child of the Mother and afterwards developed into Atum-Ra as God the Father. Hence he became the make of the Gods and men, the Begetter who succeeded his father Ptah. ATUM means "Created Man" or ADAM.

When the human soul had come to be considered as derived from the Essence of the Male instead of the Blood of the Female, the woman was naturally said to be derived from the man, as she is in the second of the Hebrew Creations described in Genesis. A soul derived from Atum was dual in sex. The soul was divided into Adam and Eve, the typical two sexes of the Hebrew legend.

Again it is recorded "When Horus had fulfilled the period of 2155 years with the Easter Equinox in the Sign of Aries, the birthplace passed into the Sign of Pisces, when the Ever-Coming One, the Renewer as the Eternal Child who had been brought forth as a Lion in Leo, a Beetle in Cancer, as one of the Twins in Gemini, as a calf in the Sign of the Bull, and a Lamb in the Sign of the Ram, was destined to manifest as the Fish, in the Sign of the Fishes. The rebirth of Atum-Horus, or Jesus, as the Fish IUSAAS, and the Bread of Nephthys, was astronomically dated to occur in Beth-Lechem -- the House of Bread -- about 255 B.C., at the time the Easter Equinox entered the Sign of Pisces, the house of Corn and Bread."

There had been a time when the two birthdays assigned to Horus of the Double Horizon, were allotted to the Child Horus in the Autumn, and to the Adult Horus at the Vernal Equinox; but when the Solstices were added to the Equinoxes, in the new creation of the Four Quarters established by Ptah for his Son Atum-Ra, there was a further change. The place of Birth for the Elder, the mortal Horus who was born of the Virgin Mother, now occurred in the Winter Solstice, and the place of Birth for Horus the Eternal Son was celebrated at the Vernal Equinox, with only three months between the two instead of six.

As above stated, the Entry of Horus into the Sign of Pisces occurred 255 B.C., and another period 2155 years added to this, brings us down to the year 1900 E.V. at which time Horus should astronomically be expected to appear in Aquarius. This is a purely

Human Sign, the Sign of MAN, the Water-bearer or Bearer of the Waters of Life in his own person.

In the year 1904 the Law for the New Aeon was received by one of the Adepts, and the reign of Horus duly proclaimed as Ra-Hoor-Khuit.

Since then many changes have occurred on the earth, and few can fail to recognize the coming of Horus in one of his aspects as the Avenger of his Father Osiris, so plainly manifested in the great World War, and in other ways. But Harpocrates, his twin, is hidden within Him, and we may look for the Crowned Child to be born in every Heart, during the Coming Period.

I have given this brief sketch, which is not by any manner of means complete, in order to prepare the mind of the reader for the explanation of the Universal Alphabet of the Book of Thoth, or the Tarot Trumps, in relation to their proper Paths on "The Tree of Life" of the Ancient Qabalah, as reformulated in my book Q. B. L.

I shall hope to show by this means that there is a still deeper meaning under all these things, that the Universal Tradition, long lost, may be revived to our great advantage in understanding not alone the Past, but the Present Period of the History of Mankind on this Planet.

But I shall first supply those who are unfamiliar with these ideas, with "The Essence of the Practical Qabalah," and even those who have read "Q. B. L." will do well to refresh their memories by a study of the brief outline which follows.

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The Anatomy of the Body of God

Being

The Supreme Revelation

of Cosmic Consciousness

by Frater Achad (Charles Stansfield Jones)

Originally published circa 1923

Transcriber's notes:

This electronic edition is taken from the Samuel Weiser edition of 1973. The work is not copyrighted.

The formatting changes of the 1992 ASCII text edition have been removed; this edition is as close to the original formatting as is possible within the context of the Web. Transcriber's notes in the body of the text are surrounded by [square brackets] and are labeled as such.

I hope you will enjoy this remarkable work of Cabalistic Geometry.

Benjamin Rowe

February, 1997

PREFACE

Although the title of this short essay may seem, to some who have not read its contents, to be both presumptuous and unwarrantable, it is hoped that these will reserve their judgment until they have given due attention and consideration to the study of such an important subject.

We are living in strange times. Civilization seems rapidly to be breaking up, while yet some inner urge is at work towards a better and more balanced construction in many departments of life.

One of the results of the Great War has been to turn the minds of many people from some of the narrower conceptions of life into wider channels. A spirit of enquiry has become apparent on the part of those who had previously been content to accept statements in regard to life's deeper issues on mere belief or hearsay. Many new Movements have arisen under the guidance of people who have obtained at least a partial glimpse of man's wider heritage, and there has been a corresponding falling away from what may be termed the orthodox or established order of things in the churches and elsewhere. Many countries have been making experiments of various kinds, most of which, however, being the outcome of "reform movements" of the narrowest sort, are quickly proving themselves to be unsatisfactory and inadequate. At present, amid all these indications, there seems to have been no complete solution in sight, and, so it might appear, very little comprehension, even on the part of those who are honestly doing their best under the circumstances, of the underlying principles involved. Those who should really be in a position to help, are unable to do so effectively for the same reason.

It may seem a far cry from the present world-conditions of a social and political nature to the Holy Qabalah, but help sometimes comes from quite unexpected sources.

The Jews, and the Jewish problem, represent very important aspects of the difficulty and its solution. A great proportion of the wealth of the world is today in the hands of the Jews, yet as a nation they have no place. As the "chosen people" they were an important nation, but the rejection of the Teacher in who they expected to find their Messiah, is usually considered to have been the cause of their becoming wanderers upon the face of the Earth. Yet the word "Jew" is derived from IU, the Ever-Coming Son, the Horus of the earliest Egyptian traditions, whose influence is not confined to the Christian Era but extends to all Ages, and of Whom all truly typical God-Men, such as Jesus, have been, and are, the representatives upon earth.

But the Jews have neglected the study of their own "Chokmah Nestorah," or Secret Wisdom Tradition, as transmitted in the Holy Qabalah, thus losing sight of their True Will as a nation and their essential Purpose in the Great Creative Plan. It has remained for the Gentile to rediscover some of the deeper mysteries of this Ancient Wisdom, and these are found to be the same in essence as those of Catholicism, Freemasonry, Pythagorean Philosophy, Hermeticism, and so forth; in fact there has always been a Universal Tradition which when known has led the Nations to the height of civilization, and when lost has heralded their decline and downfall.

The present world-crisis and breaking up of civilization is due to the necessity of a general "clean-up" preparatory to a wider and grander conception being presented to humanity than has been possible for many thousands of years. All thinking people realize that things are in a critical condition, and all should be prepared to grasp any reasonable opportunity of obtaining a solution which will be of permanent, rather than of temporary value.

Things cannot be put right without effort, and the question arises: "In what direction is effort most necessary?"

The solution lies with the individual; it is useless to talk of reforming others until we have reformed ourselves. It is equally useless to rely upon someone else to do for use what we are quite capable of doing and should do for ourselves. The soul of Man -- which is the plastic mediator between body and spirit -- has become distorted; he must learn to rectify its structure before he can obtain a clear outlook and a proper point of view.

Man's teachers have been largely responsible for distorting his mental vision, and they must cease from restricting his natural actions and impeding his natural growth, which would be normally proportioned if the Holy Spirit within were allowed to expand in the proper manner. Man's natural tendency is towards health of body and soul under the action of Spirit. Most of the present systems have led him to believe otherwise from his earliest childhood, thus handicapping him from the start.

The child is, in one sense, the best example of the perfect man or woman, and if the

child were allowed to develop Intelligence unhampered by false notions from outside, it would grow to be the true example of the God-Man or Man-God in the majority of cases. We have ruined our children before they have had a chance to come to maturity; our well-meaning, though ignorant, parents and childhood teachers have instilled into our subconscious minds most of the "complexes" which in after life we can only eradicate by bitter toil and bloody sweat.

Yet I thank God for a good mother, whose simple faith, transmitted to me, has given me the quiet courage and perseverance to unravel some, at least, of those ignorantly transmitted "knots" and kinks. But, for all that, humanity has complexes which need to be unraveled and straightened out before much real work can be done.

First, then, let me make an appeal on behalf of the children, even if in this New Aeon they do not so much need my support since they are showing an independence of spirit which is simply astonishing to their parents and guardians who were born and brought up under the Old Dispensation. I make my appeal to these same parents, not to foolishly try to break the Will of the child, for it is God's Will therein, and the only indication of the right course of action. Once this True Will is distorted, and the lower personal will brought out of alignment with it, the city is, so to speak, divided against itself and cannot stand. It is the interior conflict between the "personal" and the "True" Will in each of us, that is the cause of all suffering and all wrong action. There is but one remedy, discover the True Will and then DO IT, and our course is one with Destiny and the Will of the Universe in our regard.

The age of "mothering" children is past. The women of today failing to do so in regard to their offspring, or having no offspring to "mother" are doing all they can to "mother" the nation, particularly in America. Such "reforms" as Prohibition are largely due to this mistaken zeal for the good of others. What the "Mothers" need most is to learn to mind their own business and to correct their own distorted vision. Repression can never take the place of RIGHT USE on any plane. The Righteous are those who use rightly what they have, for their own good and that of Humanity from which they can never really cut themselves off. Man cannot live, or die, to himself alone. The same is true of Nations.

All things come from One Substance, and are actuated by One Spirit. Rightly used, any aspect of that substance may be taken into the body and soul of Man, and there transmuted into just the proper condition and proportions for the building up of his own particular being.

If, for instance, it were possible to eliminate the effects of wine from all the American people for two or three generations, they would go to the most terrible extremes and act as savages do whose systems have not been used to alcohol, as soon as the habit was revived, as it inevitably would be in the long run. As it is, insofar as their parents have been accustomed to the use of wine, they are comparatively immune while their normal appetites in this respect are not over-stimulated by the attempt at repression. Many of the most normal people drink more under "prohibition" than they ever thought of doing before. The best men and women are those of such varied experience on all planes that

they are immune from every poison and every disease because they have found the proper proportion and balance of all that is called good and evil makes up the Perfect Man who is like unto his Father in Heaven, in Whom all things have their being.

Man must eat of the Tree of the Knowledge of Good and Evil before he comes to the Tree of Life in the Midst of the Garden. Only when he eats too much of one thing and not enough of another, does his body or soul become distorted. Every "Christ" and every Genius has been the friend of publicans and sinners, as well as of the "selected and exclusive." Idealism and Materialism must unite and go hand in hand if a new Civilization is to be build up. The Soul of Humanity is the connecting link. There is nothing to be ashamed of in our material bodies, but they would not be of much use without the Spirit and Will which give them Life and motion. On the other hand we should not be so cowardly and selfish as to desire to be re-absorbed into Spirit, as if the whole Creative Plan were a waste of time, and had better never have been started. No! Let us give thanks in our souls for both body and spirit, using both rightly and to the full extent of our power. But how shall we learn the right proportions of each?

We must eat of the Fruit of the Tree of Life, and it will be found to nourish us perfectly and cause all the elements of our system to come to their proper proportion and fullness of stature. We must enter upon the heritage of Freedom that has been prepared for us in the Father's Kingdom upon Earth.

We have sacrificed the flower of Humanity, not alone in the Great War but in many, many ways, to our false gods. In the Name of the True and Living God, let us cease from bloody sacrifice, and start to build a "Living Temple, not made with hands, eternal in the Heavens"-upon Earth.

Introduction

On April the fourteenth, nineteen hundred and twenty-three E.V., having just completed the ms. of my treatise on "The Egyptian Revival" or The Ever-Coming Son, in which my endeavor was to show that the "Restored Order" of the Paths of the Qabalistic Tree of Life was likely to be the correct one, since it indicated the Universal Tradition as symbolized by the Keys of Hermes, I was rewarded by the opening up of an amazing further possibility in regard to the Design of "The Tree of Life" itself.

It was between 8:30 and 9:30 P.M. on the above date, that the "Tree" began to GROW, and proved itself, to my mind, to be the veritable anatomy of Ra-Hoor-Khuit, Ever-coming, between the two Infinities. This fresh revelation left me strangely silent; it seemed almost too wonderful to be true, but it has since-for I am writing this on April 17th-shown even greater possibilities, the most extraordinary of which was only revealed to me this afternoon, after discussing the matter with W.R.

I do not intend to write of the discovery itself for the moment, but merely to prepare a brief essay on the Qabalah by means of further Light I have so recently received. This

will serve as an introduction to the more complete explanation of the whole matter which, in order to be comprehensible to my readers, will require a number of diagrams showing the different stages of its development. To begin at the beginning. As stated in "Q.B.L.," the Qabalists postulated the AIN or NO-THING as the Zero from which, in a mysterious manner, the Universe arose. Next, they say, the AIN SUPH, or Limitless Space, became the Nature of the AIN, and this conception was followed by that of the AIN SUPH AUR or Limitless Light of Chaos. It was not until this Limitless Light had concentrated Itself to a Center that the First Positive Idea arose, and this was called Kether and attributed to the Number One.

From this One there arose in succession the other Numerical Emanations or Sephiroth from Two to Ten, thus completing the decimal scale of Numbers. The Number 10 is said to represent the return of the One to Zero, thus completing the Cycle of Manifestation. These ideas may be found more fully described in "Q.B.L." and elsewhere, but I now desire to attempt a slightly different presentation, which will be developed in greater detail later on in this book.

The finite mind of man is unable to grasp the Infinite, except in a certain Mystical and Spiritual manner, but by the Light of the Spirit let us do our best to comprehend this great mystery of the Beginning.

Let us accept the term AIN as representing That of which Nothing is known, nor can be known, except through the positive manifestations which arise from It. When we attempt to imagine the AIN SUPH-Limitless Space-our minds tend to rush on and on, only to fall back before the Profundity of the Great Deep; yet we have to admit the possibility of Infinite extension in space. In my opinion this is due to the fact that we are only able to extend the fine material substance of the mind to a certain limit, after reaching which there is NOTHING for Us unless we succeed in developing fresh Power to drive that limit further back and so to extend the actual substance of our being accordingly.

If Life is the Substance of Light, the Life itself is to be considered as the most subtle substance in our make-up, while it would follow that the more this substance is extended, the greater will be our Illumination, the further our range of vision, and the wider our Sphere of Consciousness.

With these thoughts in mind let us attempt to obtain a more complete Understanding of the Primal Process, which is still "going on" Here and Now.

When the AIN SUPH AUR became concentrated upon a Single Center, it compressed the Light into the Substance of Light, which is Life. Or, in other words, the Concentrated Light became an inconceivably powerful Force or Energy in the center of Kether. This Pure Being, or Living Substance, owing to its reaction from the Invisible Center, tends to expand towards Infinity. This gives us the idea of the Substance of the Universe ever expanding, ever occupying more and more of the Limitless Space of the AIN SUPH, while the Primal Centralizing Urge still continues to contract upon the Infinitely Small, or the AIN.

Kether is then the junction of these Two Infinities, but particularly represents the concentration of the Light to a Point on its way to the Infinitely Small, while Malkuth, the Tenth Sephira and Sphere of the Elements-which the Qabalists say is one with Kether-is the Substance which is ever expanding and, so to speak, gradually FILLING UP THE NOTHINGNESS of the AIN SUPH. So we may consider Kether as the Light and Malkuth as the Substance, while the complete Sphere is composed of LIVING SUBSTANCE. This represents the Macrocosmic Universe, but it is every BECOMING GREATER AND GREATER in extent, and driving back, so to speak, the Nothingness of Chaos. Man, being made in the Image and Likeness of God and of the Universe, has the same infinite possibilities of growth in Consciousness, as the Force of the Spirit extends the substance of his mind to wider and wider fields of thought.

Yet the whole existing Universe is the result of the One Thought of God, and it progresses according to the Order of Pure Reason, as indicated in the Qabalah. All the Sephiroth and Paths have their place according to this Order, within the Sphere of the One Substance, and represent the manifold possibilities of the action of the Life Force upon that Substance and the different manifestations of that Substance under the Influence of the Life Force.

In other words, WITHOUT [i.e. outside] the manifested universe is the Infinite Body of Nuit; at the CENTER of All is the Infinitely Small and unextended Essence of Life, or Hadit. The Contraction of Nuit upon Hadit and the Expansion of Hadit into Nuit are constant forces. The Finite Universe, or Ra-Hoor-Khuit, the Ever-Coming Son, is bounded by an EVER WIDENING CIRCUMFERENCE which is always exactly BETWEEN the Infinitely Great and the Infinitely Small. Kether and Malkuth-Spirit and Matter-together represent this Universal Sphere, while Tiphereth, the Central Sphere of the Tree of Life, must always correspond to Ra-Hoor-Khuit within them; a Sphere HALF-WAY between the Center and the Circumference.

In Nature we may consider the finite representatives of these two Infinities to be the smallest known particle of matter as the Center, the widest expanse of the Star Universe as the circumference, and the Central Sun as their child.

In Man we find all these possibilities, both infinite and finite. The true Center of his being is Hadit whose representative is the tiny Spark of Pure Spiritual Light; the substance of his Mental Body is only limited by the Bounds of the Universe, and these ever recede towards Infinity. His physical body is, however, quite small, while his heart, which regulates the life of that body, is in a mystical sense capable of comprehending the "Light in Extension" of the Sun of his being, which is the soul.

Thus Man is composed of body, soul, and spirit, and the soul is the mediator between the spiritual and material.

The Universe is composed of Malkuth and Kether, with Tiphereth as the Mediator between them, while, in a still greater sense we may consider Nuit and Hadit, the Two

Infinites, with the Whole Living manifested Universe of Ra-Hoor-Khuit, as their Ever-Coming Son, the Crowned Child and Lord of the Aeon.

Chapter I

In the Name of the One, by the Grace of God Triune, and by the Favor and Appointing of the Ever-Coming Son, I will now endeavor to expound that which has been revealed unto me.

First, let me state my conviction that this Universe is the Perfect Work of a Perfect Being, and that any apparent imperfections are due to the limitations of our finite consciousness, so that even these contribute to the larger Perfection of the Whole.

Secondly, I believe there is a Supreme and Perfect Order in all things, in spite of any apparent disorder which, again, is but the result of restrictions in man himself.

Thirdly, that the essence of Order consists in the perfect adjustment of parts in subservience to the ends of the Whole, so that that which is most complex is most perfect, but that this very complexity is due to the combination of a few Ultimate Ideas which go to make up the One Thought of the Supreme Being.

I am inclined to believe that the perfection of the existing Universe is Progressive, insofar as the Whole may be said to expand and become more and more complex and greater and greater in extent while still in accord with the One Order which prevails from its most minute atom to its inconceivably vast circumference. I incline to believe that the finite universe is not spherical, though tending ever to become so as its substance materializes. In other words that the Light precedes the Life which is its Substance, and the Life precedes the material which is its substance. Thus the rays of Light may spread out in the form of a Star, while the Ever-becoming Life and material substance tend to expand as a Sphere. The projecting rays, so to speak, drive back the primal chaos more easily than would a smooth sphere which expanded equally all over its surface. That such a conception implies at least a possibility, I shall presently endeavor to show.

There is another important point which should be mentioned. The Spiritual World of Ideas is in Perfect Order; the Material World of Substance is in Perfect Order; the Soul of the World, and of Man, which is the result of these, is capable of comprehending that Order perfectly.

But, again, the spirit of Man is perfect, his body is made in the Image and Likeness of God and of the Universe, but his soul, having within it the power of personal choice, or will, which alone enables him to progress in a free and intelligent manner, is at the same time liable to distortion if the personal will is ill-used or restricted. In that case the Eye of the soul sees things out of proportion and order, and this astigmatism must be corrected. Otherwise, man is under an illusion, self-created, which, however, in no way interferes with the Real Order of the Universe, but merely tends to confine him and to

prevent him from enjoying his due heritage in all its fullness.

Thus the Great Work for Man consists in the adjustment of the soul, or Intellectual Sphere, so that it bears a perfect resemblance and correspondence to the Material and Natural Order of the Universe and at the same time exhibits its relation with the Supreme or Archetypal Order. This possibility of distortion in the soul has led him into the direst troubles, but unless that soul were thus plastic it could not expand and take on the complex Design of the Greater Universe. Man's work consists in building up his soul by means of his personal will and creative imagination, under the guidance and direction of the Will of the Universe, into the same Archetypal Pattern which is to be found in the One Thought of God.

But how shall man discover this Design upon the Trestleboard of the Grand Architect? He may at least make an intelligent attempt to do so, as we shall endeavor to show.

Since perfect Order consists in a right relation, adjustment, and proportion of all the parts in subservience to the Idea of the Whole, we must first consider some of the necessary requirements of that Order.

The "Tree of Life" of the Qabalists has been called the "Minutum Mundum" or "Little Universe," and students of the Qabalah will have become aware that this system has great possibilities as a convenient means of classification in regard to every thing in the Universe, or idea in the mind of man. The Universe, for each one of us, consists of what we are able to comprehend of it. Some are content to feel themselves at one with a very limited part; others realize that if once they could obtain the true Design, all would become possible of comprehension in a spiritual manner. But this Design has been lost, or so it seemed.

In Book 4, Part III-still in ms.-we may read: "An excellent man of great intelligence, a learned Qabalist, once amazed FRATER PERDURABO by stating that the Tree of Life was the framework of the Universe. It was as if some one had seriously maintained that a cat was a creature constructed by placing the letters C-A-T in that order. It is no wonder that Magick has excited the ridicule of the unintelligent, since even its educated students can be guilty of so gross a violation of the first principles of common sense."

I may state that I have not the slightest idea who this excellent man was, and that I have a good deal of respect for the opinions of Frater Perdurabo, but, at the risk of falling under the same stigma as this "unknown warrior" I shall break a lance with Frater Perdurabo on this point, before this treatise is completed.

Meanwhile, let me refer Students of the Holy Qabalah to the various designs of the Tree of Life which may be in their possession, or readily available.

Let us examine, for instance, those shown in Westcott's "Introduction to the Study of the Kabbalah," Mather's translation of the "Kabbalah Unveiled," Pike's "Morals and Dogma," Inman's "Ancient Faiths," "The Equinox," Volume One, Number 2, page 243, Waite's

"Doctrine and Literature of the Kabbalah," Ginsburg's treatise on the subject, the Frontispiece to Book 777, the oldest extant design in the British Museum, etc., and we shall notice one very striking thing: The all vary greatly in their proportions. Some, it will be seen, are long and thin, others short and squatty. 777 alone gives a well proportioned Tree.

It would seem that this important aspect of proportion has received little or no attention in the past. But let me once again refer you to the ancient "Sepher Yetzirah" (as I did in regard to the arrangement of the Paths in "Q.B.L."); in it we are told to "Fix the Design in its Purity," to "Replace the Formative Power upon His Throne," or to "Restore the Device or Workmanship to its Place."

Was the author of that old treatise using mere idle words, or did he mean what he said? It is possible he did not know how to do this himself, since the mss. of the "Sepher Yetzirah" contains no diagrams of the "Tree of Life"; but, in any event, we may at least attempt to follow his lead and try, if possible, to discover more Light from a study of the true proportions of the Tree.

The formation of the "Tree of Life" is entirely geometrical, and as might be expected, we find the simplest elements of geometry as its basis: The Point, the Line, the Circle, the Triangle, and Right-angled figures.

The proper method of finding the correct centers of the Ten Sephiroth, and thus the points connected by the Paths, is as follows: Upon a vertical straight line of convenient length, describe with unchanged compasses four circles, the center of each being on the line, the point where the upper arc of the lowest circle cuts the line forming the center of the circle above, and so on. Thus:

The center of the top circle gives the central Point of Kether, the intersections of the first and second circles form the centers of Chokmah and Binah, [the intersections of the second and third circles form the centers of Chesed and Geburah,] the center of the third circle is Tiphereth, the intersections of the third and fourth circles indicate Netzach and Hod, the center of the fourth circle is Yesod, and the lower point of its intersection with the vertical line is Malkuth.

This method produces a perfectly proportioned Figure of the Tree of Life, and the connecting Paths can all be made by joining the various points, thus:

In Freemasonry, Geometry is referred to as the "first and noblest of the Sciences" and as "the head of all learning." One of the simplest figures is produced by the intersection of two circles, thus forming what is known as the Vesica Piscis.

The curious and marvelous properties of the Vesica Piscis and of the Rectangle formed on its length and breadth, have been subjects of profound speculation, and perhaps nowhere have they been better described than in the "Magister-Mathesios" by our learned Brother Sydney T. Klein. I am sure he will have no objection if I quote a few passages from his work, which has been one of the means of opening up before me such marvelous vistas.

After discussing the properties of the Masonic Square, obtained from the right angled triangle by means of mundane measures of 3, 4, and 5 units to each side, respectively, he points out that a wave of wonderful enthusiasm must have swept across the civilized world when they first discovered that the Geometrical way of creating a right angle as given in Euclid I, 11, was by means of an equilateral triangle, by joining the vertex with the center of the base. "This Equilateral Triangle" he writes, "was the earliest symbol, in connection with the Vesica Piscis, we know of the Divine Logos and, as the Bible declared that the Universe was created by the Logos (the Word) so the form of the Lodge which represents the Universe was naturally created by means of the Equilateral Triangle. A great mystery this must have appeared to those who, like the Hellenic philosophers, postulated that everything on earth has its counterpart in heaven, and who, in their religious mysticism, were always looking for signs of the transcendental in their temporal surroundings.

"But in what awe and reverence must they have held Geometry when they further found that the Equilateral Triangle was itself generated, as in the first problem of Euclid, upon which the whole Science of Geometry was therefore based, by the intersection of two circles.

"This figure was not only looked upon as a symbol of the Three Divine personae, but that part of the figure which is bounded by the arcs of the two circles and which takes to itself one-third of each of the two generating circles (making its periphery exactly equal with that remaining to each of the two circles, all three therefore being co-equal), and in which the triangle is formed, was naturally held from earliest times as the most sacred Christian emblem, namely that of regeneration or new birth. To how the extraordinary reverence and high value attached to this symbol, it is only necessary to remember that from the fourth century onwards all Seals of Colleges, Abbeys and other religious communities have been made invariably of this form and they continue to be made so to this day. It was also in allusion to this most ancient emblem that Tertullian and the other early Fathers speak of Christians as "Pisciculi." It was called the "Vesica Piscis" (Fish's bladder) and named such no doubt for the same reason as led the learned Rabbi Maimonides in the twelfth century, when dealing with a similar religious subject, to command his hearers: 'When you have discovered the meaning thereof, do not divulge it, because the people cannot philosophize or understand that to the infinite there is no such thing as sex.'

"The Vesica Piscis is intimately connected with the discovery by Augustus Caesar, as

narrated by Baronius, of a prophecy in one of the Sybilline books foretelling 'a great event coming to pass in the birth of One who should prove to be the true "King of Kings," and that Augustus therefore dedicated an altar in his palace to the "unknown God." ' ' "

Brother Klein then goes on to show how the Vesica Piscis was the true foundation of Gothic Architecture, and that its influence accounts for the sudden change from the old Norman style, which was based on the properties of the square rather than the triangle.

He then discloses some of the great wonders of the Vesica Piscis and points out: "The rectangle formed by the length and breadth of this mysterious figure in its simplest form has several extraordinary qualities; it may be cut into three equal parts, by straight lines parallel to its shorter sides:

and these parts will all be precisely and geometrically similar to each other and to the whole figure, strangely applicable to the Symbolism attached at that time to the Trinity in Unity, and this sub-division may be proceeded with indefinitely without making any change in the form; however often the operation is performed the parts remain identical with the original figure, having all its extraordinary properties, and no other rectangle can have this curious property. It may also be cut into four equal parts by straight lines parallel to the two sides, and again each of these parts will be exactly similar to each other and to the whole, and the process may be continued indefinitely, the equilateral triangle appearing everywhere:

Once more, if two of the tri-sub-divisions be taken, the form of these together is exactly similar geometrically to half the original figure, and the equilateral triangle again appears everywhere in both; as in figure V.

In Figure VII I have carried the tri-sub-division to the sixth degree, and to help the eye I have marked with darker lines one of the tri-sub-divisions of each degree; it is only owing to the above unique similarity that the equilateral triangle is again formed on every part of the base line. Again the diagonal is exactly double the length of its shorter side, which characteristic is also unique and greatly increases its use for plotting out designs, and this property, of course, holds good for all the rectangles formed by both species of sub-division, but perhaps its most mysterious property (though not of any practical use) to those who studied geometry, and to whom the figure was a Symbol of

the Divine Trinity in Unity, was the fact that it actually put into their hands the means of trisecting the right angle. Now the three great problems of antiquity which engaged the attention of geometers throughout the Middle Ages were 'the Duplication of a Cube', 'the squaring of the circle,' and lastly, 'the trisection of an angle,' even Euclid being unable to show how to do it, and yet it will be seen that the diagonal A-B of Figure IV and the diagonal A-E of the subsidiary figure, which is also the plumbline, actually trisect the angle D-A-C. It is true that it only shows how to trisect one kind of angle, but it was that particular angle which represented the Craft and was created by the equilateral triangle. All these unique properties place this figure far above that of a square for practical work, because even when the diagonal of a square is given it is impossible to find the exact length of any of its sides, or vice versa."

I have quoted Brother Sydney Klein thus fully in order to give him due credit for his detailed working on this most important matter, and also to supply the reader with a clear idea of the unique features of these symbols, as well as of their deep religious significance and the actual effect that their practical application produced on all the religious Architecture of the Gothic period. On this basis many of the most important Cathedrals and Churches were erected, and their Beauty is not to be denied. When we compare some of these beautiful Gothic structures with the Pyramid, for instance, we cannot but notice the difference; but after all the Pyramid is a truly Symbolic structure in every detail, while the Gothic Cathedrals only show part of the truth.

Imagine my overwhelming joy when I discovered that the ancient Qabalistic Tree of Life, with all its wonderful possibilities as a means of mental classification of every idea in the Universe-Natural, Human, and Divine- was in its entirety based upon the same fundamental principle of the Vesica Piscis, and was therefore not a fixed design but capable of indefinite progression towards the Infinitely Small or the Infinitely Great. For it can be so drawn that it appears with all its details and properties, repeating themselves indefinitely in every direction of Space to Infinity.

Imagine what it means to a Qabalist who has arranged all the ideas in his mind, in duly Balanced and Equilibrated formation, to discover a way of perpetuating in thought all these Ideas, and to be able to realize that the "Tree of Life" upon which they are based is a LIVING TREE, with its Roots in the Infinitely Small and its Branches and Fruits extending to the furthest Limits of the Universe.

This is the nature of the discovery, or revelation, which came to me on April 14th, and it will form the subject of our further studies and researches.

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CRYSTAL VISION

THROUGH

CRYSTAL GAZING

OR

THE CRYSTAL AS A STEPPING
STONE TO CLEAR VISION

A PRACTICAL TREATISE ON THE REAL
VALUE OF CRYSTAL-GAZING

BY

FRATER ACHAD

Author of

"Q.B. L. or THE BRIDE'S RECEPTION" and "THE CHALICE OF ECSTASY."

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Dedicated to Those
Who

Having Realized the Difficulties of the Path Have Sworn to Overcome All Things

Transcribed and converted to HTML format by Benjamin Rowe, December 15, 1997

FOREWORD

The Purpose of this little volume is three-fold. (1) To give those who are interested in the art of Crystal-Gazing a clear and concise method of procedure, not alone in the practice of the work, but also in the preparation of the crystal itself, so that it becomes a true material basis or link with other planes. (2) To show that the Ancient Methods of Working -- if properly understood -- are more scientific than modern ones, since they were designed to insure a definite type of vision and to put the Seer in touch with definite Intelligences of a Higher Order. (3) To point out that there are other Crystalline Spheres besides the crystal ball at first used to contact them; and that eventually the practice may lead to very high results, if the necessary steps are taken to insure success.

With these objects in mind, the Author has done all in his power to make this book of real value to all who may obtain it.

In the hands of the beginner it may lead to a wider conception of the Nature and Powers of his, or her, own being. Those who have already traveled some distance along the Occult Path may still find help through the study of the more advanced, if less understood, methods of the Ancient Seers. Those who are seeking to make their own Vision more Perfect, so that the Light of Truth may focus itself within them, will also find hints as to the means of accomplishing their True Purpose.

Thus, it is hoped, all will be satisfied; and should their satisfaction be equal to that of the Author at this opportunity to herald the Light -- however faintly -- of the Ultimate Crystalline Sphere, Whose nature is Light Itself, he will be more than repaid for his efforts.

FRATER ACHAD.

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The Egyptian Revival
or
The Ever-Coming Son
in
The Light of the Tarot
By Frater Achad

Transcriber's Notes

The text of this electronic edition is taken from the Samuel Weiser printing of 1974. The work is not copyrighted. It was originally published in a private edition circa 1923.

The formatting kludges of the previous ASCII edition have been removed; the formatting in the present edition is as close to that in the original as is possible in the context of the Web.

Benjamin Rowe
March, 1997

Preface

This little book has been written in the spirit of Suggestive Inquiry, and the writing of it has led to many illuminating ideas in regard to the Universal Tradition as disclosed by the Tarot Trumps.

Some months ago, I prepared a treatise entitled "Q. B. L. or The Bride's Reception," purporting to be a simple exposition of the Qabalistic Process and an explanation of "The Tree of Life" with its Correspondences according to the system I had studied and practiced for a number of years.

While writing it I obtained some "New" ideas which seemed to indicate the possibility of the Restoration of the Order of the "Paths" to their Original form. These ideas I put down as they came to me, and included them as an Appendix to the main body of the book.

Briefly, the nature of the suggested change was as follows: The Qabalistic Tradition of the last few centuries is that the "Ten Sephiroth", or "Numerical Emanations", were formed by the "Lightning Flash" of Creation, while the "Twenty-two Paths" were produced by the Ascent of the "Serpent of Wisdom" from Malkuth to Kether.

The recognized Numeration of these Paths was from Number Eleven, transmitting the Influence from Kether to Chokmah, to Number Thirty-two, transmitting it from Yesod to Malkuth the Tenth and last Sephira.

I questioned this, since the Serpent is said to have Ascended, and suggested that the Eleventh Path should be from Malkuth to Yesod, and so on up the Tree in exactly the reverse Order.

Upon experimenting with this arrangement I discovered that although there seemed to be a decided improvement as regards the Paths below the Abyss, above it, all the symbolism became reversed and confused. Even so, there were some interesting combinations.

The main point was, however, that the new arrangement of the lower Paths suggested the possibility of a wonderful Astrological Harmony, since many of them were now united with their Planetary Rulers, etc., in the Sephiroth.

The next step was the discovery of the Symbolism of the Middle Pillar, when the Three Mother Letters of the Elements were attributed to the Three Paths which unite the Four Sephiroth which are in equilibrium. These, when placed in position, showed the Symbolism of the Universal Mercury under the form of a Caduceus and Winged Globe.

I decided, therefore, to adopt this arrangement of the Three Elements, and to try to place the Planetary and Zodiacal Signs in such positions on the Tree that the Astrological Symbolism would be perfect.

I discovered that this was possible. There was one variation, which, if adopted, disclosed some other valuable Qabalistic Symbolism in regard to "The Beginning". I explained this fully in the Appendix to Q.B.L. With my original notes left in their rough form, I published the complete book in a limited edition for Students of the Qabalah. This has met with a very good reception in all parts of the globe. I have received many encouraging letters, all of which express interest in the revised arrangement. The press reports have been favorable, and a conservative Magazine "The Occult Review" admits the importance of the discovery.

One great Authority, however, while admitting that many of the ideas are brilliant, says that he cannot accept this Reformed Order in the face of several hundred years of the old tradition, and maintains that the previous arrangement is the correct one.

While I realize that great changes in the recognized Systems of Initiation in certain Orders might be necessary if the Reformed Order of the Paths were adopted, and while recognizing the importance of the opinion of the Authority mentioned above, I still maintain that this New Arrangement is worthy of the most careful consideration and study. One would expect to find some reason for the arrangement of the Paths, and this present plan seems to me the most reasonable; in fact it suggests that there was an

Absolute Reason in the Primitive Universal Tradition, though this became lost to view as time went on.

My aim is to discover the Truth insofar as that is possible to man, and to uphold what seems to me most true, until I am convinced of error; but, to change my viewpoint, if necessary, as soon as more Light is given me. If this "New" arrangement is correct, it will prove itself to be so in the minds of those who study it in an unbiased manner. In any case it is of interest as one aspect of truth, and its right place may be found in due course. It may lead the Student to other important discoveries as it has in my own case. I am convinced that the inquiry is by no means exhausted.

The Tarot Trumps, being a sort of Universal Alphabet, may of course be interpreted in a variety of ways, but I shall discuss their Symbolism when arranged upon the Paths of the Tree of Life according to the Reformed Astrological Order given in the Appendix to Q.B.L.

If by this means we obtain "More Light on the Tarot Trumps" and the Universal Tradition, which transcends what we call Light and Darkness, becomes plainer to my readers, the book will not have been written in vain.

Before discussing the matter in detail, I am giving a brief summary dealing with the earliest traditions of Mankind and their effect upon the present day, or the New Aeon, the Cycle of Aquarius, in which we are not living.

I trust that this book will lead to further Light on the very vital issues of this present Age, and perhaps to a solution of some of the most perplexing problems. At least, I hope so.

-- Frater.Achad

Chapter I

Light on the Egyptian Revival

The more than ordinary interest displayed by all classes of people in the recent discoveries connected with the opening of the Tomb of King Tutankhamen, indicates, what may be termed, an Egyptian Revival.

This, to some, may appear quite unaccountable; in fact one of the popular writers in the daily papers has questioned just why the public should suddenly show such great interest in this particular discovery, while many similar ones have created little or no stir at all.

There may be a very deep underlying reason for this, and in order, if possible, to discover the hidden causes it will be necessary for us to make a brief survey of the Egyptian Current of Thought from the earliest times to the present day.

Again, we do not find the public interest centered alone in the treasures found in the tomb of Tutankhamen, but in nearly every instance reference is made to his immediate predecessor King Amenhotep IV, or to use his more familiar title King Khu-en-Aten.

King Khu-en-Aten is reported to have been the first King to attempt the establishment of a Monotheistic Religion in Egypt, and the Worship of the Aten or Solar Disk; whereas, after his death, Tutankhamen is said to have re-established the old order and the worship of Amen-Ra in place of that of Aten, or perhaps more properly Atum.

What was the cause of this controversy, and what is its bearing on the thought of the present day?

One of the immediate effects of the public interest in these matters has been the production of a charming little book by Robert Silliman Hillyer entitled "The Coming Forth By Day". This consists in a number of Hymns translated from the Egyptian "Book of the Dead", as it was erroneously called. But the chief item of interest is the introduction, giving a brief but sympathetic outline of The Egyptian Religion, which ends as follows: "For the mystics of the world have always, under all systems, escaped beyond the externals of faith, and held close to the Presence enthroned in the inner court of the temple; the same Presence in how many different sorts of temple! The God who walked by the Nile walks also among men today; whether we call him Christ or Osiris, whether we see him betrayed by Set or Judas, he is always here, he is always betrayed.

Osiris was not the shadow cast before by the coming of Christ, nor Christ a remembrance of Osiris; they are the same, the same significance in different syllables over the earth. The machinery of religion changes, but whatever the modern man finds in his heart, that the Egyptian found also; for that is not the Christian Religion or the Egyptian religion; it is Religion, and the rest is merely an attempt to name that which is nameless."

We can hardly imagine a statement of this sort being made in a small, popular book a few years ago. It is surely a sign of the times and of the Influence of the Ever-coming Son, the Crowned Child, Lord of the New Aeon.

But Mr. Hillyer does not go back far enough into the past to throw the most truly significant light on the present and future. In order that we may properly understand the matter, we must delve deeply into the remotest times; somewhat in the way Gerald Massey did in the "Book of Beginnings." In fact his research work is invaluable, but unfortunately far too lengthy and recondite for the popular taste.

Let us then endeavor to piece together a few of the most vital and interesting fragments, so as to obtain, if possible, a bird's-eye view of the whole matter.

The beginning of mythology with the mother and boy is universal, and still survives in the Virgin and Child of Rome. The sonship preceding the fatherhood represents the

most ancient form of belief, and when recognized in that light, is found to explain many of the early mysteries.

The first boy and his mother were called Sut-Typhon.

Sut means "The Opener", and this may be taken in the physiological as well as the astrological sense. The Child was the opener in the sense of being born of the un-mated Mother. The Sun is the Opener of the Day, while Sut as the Star-god was considered the Opener of the Year with the rising of Sothis, and on his rising was the Great Bear cycle founded.

The earliest conception of the great Mother was under the form of the Hippopotamus, the Devourer of the Waters. This led to that of the Water-Dragon, Typhon. But the Great Mother was She who brought forth the Starts, thus we find Her assuming the form of the Star-Goddess, Nuit of the Heavens, who is represented by a beautiful human form arched over the earth. Her change to this human form was portrayed as "Beauty and the Beast in one Image", and from this was the ancient fable derived.

We find the Child described from the very earliest times, as of dual type, so that he became known as Sut-Har or Sut-Horus. Later the idea of twins arose, and these became the Gods of the Two Horizons. Sut the Opener and Horus the one who Shuts or Closes. The earliest phenomenal form of these twins was as darkness (Sut) and light (Horus).

Har or Horus as the Sun was an earlier type than Ra who later became the principal Sun-god. Har, as the son of Typhon the Great Mother, became known as the earliest of the Pharaohs and rulers of Egypt.

Primarily the word Pharaoh is derived from Har-lu, which means the Coming Son of a two-fold nature, and of the two (lu) houses. This, again, was Har of the Shus-en-Har or the Bar or Baal of the Heksus.

Now the rulers of the Shus were called Heks, and thus we may trace the early name of the God Hak which is a form of Harpocrates, the God of Silence, the Babe upon the Lotus; who is sometimes considered to be the twin of Horus, and concealed within him.

Har-Makhu was the Star-God of both Horizons. Sut-Har developed into the Solar Deity afterwards called Aten, or Atum. Thus we begin to see the Typhonian origin of the God Aten, and we shall learn from this something of the nature of the revival of Aten-worship under King Khu-en-Aten, the father-in-law of Tutankhamen.

But we first need some further links in our chain, and these may be supplied as follows:

As time went on there was mention of Four Suts, and the worship of the Mother Typhon and her son Sut began to fall into disrepute. A father was needed to account for the generation of all things, and gradually the idea of TUM the Old God of the Setting Sun

arose, and he was said to be the Father of the Four Suts. (Thus the four Quarters were established, or perhaps the Equinoctial points and the Solstices). TUM then became known as ATUM, and the Solar Fatherhood was established. Also the twin Lion-Gods assumed the type of Sut-Horus in ATUM-RA.

The quarrel which rent the monuments arose on account of Sut-Horus (Sut as brother of the Sun) and the Egyptian Amen-Ra who was identified with the Greek Jupiter-Amen. An alliance was made between the Ammonians and the Osirians against the followers of Sut-Har, or Sutekh or Sebek, and the ancient genetrix Typhon.

The taunt flung by the Osirians at the Sut-Typhonians was "Orphan", intending to brand them as Fatherless in a religious sense because they worshipped only the Mother and the Child, who became looked upon as the Harlot and the Bastard.

This led to many unpleasant things being said on both sides, and we find a period when the followers of both forms of worship accused the others of every form of immoral practice.

We should now take up a slightly different angle of the situation. ATUM was the same as the first ADAM of the Hebrews. The Rabbis taught rightly that their typical Adam, of the same name as the monkey UDUMU, had carnal knowledge of every tame and wild beast that he could dominate, and was not satisfied until EVE was made for him.

ATUM as the Second ADAM represented the first purely Human Deity without any animal admixture. We now get a glimpse of one of the reasons for the strange half-animal half-human types found in the ancient doctrines. There is another explanation of this, however, which will be discussed later. At the same time we begin to see how it was that King Khu-en-Aten, who revived the early traditions, had many purely human figures made, quite unlike the other Egyptian Images, and that these came to light in the recent discovery of the Tomb of Tutankhamen, who preserved them.

We have made mention before of IU, which means Twin, or Dual being, male and female in one. As in the case of Pharaoh or Har-Iu, we again find IU as the root of the word Jew.

So, too, we find in Iu-Sif the origin of Joseph, of whom more anon.

We find in Unicorn, Sut the Sun and Typhon the genetrix, and how this type preceded the Bullock or Osiris.

Sebek (The Crocodile) was a form of IU-Sif, as well as Har-Makhu and Aten of the Disk, who were each the Iu of the two horizons, as Son of the Mother.

After the reign of King Apehpeh in Egypt, the religion again changed hands and there arose a "King who know not Joseph" i.e. who did not worship IU-SIF or the Coming Son.

IU, as the Genetrix, became IU-Pater or Jupiter; and IU the Son who Comes, became IU-Sus, or Jesus. The Ever Coming Son was the prototype of the Wandering Jew, originally a symbol of Eternal Youth.

If there is any historical Joseph to be found in the monuments he is AIU. He was a protégé of Amenhetep III.

This King was of the Black Aethiopian type, son of a black mother, but he married a fair wife. He was the father of Amenhetep IV, who changed his name of Khu-en-Aten, or the Adorer of Aten. Amenhetep the IV's nurse was the wife of Joseph. On account of his parentage, Amenhetep IV was probably of a Reddish type, and the Aten whose worship he adopted was the Red Disk of the Sun. He may, however, have obtained a glimpse of the Concealed Father or Sun behind the Sun, and thus recognized that in one sense the old Sut-Typhonian tradition was nearer the truth than the prevalent worship of Atum Ra, or Amen Ra. He was of course misunderstood, most people thinking he had gone back to a dark and despised tradition. I shall endeavor to show, later on, how this confusion arose.

We must remember that ATUM was born as Horus or IU, child of the Mother and afterwards developed into Atum-Ra as God the Father. Hence he became the make of the Gods and men, the Begetter who succeeded his father Ptah. ATUM means "Created Man" or ADAM.

When the human soul had come to be considered as derived from the Essence of the Male instead of the Blood of the Female, the woman was naturally said to be derived from the man, as she is in the second of the Hebrew Creations described in Genesis. A soul derived from Atum was dual in sex. The soul was divided into Adam and Eve, the typical two sexes of the Hebrew legend.

Again it is recorded "When Horus had fulfilled the period of 2155 years with the Easter Equinox in the Sign of Aries, the birthplace passed into the Sign of Pisces, when the Ever-Coming One, the Renewer as the Eternal Child who had been brought forth as a Lion in Leo, a Beetle in Cancer, as one of the Twins in Gemini, as a calf in the Sign of the Bull, and a Lamb in the Sign of the Ram, was destined to manifest as the Fish, in the Sign of the Fishes. The rebirth of Atum-Horus, or Jesus, as the Fish IUSAAS, and the Bread of Nephthys, was astronomically dated to occur in Beth-Lechem -- the House of Bread -- about 255 B.C., at the time the Easter Equinox entered the Sign of Pisces, the house of Corn and Bread."

There had been a time when the two birthdays assigned to Horus of the Double Horizon, were allotted to the Child Horus in the Autumn, and to the Adult Horus at the Vernal Equinox; but when the Solstices were added to the Equinoxes, in the new creation of the Four Quarters established by Ptah for his Son Atum-Ra, there was a further change. The place of Birth for the Elder, the mortal Horus who was born of the Virgin Mother, now occurred in the Winter Solstice, and the place of Birth for Horus the

Eternal Son was celebrated at the Vernal Equinox, with only three months between the two instead of six.

As above stated, the Entry of Horus into the Sign of Pisces occurred 255 B.C., and another period 2155 years added to this, brings us down to the year 1900 E.V. at which time Horus should astronomically be expected to appear in Aquarius. This is a purely Human Sign, the Sign of MAN, the Water-bearer or Bearer of the Waters of Life in his own person.

In the year 1904 the Law for the New Aeon was received by one of the Adepts, and the reign of Horus duly proclaimed as Ra-Hoor-Khuit.

Since then many changes have occurred on the earth, and few can fail to recognize the coming of Horus in one of his aspects as the Avenger of his Father Osiris, so plainly manifested in the great World War, and in other ways. But Harpocrates, his twin, is hidden within Him, and we may look for the Crowned Child to be born in every Heart, during the Coming Period.

I have given this brief sketch, which is not by any manner of means complete, in order to prepare the mind of the reader for the explanation of the Universal Alphabet of the Book of Thoth, or the Tarot Trumps, in relation to their proper Paths on "The Tree of Life" of the Ancient Qabalah, as reformulated in my book Q. B. L.

I shall hope to show by this means that there is a still deeper meaning under all these things, that the Universal Tradition, long lost, may be revived to our great advantage in understanding not alone the Past, but the Present Period of the History of Mankind on this Planet.

But I shall first supply those who are unfamiliar with these ideas, with "The Essence of the Practical Qabalah," and even those who have read "Q. B. L." will do well to refresh their memories by a study of the brief outline which follows.

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Chapter II

The Essence of the Practical Qabalah

It is not our intention that this chapter should represent a complete exposition of the Mysteries of the Holy Qabalah, but rather to give a brief outline of some of the principal doctrines which may lead the Student to a clearer conception of the value of the Qabalistic System as a method of drawing the Infinite within.

The Plan of the Ten Sephiroth, or Numerical Emanations, forms the basis of the Work, for, by erecting upon this foundation the scaffolding of our Temple, we may learn to restore our lost Equilibrium, thus canceling out the "Pairs of Opposites" which ordinarily obsess us.

Briefly, this process may be described as follows: Prior to any manifestation, the Supreme was NOT. This being inconceivable, may yet be slightly apprehended if we consider the Air Suph or Infinite Space, followed by the potential existence of Infinite Light.

Only when we conceive this Infinite Light as concentrated upon a Central Point, does the first positive Idea arise. This Concentrated Light is called Kether-The Crown-the First Sephira. From this all else proceeds very much in the same way that Light may be broken up into the Colors of the Spectrum.

The next highest Idea is that of Wisdom, represented by Chokmah, the Second Sephira or Emanation. This is equivalent to the idea of the Logos, the Word of Creation which was in the Beginning with God and which was God. This is the great Creative Word-the Divine Fiat-and represents the Highest Intelligence of the Archetypal World.

Next, co-equal with Wisdom, is Understanding, Binah the Third Sephira, the Highest Intuition which is capable of interpreting the Word correctly and of transmitting It to the lower Spheres. This is the Creative World of the Qabalah, the Great Mother Substance, energized by the Divine Will and Life.

These Three-Light, Life, and Substance-are the Supernal Triad, One and Indivisible. For Life is the substance of Light and the Second and Third Sephiroth are but aspects of the Living Substance which is Light Itself.

Next we come to the Formative World, composed of the following Six Emanations:

Chesed or Mercy, balanced by Geburah or Severity and forming thus Two Great Pillars which support the Arch of the Trinity. These balanced Ideas are harmonized in a third, the Sixth Sephira-Tiphereth-which equilibrates them and is Itself called Beauty or Harmony. Following this we find the triad of Victory, Netzach, the Seventh Sephira; balanced by Splendor, Hod, the Eighth Sephira; and equilibrated by the Foundation, Yesod, the Ninth Sephira.

All the above are summed up in the Material World, the Tenth Sephira which is called Malkuth or The Kingdom. This sphere is pendant to the others; it is In reality One with Kether for all proceedeth from the One and is within the One. Yet in order that we may learn to comprehend the Nature of Unity, we must first contemplate the diverse and apparently complex. The limitations of Time, Space and circumstance make this necessary to us at our present state of development.

But the ideal before us is to return to the Pure Conception of Unity, thus ridding ourselves of the Illusion of duality and accomplishing what is called The Great Work.

Had the Qabalistic Plan ended with the production of Malkuth the Kingdom or Material Universe, we should have been forced to admit that the creative process was one of degeneration. And so it Must appear to us from our limited viewpoint, until we have learned the Plan of Redemption and profited by it.

Chokmah, Wisdom or the Higher Will, is called The Father; Binah, Understanding or Intuition, represents the Great Mother; the next Six Sephiroth are centered in Tiphereth, The Son, and represent the Intellect; while Malkuth, The Kingdom or Animal Soul which perceives and feels, is called The Daughter.

The Daughter must marry the Son and so become the Mother, true mate of the Father, before all is re-absorbed into the Crown of Light. In other words, by means of Intellect we may control our animal nature and eventually Understand through Intuition, which in turn is capable of receiving the Wisdom of the Father and thus making us true representatives of God upon Earth capable of doing His Will as it is done in Heaven.

The Qabalists further postulate a series of Graded Intelligences higher than Man. These are the Celestial Intelligences, the rulers of the Sephiroth. They reflect and re-produce the Divine Ideas, and also actively transmit them for the illumination of man and the control of Nature. Thus each is in itself both active and passive.

The Human reason is also active and passive. The reason proper is the active aspect, the passive side is usually termed intuition. This intuition is capable of absorbing truth from above and below. The active reason is capable of forming a thesis, antithesis, or synthesis in regard to the truths presented to it by the intuition.

The Nature-reason is to be found in the intelligibility and order of all natural things, according to their form and the material of which they are composed.

All corporeal things may be said to have a three-fold existence. They exist as Ideas in the Mind of the Logos. Materially they exist in themselves, and Spiritually in the minds of Created Intelligences. It is important that we should grasp this three-fold idea of existence, as it makes many things clear that would otherwise be obscure to us.

If, for instance, we perceive a table, we should remember that since we are of the Order of Created Intelligences, the table exists Spiritually in us. What a table is in itself we do

not know. Nor are we able to comprehend with certainty its Nature as an Idea in the Mind of the Logos.

Thus things may appear imperfect to us, while in truth they are perfect but for our limited idea of their nature.

The Great Work consists in correcting our distorted vision, thus making us capable of perceiving all things in the White Light of Truth, unrestricted by the limitations of our narrow outlook.

This may only be accomplished by our obtaining what may be termed a world-view or vision, free from distortion. The aim of all the Great Teachings is to give us such a view of the whole Creation, so that we shall be enabled to cooperate consciously in the fulfillment of the Divine Purpose.

Every Celestial Intelligence is said to be interiorly united with all things and to contain them in a spiritual manner. Thus the Great Work is to unite the Microcosm with the Macrocosm.

It is also said that every mundane intelligence is capable of taking all things into itself in a spiritual manner, and that in proportion to the extent to which this is accomplished does it become one with them. Here we have the key to the use of "The Tree of Life" or Qabalistic Plan of the Sephiroth and Celestial Intelligences. As we travel up the "Paths" of this "Tree" we must gradually absorb and so become One with all things in the universe in a spiritual manner. This must be accomplished by gradual steps, represented by the Grades of the Great Order. Each step taken must be fully mastered, ere we proceed to the next.

We must learn to balance and equilibrate all things as we go, for there may be no false summits in our Mystic Pyramid, nor missing spokes in the Great Wheel.

The Daughter, the nature-will, must be united to the Son, the personal-will which makes man more than mere animal, and gives him the power of choice. What is more, the Intellect-or Son-is naturally above Time and Space and is capable of containing time and space and all that is within time and space.

Thus, by means of Dhyana, does the Mystic transcend these limitations and becoming one with them absorbs them into himself. But the little "self" is no more, for he comprehends the nature of the Higher Self or Holy Guardian Angel. This is what is meant by the destruction of the ego; not a lessening of the conception of self but a recognition of the Nature of Self in its wider aspect.

The little self sees Nature as extremely complex; there are so many things to know that the task seems endless and impossible. The Qabalah teaches us to group all ideas according to their fundamental nature and correspondences, thus as we proceed, we are able to know a greater and greater number of things in the light of a smaller and

smaller number of ultimate ideas. The thirty-two Paths of Wisdom enable us to classify all things in the universe in terms of thirty-two; from that we go on reducing our ultimate ideas and increasing the field they cover, until Unity is reached.

The formula of $5 = 6$ (that of the Adeptus Minor in Tiphereth) is represented by the Pentagram and the Hexagram. Man, the Microcosm is symbolized by the Pentagram composed of the Four Elements Crowned by Spirit. The Solar System is summed up in the Hexagram with its Planetary Correspondences, and this represents the Macrocosm.

Man must learn to draw the Macrocosm into himself, to absorb spiritually the Ideas represented by the Planetary and Solar Intelligences; thus may this part of the Work be accomplished. He obtains the Knowledge and Conversation of the Holy Guardian Angel or Higher Self. Beyond this, again, is the great Star Universe, wherein every man and every woman is a Star. He must absorb the Ideas of this Sphere, and at the same time recognize that every atom is a star in his own being. Thus at last will he come to Understanding, the Throne of the Great Mother.

Then will he, who is called NEMO, absorb the Wisdom of the Father, the Logos, so that in turn he may not only Understand but Will and Create according to the Divine Plan. He will then become Illumined by the One Light of the Crown upon his head; yet this, too, he must absorb so that Selflessness becometh Self and the Final stage of the Solv formula of the Great Work is accomplished. This LIGHT must then penetrate deeper and deeper into Matter till the Plan of Creation is fulfilled.

Remember these words: Things exist because God knows them. Man knows things because they exist.

And again: Man ascends from things to ideas; God descends from Ideas to things.

Thus ye have the keys of the Great Gateway in your hands.

Now it is well that we should consider once again the very essence of the Qabalistic Process and the nature of its mystery of Number as the basis of all ideas.

If we can succeed in reducing our ideas to a numerical basis, we are better able to deal with them and to bring them back to Unity.

The Ten Sephiroth give us a basis of the decimal scale for all our main Ideas, which must be grouped accordingly. The Twenty-two connecting Paths, based on the letters of the Hebrew alphabet, which is itself numerical, enable us to link these ideas and to travel from one set to another with perfect ease and certainty. The Plan of the Four Worlds, The Archetypal, The Creative, The Formative, and The Material, enables us to increase the number of things known by considering the Sephiroth and Paths as existing in all of these simultaneously, yet at the same time to classify all Elemental ideas in terms of Four. These, crowned by Spirit, make the true Microcosm, Man the Pentagram. Our main Universal Ideas are to be summed up in the Hexagram as before

said. Unite the Pentagram and Hexagram and an Eleven-pointed Star give us the Key of the Aeon with its Word ABRAHADABRA as our Magick Formula. Thus we unite with the Word, the Logos, and finally with the Divine Breath which produced It.

Remember again the Qabalistic means of reducing all Words to their Numerical basis. For in Hebrew every word is also a number. Thus we may discover the Word and Number of our own being, and our place in the Creative Scheme. The correspondences between words of a similar numerical value will help us to form Galaxies of Stars, which are men and women, traveling in groups in a common direction, without friction, each in his proper orbit. Thus shall we come to comprehend the Mystery of the Starry Heaven, the Body of Our Lady Nuit. For as every atom in our bodies is itself a little solar system, so are we in the Body of the Mother of Heaven, and She is energized by the Invisible Point which is Not, yet which is the Life of All.

Remember too: The more universal ideas and reasons to which we attain, the nearer we approach to thinking the God Thought, which is the universe itself. There is but One true Thought, the ultimate Thought which is All Things. Normally, that which can be thought is not true, as the Hindus tell us, for until we reach the Smooth Point all things are but relative, and so is truth.

But: The Highest Reason, which is in God and which is God, is absolutely ONE. God knows all things by One Idea, which is identical with His Being.

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Chapter III

More Light on the Tarot Trumps

In the Appendix to "Q. B. L. or The Bride's Reception" I have shown the possibility of arranging the Twenty-two Trumps of the Tarot on the Paths of the Tree of Life so that the Astrological Attributions are in perfect order, and I shall now trace out the Symbolism of the Cards themselves, and attempt to show that this arrangement is the Original one, long lost in the mists of antiquity.

The Diagram of the Tree of Life, with its attributions according to this re-arrangement, forms the basis of our present study.

Kether, The Crown of Light, is called AHIH or Eheieh which means Pure Being, that which Is, prior to "existence" or the "standing out" or "coming forth" of the manifested Universe. It is also called The Concealed of the Concealed, and the Supreme and Concealed One which is therefore AMOUN. In Egyptian the hieroglyphic is two feathers, which represent AA. From this we obtain the idea of The One First and the One Last, similar to Alpha and Omega. This sign also represents the inherent idea of possible duality, or the apparent duplication of the One. But again it may be translated IU and is therefore the Root of "The Ever Coming One" of a dual nature. From this idea sprang that of IU-PATER or Jupiter as the Father, and Io, the root of Jove or Jehovah, which also symbolizes the Number Ten, or the Ten Sephiroth inherent in the Being of the One.

Kether is also called the Sphere of the Primum Mobile, the First Whirling Motion. It represents the Living Substance; being potentially both Life and Substance in the Pure form of Light.

From Kether proceed the Ideas of the Father, Mother, and Holy Spirit or Son.

The First ray produced Yod, in Chokmah, the next He in Binah, and the third Vau in Tiphereth, and from this proceeded the final He, the Daughter, in Malkuth.

On the Path from Kether to Chokmah is the Tarot Trump called "The Wheel of Fortune," the Key of Destiny which is one with the True Will, and also, some say, with Chance. This is the Card of Iu-Pater, Jupiter the Father, and it symbolizes the Great Wheel of Life; the Whirling Forces of the Primum Mobile, which resulted in a System of Revolving Orbs, the Star Universe or Sphere of the Zodiac, in Chokmah.

This Card depicts the Three Principles of Alchemy, Mercury, Sulphur, and Salt; the Three Gunas, Satva, Rajas and Tamas; the three forms of Force, Radiation,

Conduction and Convection; the States of Peace, Activity, and Sloth. These are symbolized by the Sphinx, Hermanubis and Typhon upon the rim of the

Wheel; while the "Centrum in Centri Trigono" is concealed within.

This Life Force is active in the One Substance, which becomes differentiated into the Four Elements as symbolized by the Four Cherubic Beasts at the Corners of the Card. Also this is the birth of Tetragrammaton, the Word of the Elements, coming into Existence, or Becoming, as shown by the Letters Yod, He, Vau, He on the Wheel. On this we also find the letters TARO or ROTA and the suggestion of the Beginning of Law as THORA.

This Ray of Light is the Essence of Wisdom, the Higher Will or Purpose of the Universe, and as the Star Universe this becomes apparent in Chokmah, the Sphere of the Zodiac, the Second Sephira. It is the root of the Jupiter-Amoun Tradition of the Fatherhood of God as a Supreme and Concealed Force, which on that account was little comprehended by those who accepted the Tradition of a Mother and Son, with the Son preceding the Father.

This Ray is the Essence of Light, but it becomes represented in Chokmah as Grey, a mixture of colors which partially concealed the Supreme Essence, thus causing the Root of Duality. From this Path cometh the Tradition of the Light as the Word or Logos, who was in the Beginning with God and who was God.

The Path from Kether to Binah is attributed to the Trump called "The Universe" corresponding to Saturn, Kronus, or Time. This represents the early tradition of SUT, who later became identified with Set or Satan. Here we have the beginning of the Tradition of the Fatherless Child and the Mother, the Sut-Typhonian Mystery, as we shall see more clearly later on.

The Card shows a Female Figure as the Mother of All Things, but this conceals a figure of Dual-Sex, or the Idea of the Two-Sexed Son, which afterwards became the Twin Horus, and later the Two figures Sut-Horus, as Darkness and Light, and the Two Horizons. The Ellipse shows the beginning of the Time Cycle, for Saturn or Kronus was the Devourer of his Children, the Hours. It also indicates how the Gods, the Tellers of Time, were to be born from the Elementaries or Elements, under which form the earliest ideas of the gods existed. The Card indicates the essential natures of the Four Elements in the Undifferentiated Substance from which they proceeded; or in the Womb of Time. The Four Beasts at the corners again show this clearly, and the Card itself is called "The Great One of the Night of Time." In this Path "The Light shineth in Darkness but the Darkness comprehendeth it not," for the Children of Time know not the mystery of the Here and Now.

This Card is the synthesis of the Elemental Forces; the Figure in the center directs the Positive and Negative Currents. It is attributed to Saturn and symbolizes the Influence from the Crown which resulted in the formation of the Sphere of Saturn or the Sephira Binah, the Great Mother. The early tradition connected the idea of the Great Mother with Typhon the Mother of Sut.

Binah is the Sphere of the Substance of all things, and it balances that of Chokmah wherein is concentrated the Life Force. Together they represent Living-Substance, the Father-Mother from which all proceeds.

Binah is also called The Great Sea. All is said to have been produced from Water brooded over by Spirit.

Uniting Chokmah and Binah we find the Path attributed to "The Star" and the Sign Aquarius. This Sign is Ruled by Saturn, and it will be noticed that it is connected with

that Sphere. But it also represents the mystery of the Star Universe, which symbolism is derived from Chokmah.

The old G.D. Ritual (although attributing this card to the wrong Path, as in the old order) states: "This Key represents a Star with seven principal and fourteen secondary rays, altogether twenty-one, the number of the Divine Name AHIH. (Notice AHIH is the Divine Name of Kether immediately above.) In the Egyptian sense it is Sirius, the Dog-Star, the Star of Isis-Sothis. Around it are the seven planets. The nude figure is the symbol of Isis, Nephtys, and Hathoor. She is Aima, Binah, and Tebunah, the Great Supernal Mother Aima Elohim pouring upon Earth the Waters of Creation. In this Key she is completely unveiled. The two urns contain the influence of Chokmah and Binah. On the Right springs the Tree of Life, on the Left the Knowledge of Good and Evil, whereon the bird of Hermes alights, therefore the Key represents the restored world."

This symbolism is so clear according to the Restored World Plan of the Paths that it would seem to need little comment. But there is much more that might be said.

The earliest calculation of Time centered in the revolution of the Serpent round the Dog Star. The First Mother is said to have given birth to the Seven Elementaries, who became the Seven Gods or Planetary Intelligences, the tellers of Time. I may go into this aspect more fully later on.

I have purposely made no mention of the Path from Kether to Tiphereth, as this will be better understood if we first deal with those from Chokmah to Tiphereth, and from Binah to Tiphereth.

According to the Tarot Keys these are "The Sun" and "The Devil"; the twins of Light and Darkness.

The Card of "The Sun" represents the Influence of Chokmah or the Star Universe upon Tiphereth. The old G.D. description may again be quoted, but how different it appears when the card is in its proper place. "The Sun has twelve principal rays which represent the Zodiac (Chokmah), these are divided into 36 Decanates, and again into seventy-two Quinaries. Thus the Sun itself embraces the whole Creation in its rays. The Seven Hebrew Yods falling through the Air refer to the Solar Influence descending. The Two Children, standing respectively upon Water and Earth, represent the Generating influence of both, brought into action by the Rays of the Sun. They are the two inferior and passive elements, as the Sun and Air above them are the superior and active elements of Fire and Air. Furthermore these two Children resemble the Sign of Gemini."

Now, if we place the "Key" in position on its proper Path, glancing for a moment at the complete diagram of the Paths, we shall be able to draw some further conclusions.

The Sun, as a Star from the Sphere of Chokmah, is seen descending to take up his Office in Tiphereth, as the Son of the Father. The symbolism of the Sun shows the corrected division of Time according to the Precession of the Equinoxes, viz.: the

Osirian calculation of the 365 ½ days in the Year, instead of 365 according to the Sut-Typhonians whose calculations were made by the Dog-Star. Gerald Massey states "There is an Egyptian legend which relates how Osiris in the 365th year of his reign came from Nubia accompanied by Horus to chase the Sut-Typhonians out of Egypt. By this we may understand that the perfect Solar Year of 365 ½ days was made to supersede the Sun and Sirius Year of 365 days. In the battle for supremacy Horus was aided by Taht, the Lord of the luni-solar reckonings."

The two Children, or Twins, represent the twin theories, and also the Horus Twins, and the Two Traditions, which resolve themselves in Tiphereth.

Also the Wall of Red with its Blue Top represents the Barrier and the Waters of Death. The Path attributed to the Key "Death" is that from Chesed to Geburah, and it crosses this Path of "The Sun." Again the Twins appear on the Path of Gemini, which runs from Tiphereth to Hod.

Rider's Pack shows a different symbolism. The Sun and Wall appear as before, but the Twins are replaced by a Child on a White Horse. This is the Crowned Child, the Son of the Sun, who has overcome Death and is the ruler of this Aeon.

Chokmah is the Root of Fire and this Card is called "The Lord of the Fire of the World" showing the Sun as representative of the Star Universe while ruling the World or Malkuth the Tenth Sephira.

This is the Path of the Tradition of Light.

We may now examine the Path from Binah to Tiphereth which is represented by "The Devil" and the Sign of Capricorn which is ruled by Saturn from whose Sphere it springs.

This Key is called "The Lord of the Gates of Matter, the Child of the Forces of Time," and it represents the Birth of Matter from the Great Sea, or Mother, the One Substance. This is the Way of the Children of Time, Saturn or Kronus. It is the Path of the Tradition of Darkness, the twin-brother of Light, of Lucifer, the Satanic Saviour who Fell from Heaven. This gave birth to the idea of the Sun as the Devil or Satan, for it represents the Sun in his material aspect, the Red Disk of Atum.

The Key shows the Twins chained by Time, while those of the "Sun" Card are Free, since they receive the influence of the Divine Will from Chokmah. The Italian Pack clearly shows The Devil standing upon the Sun, and so does Levi. This is the Card of Ayin, the Eye. It represents the Eye doctrine rather than that of the Head or Heart. The Sut-Typhonian calculation of Time was incorrect in representing the Year by 365 days.

Notice in this card there is also a Wall, but the color symbolism is reversed. This again indicates the Wall of "Death" whose path this one crosses in the same manner as that of the Sun on the opposite side of the Tree.

This Path of "The Devil" represents the Sut-Typhonian tradition of Set or Satan, as its ruler was afterwards called. The Path of "The Sun" represents the tradition of the Jupiter-Ammonians with Horus as its ruler. Horus of the Star is the reconciler between them.

Both the traditions of Light and Darkness as opposed to each other sprang from the Primal Idea of the Pure Spiritual Light of The Ever Coming Son, IU, the Holy Child of Kether. So we may now examine the Path from Kether to Tiphereth, that of the Influence of the Supreme and Concealed Father of All becoming Manifested in the Son in whom Glory and Suffering are identical.

This, by Tarot, is the Card called "Judgment" attributed to the Letter SHIN, the true Fire of the Spirit, and the progenitor of the Sun behind the Sun. This is the equilibrated Triple Flame of the Supreme Godhead, the Winged Globe of the Three Supernals, the Head of the Staff of the Universal Mercury, the Absolute Reason of All Things.

The Influence of this Path causes the Dead to rise from their tombs in the Resurrection of the pure Spirit and the Regeneration of Matter. It passes through the Path of "The Star" as the Child of Chokmah and Binah which overcomes Death. It is the Path of the Ever-living One coming into Manifestation, it represents the Absolute and Universal Tradition of the Golden Age. "It is called the Card of Perpetual Intelligence because it regulateth the motions of the Sun and Moon (Tiphereth and Yesod) in their proper Order, each in an orbit convenient to it" (Sepher Yetzirah).

The Paths of "The Sun" and "Devil" merely suggest man's attempts to discover the true Motions and Order of the Universe, and to translate them into Time. This Path actually regulates these motions, therefore suggests, perhaps, the true calculation of the Course of the whole Solar System round the invisible Center of All.

It is said in the Old G.D. Ritual: "This card is a glyph of the powers of fire. The Angel crowned with the Sun is Michael, the Ruler of the Solar Fire. The Serpents which leap in the Rainbow are symbols of the Fiery Seraphim. The Trumpet represents the influence of the Spirit descending upon Binah (this according to my opinion should be Tiphereth), the Banner and Cross refer to the rivers of Paradise."

But in this Card we are able to trace the symbolism of the Divine Breath of Kether, not whispering the Work in Chokmah, but coming to us through the Trumpet of the Sun, ever proclaiming the Brightness of the Lord and Giver of Life to all men. And this Trumpet is the Horn that is exalted for ever. The Path combines the Mysteries of the Death and Resurrection as shown in "The Sun"; and the Erection and Re-erection of "The Devil" with the Generation and Regeneration of the Spirit.

As shown in "Q. B. L.," Shin represents the Roots of the Elements, the essences of Kether, Chokmah and Binah, concentrated in Tiphereth. It also represents "Number," the first of the Three Creative Sepharim of the Sepher Yetzirah.

Having dealt with the most direct influences descending upon Tiphereth, and we must next consider the supporting Pillars and the indirect influences through Chesed and Geburah.

Let us take the Path from Chokmah to Chesed, and then follow the one from Chesed to Tiphereth, thus completing the Right side first.

The Key to the Influence between Chokmah and Chesed is called "Temperance" and is attributed to the Sign Sagittarius. A Figure is seen pouring fluid from one urn to another. It represents "Preservation," as opposed to the "Destruction" of the Path of the "Blasted Tower" on the opposite side, while the equilibrated Path in the Center is that of "Creation" and "Regeneration" as before noticed.

Sagittarius is the Sign symbolized by the Archer who is half man, half horse. The Horse is said to be the gift to man of the Goddess of Wisdom, viz.: Chokmah. This Sign is Ruled by Jupiter and it receives the Influence of the Path of IU-PATER through Chokmah. It is also connected directly with the Sphere of Jupiter or Chesed. This gives us some indication of the dual-symbolism of the Forces of Life in the two Urns held by the figure on the Card. We may also glimpse some idea of the Ascending and Descending Arrows of the AA or IU. Again we have the ascent and descent of the Wheel of Life or Zodiac which revolves, so to speak, as Chokmah, between the two Jupiterian influences.

The Figure is clothed in Red and Blue, for Chokmah is the "Root of Fire" and Chesed the "Sphere of Water." It stands on Water, or Chesed, but the Robe immediately above the Water is Red, for Sagittarius is a Fiery Sign.

In Rider's Pack we actually see a "Path and a Sun" to the left of the Figure, just where the Path of the Sun comes in this arrangement. The Sign of Fire is on the Breast of the Figure, above which is faintly seen the Hebrew IHVH, the Word of the Father, Chokmah.

Chesed is the Sephira of Mercy (opposed to that of Severity, Geburah) and also that of Authority for it Transmits or reflects the Word of the Father or Logos.

The Path from Chesed to Tiphereth is that of "The Moon" by Tarot and is attributed to the Sign of Pisces, which in turn is Ruled by Jupiter. Through this Path came the Piscean Tradition of the Fish-God, another aspect of Horus as the Solar Deity or Son.

The Card itself is described in the old G.D. Ritual as follows (we should place the card in position on the Tree and study the symbolism carefully):

"It represents the Moon in its increase in the side of Gedulah (Chesed), it has sixteen principal and sixteen secondary rays. Four Hebrew Yods fall from it (4 = Chesed the representative of the Law of the Father). There are two Watchtowers, Two Dogs and a Crayfish. The Four Yods represent the letters of the Holy Name (transmitted from the

breast of the Figure of Temperance). The Crayfish is emblem of the Sun (Tiphereth) below the horizon, as he ever is when the Moon is increasing above."

As we shall see later the Path of the "Sun" is that of the Setting Sun. The Moon God was known as "Sin" whose word is restriction, and this has been characteristic of the Piscean Age just passed. The true tradition of the Sun became clouded in that age.

The Moon transmits some Light even if it is but a reflector of the Sun. The Word of Sin being Restriction, we may notice how the influence of "Preservation" became that of "Repression" which is but a partial understanding of the idea.

On the other hand, we should next study the Path from Binah to Geburah and then the one from Geburah to Tiphereth. These represent the opposite tradition of Over Indulgence, or "Destruction" through Waste of Life.

The Path from Binah, the Primal Mother, to Geburah the Sphere of Mars, is by Tarot "The Blasted Tower" and it is attributed to the Planet Mars. Here we see another aspect of Horus as the God of War and Vengeance.

The G.D. Ritual says: "It represents a Tower struck by a lightning flash proceeding from a rayed circle and terminating in a triangle. It is the Tower of Babel. The flash exactly forms the Astronomical Symbol of Mars. It is the power of the Triad (concentrated in Binah, 3) rushing down and destroying the Column of Darkness (the Pillar of Severity, also the Dark Tradition). The men falling from the Tower represent the fall of the Kings of Edom."

"On the Right Hand side of the Tower is Light and the representation of the Tree of Life by Ten Circles, on the Left Hand is Darkness, and eleven Circles symbolizing the Qliphoth."

Here the tradition of Light and Darkness is clearly indicated. The fall of the Tower of Babel resulted in the loss of the Universal Language, since when confusion has prevailed. The Sons of Darkness for a time retrogressed, while the followers of the Tradition of Light were advancing. This is the result of the Positive and Negative Currents from the "Path of Saturn" through Binah the Dark Sphere.

The influence of Mars, passing through Geburah, the Sphere of Mars and of Severity, is transmitted to Tiphereth by the Path of Aries, or "The Emperor." Aries is Ruled by Mars and is the House of the Exaltation of the Sun. The Ram or Lamb was sacrificed as a substitute for Man, so this path represents "Substitution" as that of Pisces, on the opposite side, represents "Reflection." Both are partial truths. This Path also transmits the "Personal Will" of Geburah to Tiphereth. When the Personal Will is substituted for the Divine or True Will trouble arises. In Tiphereth, The Heart, both the Personal and True Wills are harmonized, or apparently so.

Aries and Pisces are seen with the Sun, or Tiphereth, as reconciler between them, as in

the beginning of the Great Cycle, with the Sun in His Natural place, unaffected by the Precession of the Equinoxes. In this position the Jupiter-Ammonian, and the Sut-Typhonian controversy is temporarily harmonized.

The Reciprocal Path from Chesed, Mercy, to Geburah, Severity, is that of "Death" the Great Transformer. The Sign Scorpio is its Yetziratic attribution, and this is Ruled by Mars the Destroyer. Death is both the enemy and the friend in one, for in truth there is no "death," but only a "Change of Life." The Card shows a Skeleton with a scythe, he is cutting down heads (one of which is crowned) but the "rise again" as soon as he passes over them, for the Influences of the Paths of "Resurrection," "Regeneration," and "Re-erection" all play upon this one. The Path of Shin, equilibrating Light and Darkness, rules over all, for this Path is that of the Influence of IU the Ever-coming Son, the true Horus whose appearance in Aries is as the Lamb, in Pisces as the Fish, or in the earlier Signs as The Lion, The Beetle, The Twins, or the Bull.

We have seen how the Influence of the Tradition of Light flows down into Tiphereth through two channels. The Paths of IU-PATER, Chokmah, and The Sun, and those of IU-PATER, Chokmah, Sagittarius, Chesed, and Pisces.

We have likewise traced the Tradition of Darkness through the Paths of Saturn, Binah and Capricorn, to Tiphereth; and also through Saturn, Binah, Mars, Geburah, and Aries, to the same Sphere.

The Universal Tradition which transcends both the Light and the Darkness, descends from Kether-Pure Being, by the Path of Shin or Spirit, through the Path of Aquarius, The Star of Hope, and that of Scorpio, Death and Despair, directly upon Tiphereth. This is the Line of Equilibrium between the Balanced Ideas of Good and Evil; Light and Darkness; Preservation and Destruction, etc. This is the Path of the Doctrine of the Heart, which unites with those of the Eye and the Head (Ayin and Resh) in Tiphereth the Sphere of the Heart, or the Son, wherein all things are Beautified and Harmonized.

It should be noticed that the Direct Influence of the Supernals upon Tiphereth comes from the Paths of Resh and Ayin uniting with those of Shin and Tzaddi. The Numerical Value of these Letters added to Tiphereth is $200 + 70 + 300 + 90 + 6 = 666$, the Grand Scale Number of The Sun, and of the Beast or Man. Again, the Descending Triad of the Sephiroth Binah, Chokmah, Tiphereth is 326 [i.e. by concatenating the numbers of those Sephiroth.-B.R.] the Numeration of ISHVH the Redeemer, the formula of the Descent of Shin into IHVH or of Spirit into Matter. 326 is also the Numeration of PARChVAL in the oldest form, which became PARZIVAL who is 418 in the New Aeon; thus connecting him with ABRAHADABRA, the Word of the Aeon, and the Reward of Ra-Hoor-Khuit; as will be more fully discussed later on. For the moment we should notice that The Beast, The Word of the Aeon, and Parzival are Harmonized in Tiphereth, as are all aspects of the Sun and the Son, although there may appear to be "division hither homeward."

The Sephiroth and Paths so far taken into consideration, form the great Heavenly

Hexagram, the Center of which is Spirit, although this central point is not indicated by any Sephira, but only by the Path of Shin. In the Tarot Key "The Judgment" this Invisible Breath of Spirit proceeds from the Mouth of the Trumpet in the Center of the Card.

If we examine this Hexagram, we notice that the Hebrew Letters on the Paths forming the Hexagon, are as follows: Kaph, Samek, Qoph, He, Pe, Tau: or $20+60+100+5+80+400 = 665$ which is the number of BITH HRChM, meaning The Womb. This does represent The Womb of Creation, for these paths outline the Circle of the "Key of Life" or Ankh, upon which the Tree of Life is built.

We should notice also the peculiar arrangement of the Hexagram. There are four interior Paths, forming the bases of four similar Triangles. These Paths are those of "The Star," "The Sun," "Death" and "The Devil". They may be said to symbolically represent the Sun in the Four Quarters. Thus, "The Devil," although the basis of the Tradition of Darkness, represents the Rising Sun of the Eastern Horizon; for SUT is the "Opener" of the Day. This Dark Tradition gradually resulted in a Lurid Dawn. The Path of "The Sun" represents the Setting Sun, since the tradition of Light tended to become "Twilight." This is the Path of Horus, Lord of the Western Horizon, who closed the Day. Together they are Sut-Horus the Twin Lion Gods. The Path of "The Star" represents the Sun of Midday, at its height; thus "The One Star in Sight" during the Day. This position of the Sun has been called AHATHOOR, and in the Tarot Card we see that Goddess. But AHA is also a title of Horus, as is HAR and HAR-MAKHU, which means Horus of the Star. This is his Name as Opener of the Year, and it is His Influence which descends through the Path of Shin, as the Sun behind the Sun.

The Path of "Death" represents the Sun of Midnight, in the Underworld.

There came a period in Egyptian tradition when Four Suts were recognized as those of the Four Quarters, these were then called the Children of TUM, the Setting Sun, who became ATUM, and afterwards ATUM-RA, the Solar Deity as Father of All Things. This was the period when the Supreme and Concealed Father had been entirely lost to the followers of the Tradition of Light, while the Doctrine of the Mother and Child as First Cause had fallen into disrepute as representing the Tradition of Darkness. The Influence of the Supreme still descended upon Tiphereth, the Sun, through IU, but was only recognized by the few followers of the Universal Tradition of the Golden Age. All these traditions became merged in Tiphereth and there Harmonized, though the result was not an absolutely true one. An attempt to establish the truth was made by Amenhatap IV, or King Khu-en-Aten, who revived Aten Worship in place of that of Atum Ra, or Amen Ra; but he was ahead of his time, and it remained for the Present Aeon to re-establish the truth, as we shall endeavor to show more clearly further on.

We may remark, however, that the Universal Mercury is said to be "All present in Heaven and in Hell" so that we find the Ideas of Lucifer or Satan as the Sun, blended with those of the Sun of Light, and the Sun of the Universe, in the Heart of Man. Also we may notice how the Higher Will comes down to Tiphereth from Chokmah, and the lower or personal will through Geburah. These are both blended in Tiphereth, the Heart.

The "Circle" of the "Key of Life" having been formed; now follows the "Cross" which completes the Ankh. But at this point we shall notice a "Passover" or Crossing over of the dual Currents, for the "Middle Pillar" is the Caduceus, and the twin-serpents, while knotted together in Tiphereth, cross and re-unite lower down. This is symbolized clearly by the Three Mother Letters of the Elements, or the Three Sepharim of Number, Writing, and Speech; as explained in Q. B. L.

These are Shin above Mem, above Aleph. We have already dealt with Shin as IU, which it symbolizes perfectly, since if we place the "I" inside the "U," the letter Shin is formed. These are the letters of the Father and Son, who are united in Tiphereth.

Let us now trace the Currents as they "cross-over". The Influence from the Path of Aries, joining Geburah and Tiphereth, passes through the latter and emerges as a channel from Tiphereth to Netzach. This in the Tarot is the Key called "Strength" and it is attributed to the Sign Leo which is Ruled by the Sun.

The Card shows a Woman closing (or opening) the mouth of a Lion. This is clearly the Woman of Venus, or Netzach, united with the Lion of the Sun or Tiphereth. The Ram, or Lamb (another form of Horus) has been sacrificed as a substitute, and passes through the Solar Fire at the "Passover." In the City of the Sun it may truly be said that "The Lion lies down with the Lamb"; both are aspects of Horus, their paths are seen united in Tiphereth.

This Lion may be called "The Green Lion" where the Path meets Netzach (Emerald Green), and "The Red Lion" as he approaches the Sun. Again we find symbolism of the Twin Lions of Horus (as later they appear as the twin Sphinxes of the Charioteer). We see the "Strength" of Geburah, transmitted through the Ram and the Sun, to this Path, where its Animal Nature becomes subdued by the Pure Love of the Woman of Netzach. Thus the Dark tradition becomes purified through this process.

On the other hand, the Path from Chesed to Tiphereth ("The Moon" by Tarot, or Sign of Pisces) emerges from its Solar Bath, as the Path of "The Lovers" or Gemini, which unites Tiphereth with Hod. Gemini is Ruled by Mercury whose sphere is Hod. We may then trace the "Wisdom" from Chokmah, through paths of Light, as it flows into this reservoir of pure Reason, carrying with it the ideas of the "Pairs of Opposites" from "Temperance", "The Moon" (with its twin towers), and "The Lovers" or Gemini.

This Key, "The Lovers", depicts the Symbolism perfectly. The Card shows the Sun above the heads of the Figures, just as they are relatively to Tiphereth. Beneath it are the Twins, the same Children we saw in the path of "The Sun" transmitting the Tradition from Chokmah. They have overcome the illusion of the "Moon" with its restrictions. Cupid is seen with his Bow and Arrow (perhaps the Bow of the Moon and the Arrow of Sagittarius). Sometimes this card is shown as symbolizing a Man between two Women representing Virtue and Vice (so-called). He must learn to treat them both alike, and harmonize these ideas in the Light of Tiphereth, the Heart. This was a very necessary

lesson for the followers of the White Tradition to learn, for the twilight had made their view narrow and restricted, therefore an elements of Sin (the Moon God) had entered, and the earlier Wisdom had been lost.

We may now consider the Influence of the Side Pillars. On the one hand we find "Justice" or Libra which is Ruled by Venus, bringing down the Mercy of Chesed to Netzach the Sphere of Venus. Here we see the Law of Love coming into operation under the Will of Chokmah, as it is written, "Love is the law, love under will". Love needs to be Balanced in Netzach, thus avoiding extremes. Opposite to this Path is that which transmits the Strength of Geburah to the Sphere of Mercury or Hod. The Influence herein operative is that of "The Hermit" or Virgo, which is Ruled by Mercury. One must be reasonable in regard to one's Virginity, but the Power of the Virgin is great.

Herein we find the Dark Tradition transformed into a wise Reserve or Secrecy. The Hermit merely conceals the Light in his Cloak, while he carries his Staff in his hand. This represents a better adjustment of the Life, which is the Substance of Light; the excess of the Path of the "Tower" is tempered down to a wise control. This refers also to the Control of Speech; the Tower was that of Babel, and its destruction caused the confusion of tongues, while here we see a re-adjustment as this path enters the Domain of Mercury, which contains the influence from Chokmah, the "Word" lost to the Dark Brothers for a time.

Few realize the secrets of the Tradition of the Widow's son, and the Substitute, and the Lost Word, as depicted in this Left Hand side of the Tree.

Uniting the Sephiroth Netzach and Hod is the Path of "The Hierophant", the Initiator into the Mysteries of Osiris the Bull. This Path is attributed to the Sign Taurus which is Ruled by Venus or Netzach. Venus and Mercury are herein united in a Wise and Initiated Love of a reciprocal nature. We see two Figures in this card, presided over by the Hierophant who is blessing them in the Sign of the Trinity.

There is yet another Path from Tiphereth to Yesod which crosses this one and influences it. This is the Path of "The Hanged Man" attributed to the Letter Mem, and the Element Water. It refers to "Writing" as the second Sepharim, and by means of Written Tradition have the true mysteries been transmitted, even though the "writer" may never have been recognized or known to men.

Here we see a figure of a Man suspended by one foot from a gallows, his head and arms forming a triangle, above which his legs form a cross. He is the Sun of the Sun, bringing down the Light as far as Yesod, the Subconscious Mind of Humanity. His body is reversed, as if reflected in the Waters, his Head is surrounded by Glory, the reflection of Tiphereth and Kether. His Head is thus in Yesod, the Sphere of the Moon which reflects the Sun upon the Earth, or Malkuth. The shape of the Figure in Rider's Pack perfectly symbolizes this position on the Tree.

His is the power of the Redeeming Love, usually considered as self-sacrifice, but more

truly representing the Justified One, who says: "This is my body which I destroy, in order that it may be renewed." The Mysteries of the Rose Cross are transmitted through this Channel, the Initiation being attended to by "The Hierophant". Two other Paths exert their influence directly on Yesod, the Foundation, or Sphere of the Moon; one leading from Netzach, and the other from Hod. The Coils of the Twin Serpents fold back again here, the Current having absorbed the influences of the Paths of the Side Pillars through these two Sephiroth.

The Path from Netzach to Yesod continues the Influence from the Path of Leo united with that of Libra. By Tarot it is "The Chariot" which is attributed to the Sign Cancer, ruled by the Moon (Yesod). This is a very important card indeed. The Hebrew letter attributed to it is "Cheth" which is 418 the number of the Word of the Aeon ABRAHADABRA. The Charioteer is one aspect of the Lord of the Aeon, and he is in a certain sense the Initiator, for in this age the Influence of the Constellation of Taurus comes to use through the Sign Cancer according to the Precessional. He has harnessed the Black and White Sphinxes, the Traditions of Darkness and Light, and he uses them to draw his Chariot. He is under the Starry Canopy of Love. He is the Child of the Powers of the Waters, for he has descended by devious channels from the Great Sea; he is also the Lord of the Triumph of Light in its higher sense. He has the Strength of the "Lion" and the balance of "Justice" combined with the Power of Love.

Dual Moons are shown on his shoulders, for, as Cancer, he is closely connected with The Moon. The Lingam-Yoni and Winged Globe appear on his cubical Chariot which represents "The Foundation" or Yesod.

Opposite to him on the Tree is the Path from Hod to Yesod, that of "The High Priestess" or "Priestess of the Silver Star". This is attributed to "The Moon" with which Sphere it unites. This is the Channel of the Serpent of Light winding back from Hod and bringing with it the Influence of the Paths of Gemini and Virgo.

The High Priestess knows the secret powers of the "Lovers" and of the "Virgin". These she has under control in the same sense that the Charioteer controls the Sphinxes. She is truly his Counterpart. On her Lap is The book of the Law, the lost Thora of the Wheel of the Tarot, transmitted so wonderfully from the Path of IU-Pater through Chokmah, "The Sun", Tiphereth, "The Lovers", and Hod. Note that the Descent of this Law upon Tiphereth through Chokmah, was by the Paths of Kaph (20) and Resh (200) and that Liber CCXX is the Book of the Law; also that from Tiphereth, which is 6; representative of the Father 10 and the Mother 5 (as Wisdom and Understanding or IH) which make 15 and again through addition 6; it passed into the path of Zain (The Sword) 7 and to Hod 8, thus $15 = 6$ and through Gimel 3 ($6 + 3 = 9$) to Yesod 9, where it entered the Subconscious Mind of Humanity as a seed of the Aeon.

The "Priestess of the Silver Star" is the Pure Influence of the Higher Self on the Subconscious Mind, transmitting the secret of the Star Universe and of the Silver Star. She is the Initiator into the Mysteries of Nuit, as "The Charioteer" indicates those of Hadit.

Our work, so far, has led us to an understanding of how the Universal Tradition has been imbedded in the Subconscious Mind of Humanity; built into its very Foundation and Substance. It is our Great and Glorious Heritage from the Past, made up from the Universal experience of the Race. But all men are not yet aware of this. It is still "Unconscious" in most.

Now we come to the final stages of our Journey, wherein these ideas are Manifested on the Material Plane. Malkuth, The Kingdom, is the Sphere of the Elements, and is saturated with the subtle influences, whereby the Fallen Daughter may become the Mother and bring forth Man as the Crowned Child of the Aeon.

The Path from Hod to Malkuth is by Tarot "The Magician" attributed to Mercury. This is the Wisdom and Will of the Father in Heaven brought down to the Kingdom of Earth. (Have we not prayed "Thy Will be done on Earth as it is done in Heaven" and has it not been answered "Do what thou wilt shall be the whole of the Law"). The Magician controls the Elements by means of his Four Elementary Weapons under the Direction of the Higher Will, as shown in the Card by the Wand, the Cup, the Sword, and the Pentacle. His is the Path of the Magic of Light and of Occultism. He is then the representative of the Great Father upon Earth, and his influence is within every father who realizes that he is a star.

The Path from Netzach to Malkuth is that of the "Empress" and of Venus. She represents the Love which regenerates the Kingdom when properly understood. The key shows her crowned with the Diadem of Stars. She Transmits the Understanding of the Great Mother. (So long misunderstood and thought of as the unmated and despised Woman of the Dark Sphere). Hers is the Path of Mysticism and Devotion, and of those who would be absorbed in the Absolute. She Represents the Great Mother upon Earth and is the Influence within every mother who knows Herself to be a Star.

Thus is this Kingdom supplied with Wisdom and Love, and lastly with Power, for we must finally consider the Path from Yesod to Malkuth, that of the "Pure Fool", and the All-Wandering Air, the Reconciler in all things. This is the Path of the Crowned Child of the Spirit who is in the Heart of all Humanity when he is brought to birth upon the Earth. This is the Path of those who follow neither the way of Magick nor of Mysticism, but the "Way of the Tao". These are the Masters of both Will and Love for they UNCONSCIOUSLY do the Work of the Father. Just as a Child naturally rules over his parents and is able to obtain his slightest desire, without effort, so must all Serve the Crowned Child the Lord of the Aeon.

This Path transmits the Universal Tradition of the Central Pillar-the Pillar of Mildness and Peace. This is the Pathway of the Light to be discovered amid the contending forces and the darkness of matter. This Path of the Holy Spirit of the Sun behind the Sun is that of the Letter Aleph. In it the two A's of the Beginning have become One. It is the Path of Air, the third Sepharim, or of Speech. But this is the Power of Speech in the Silence, of Harpocrates hidden within Horus. It is also the true Power, as it is written;

Unity uttermost showed,
I adore the Might of Thy Breath,
Supreme and Terrible God
Who makest the Gods and Death
To tremble before Thee,
I, I adore Thee.

This is the Path of IU, Horus-Harpocrates, the Ever Coming One, and of Har-Machis, Horus of the Star, the Opener of the Ways of Eternity. This is the Path of the Here and Now, transcending those of Time and Space. This is the Path of Truth, which Is Now, as It Was in the Beginning, and Ever Shall Be, MALKUTH without End. AUMN.

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Chapter IV

The Sun, The Devil, and the Redeemer

One of my aims in the foregoing chapter has been to show that this is the Aeon of the Foundation of the Kingdom upon Earth, characterized by the Incarnation of God in the Heart of every Man, Woman, and Child.

It is not so much a question of "Climbing the Tree of Life" as of recognizing how all things have been working together for good so that the Source of All might become manifest in Matter, here on Earth, and the Kingdom of Ra-Hoor-Khuit be established.

We have seen in tracing out the Traditions that there have been two Wills at work, the Divine and the Personal, and that through the Ages these have appeared in conflict. One is the Bright Star or Pentagram of Unconquered Will, the other the Dark Star of the Reversed Pentagram. These two Starts are symbolized by the hands of Man, or the Magician, one raised to Heaven in the Sign of Solve, the other directed downwards in the Sign of Coagula. When united they form a Ten-fold Star, just as the hand of the man who has fallen may be grasped by the one who Raises him in the Grip of the Lion, which exactly symbolizes this uniting of the Rising and Setting Sun, or the Twins

Sut-Har. For the Two Wills are Harmonized in Tiphereth.

But when we consider Malkuth, it is a question of Raising the Fallen Daughter, the Animal Soul, or Matter, to the Throne of the Mother, Understanding. That is a more difficult task, but we now have the Keys in our hands.

The Union of the two Stars as a Tenfold-Star in Malkuth is the Work before us, for this represents the Covenant God made with Abraham, as promised by the Rainbow of the old order. Having apparently lost this Symbol of the Rainbow through the alteration of the Paths, we may hope to find instead the Fulfillment of the Promise of the Covenant.

In the old order of the Paths we found Q, Sh, Th as the three influences descending upon Malkuth. QShTh is the Hebrew word for the Rainbow of Promise.

The Authority on the Qabalah, referred to in our Preface, rejected the reformulation of the paths of the Tree, partly on account of the fact of this symbolism being lost in the new arrangement. But what have we in its place? Wisdom, Love, and Power directly descending upon the Earth; the Paths of Magick and Mysticism, united by the "Way of the Tao". More than this, we have the direct influence of the Three Supernals upon the Kingdom. Kether, the Crown of Light, is upon the Head of the Crowned Child of the Path of Aleph, who wields the true Power of the Breath; the Wisdom of Chokmah is seen in the Path of Beth or Mercury, the Great Magician who represents the Father on Earth; while the Great Mother, Binah the Third Sephira, is translated into the Path of the Empress, the Woman of Venus, on the Path of the Mystic. So we find Father, Mother and Holy Spirit or Son, all prepared to raise the Fallen Daughter. Yod, He, and Vau once more symbolically united with the final He. Thus the Missing members of the Body of Osiris are all brought together again; the Lost Word is recovered; the Rulers of the Four Elements of Malkuth are shown in their respective offices; and in the midst is the concealed Power of the Spirit of Shin, IU, or IO, which is 10, the number of Malkuth, as well as Kether.

The same Authority objected the some of the Alchemical Symbolism was destroyed. The Alchemists tell us that in order to make Gold, we must have Gold; and this the Gold of the Sun. What now makes Gold in our Revised arrangement? The influences descending upon Tiphereth, the Sun. We have shown how the principal Paths of Influence, which are all Solar in nature, give us 666 the Grand Number of the Sun in Tiphereth. The secondary influences are from Aries of the Golden Fleece, Scorpio the Path of "Death", or the Sun at the Dark Stage, and from Pisces which is by Tarot the "Moon". These together make the True Gold of the Sun. Again they tell us that the First Matter is the Soul of Man, and we have shown how the dual soul became divided as Adam and Eve, etc., so that you may work out this Alchemical Symbolism on other planes. But there is an even more important aspect, which this study may lead us to understand; the Inner Mystery of the Sun, the Heart of the Beast 666 which is MAN. Herein we may discover the answer to the riddle of the Sphinx, who with fixed gaze of impenetrable Mystery looks on at all the Changes of Life. Here, too, we may learn something of the Concealed Mystery of the Strange Baphomet of the ancient Templars,

for all is made clear in the Reformed Order. If this is the Age of Horus the Revealer and Opener, there is nothing hid that shall not be revealed.

Let us turn our attention for a little while to what, to some, may appear the absurd idea of The Devil. Eliphas Levi, wisely states: He who affirms the devil, creates or makes the devil. But it has elsewhere been written: Since every idea, theory or doctrine must, in the very nature of things, have some truth as its basis, it happens that the more difficult, unreasonable, or even absurd, any idea seems to be, the more illuminative does it become when thoroughly understood; for only some very important truth could have availed to give currency to a teaching of extreme incredulity and difficulty.

Thus it is with doctrine of the devil, which, in one form or another, is found in almost every religion of the world.

The chief snare of the Devil is the Illusion of Time. Man is limited by the ideas of Time and Space, which are but modes of the human mind, as is now becoming scientifically recognized. The Black Tradition is based on Time. Saturn, the God of Time, and the Progenitor of the Devil, or Serpent of Time, is shown on the Path leading from Kether to Binah. This influence is further transmitted from Binah to Tiphereth by the Path of "The Devil" as explained before. The Hebrew letters of these Paths are Tau and Ayin, whose numerical value is 400 and 70. Ayin, Tau, or OTh is the Hebrew word for Time, or a period of Time, 470 is also the numeration of other Hebrew words meaning Eternity, or literally, a cycle of cycles. This should be sufficient evidence that the Paths are rightly placed. Taking into account the other two Paths influencing Tiphereth on this side of the Tree, which are Pe and He, or 80 and 5; we obtain $400 + 70 + 80 + 5 = 555$ which is the Numeration of the Hebrew word for OBSCURITY. This certainly proves that the Dark Tradition is operative in this part of the Tree, and it accounts for much of the confusion of the "Tower" of Babel.

We have shown how the Sut-Typhonian tradition arose, so that the Son was thought to have preceded the Father, and the Mother to have been the First Cause by means of Blood. One should note in passing, that the Reciprocal Path of "The Star" is that of Aquarius which Sign governs the Blood Stream.

This tradition as far as Time is concerned led to the calculation of the Year as 365 Days, based on the Sun and Sirius Cycle. We may also notice that the Sephiroth Numbered 3, 6, and 5, are those whose influence is here depicted. They form a Triad, linked by the paths we have been discussing, and the base of this Triad is the path of "The Devil", and of the Rising Sun.

We shall have more to say in regard to the Devil, but for the moment let us turn to the other side of the Tree, and examine the Channels of the Light Tradition.

We might have done well to call these the Traditions of Black and White, for Black is that which absorbs all colors, and White that which reflects them all. The True Light is Equilibrated and Concealed in that Darkness which is higher than eyesight.

The Force of the Primum Mobile of Kether produced the Whirling motions of the "Wheel of Life" resulting in the Star Universe and Sphere of the Zodiac. Thus originated the illusion of SPACE, the other great limitation of the mind of man.

This Space became narrowed down till the idea of a Straight and Narrow Way limited all the conceptions of the followers of these Paths. The Light became but a Twilight, and a reflection of the primal Truth, as indicated by the Path of Pisces, and the Tarot Key "The Moon". The Primal idea of the Supreme as the Concealed Life of All was soon lost. Infinite Space, filled with the Infinite but Invisible Life, became 3rd dimensional space in the minds of men. The Paths of Influence are of interest; Kaph 20, and Resh 200, give us 220, the numeration of the Book of the Law of Thelema (Will), which will eventually redeem this narrowed conception and bring back the Truth. Will is Chokmah the Sphere of Wisdom and of the Word or Logos, which was not comprehended by the Children of Darkness. This being the 2nd Sephira, makes the complete Channel from Kether to Tiphereth 222, which is the Hebrew numeration of the word for "Whiteness", thus proving our earlier speculations Qabalistically.

Taking the Sephirotic Triad as before, we find the Base is the Path of "The Sun". This in the Twilight of the Setting Sun of the White tradition, they mistook for the Lost Father, formulating the idea of ATUM-RA as the Father of the Gods. The Sun is, of course, the center of the Solar System and Ruler of the Planets; He is truly the Father of this Earth, but He is NOT THE FATHER OF THE WHOLE UNIVERSE. That is where the followers of the White Tradition made an even greater mistake than those of the Black.

The Sephiroth Tiphereth, Chokmah and Chesed, as 6, 2, 4 or 624 give us a number equivalent to the Hebrew Word for "His Covenant". The Arrow of Sagittarius (which in the old arrangement of the Paths was said to be the Arrow that pierced the Rainbow, on account of its position below Tiphereth) is seen on one of the other Paths of influence connecting this triad, and the "Moon" or "Bow" on the other. If we take these Sephiroth in the order of 264 we get the numeration of Hebrew Words for "Footprints" literally "Foot's Breadth", and "A Straight Row" indicating the "Narrow" Way referred to before. Or as 246, we obtain "Vision" or "Aspect" denoting Space, as before indicated. This also seems good enough Qabalistic proof.

We may now better understand how the True Sun of a Bi-une Nature, became looked upon as SUT-HAR, and how the Traditions of the Sut-Typhonians and those of the Jupiter-Ammonians, were blended in Tiphereth.

The Influence of Har-Machis, Horus of the Star, was little understood owing to the limitations of Time and Space, though it descended as the Mediating Influence upon Tiphereth, and Welded the Twin conflicting Ideas together. The Osirians of the Right Hand Path, examining Space with great care, discovered the more correct calculation of the Year as 365 1/4 days. The Four Quarters were established, the Four Suts arose, and these were accepted as the Children of the Father Atum-Ra. Ra became the great Sun God, and the IU was lost to view in such an apparently Harmonious arrangement. So he

who was the Son, became looked upon as The Father, and the Supernal Triad was no longer taken into consideration. The Pillars of the Temple of the Sun were set up. Boaz and Jachin were established in strength, as Geburah and Chesed, Severity and Mercy, and the Sun was seen between them as the Sole Lord of Light.

Followers of the old Sut-Typhonian Tradition might still secretly Symbolize Him as The Devil; followers of the Osirian Cult, as The Sun of Heaven.

Let us now return to our discussion of the Devil, or Baphomet fairly depicted, but the Symbolism of Rider's Pack is wrong. Eliphas Levi drew him correctly, and also described him perfectly. Let me quote: "The name of the Templar Baphomet, which should be spelt Qabalistically backwards, is composed of three abbreviations: Tem., Ohp., Ab., "Templi ominium hominum pacis abbas", "the father of the temple of universal peace among men." According to some, the Baphomet was a monstrous head; (Resh, the head, is the Sun); according to others, a demon in the form of a goat. (Capricorn is the Goat). A sculptured coffer was disinterred recently in the ruins of an old commandery of the temple, and antiquaries observed upon it a baphometric figure, corresponding in its attributes to the Goat of Mendes (Osiris) and the androgyne (two-sexed Horus) of Khunrath. It was a bearded figure with a female body, holding the sun in one hand and the moon in the other, attached to chains. Now this virile head is a beautiful allegory which attributes to thought alone the initiating and creating principle. Here the head represents spirit and the body matter. The orbs enchained to the human form, and directed by that nature of which intelligence is the head, are also magnificently allegorical. The sign, all the same, was discovered to be obscene and diabolical by the learned men who examined it. Can we be surprised after this at the spread of medieval superstition in our own day! One thing only surprises me, that, believing in the devil and his agents, men do not re-kindle the faggots."

This was written by Levi in 1855; even today there are many people who refuse to see the light of truth; but we are progressing.

The Figure of Baphomet, or the XVth Key of the Tarot, depicts the Symbolism of Tiphereth perfectly, from the point of view of the combined Traditions of SUT-HAR, as shown on the Revised Tree.

The Flaming Torch between the Horns is the Holy Spirit of the Path of Shin, his Horns are the Paths of SUT-HAR or of Capricorn and the Sun. The female body shows the Tradition of the Mother, while the Legs of the Goat are crossed to indicate the Passover or Crossing of the Ways after this point, as explained before. His head is that of an Ass, showing that the followers of the "Head" Doctrine of the acceptance of the Sun as the Supreme Father were foolish, but that in Tiphereth, the Heart, all things might be Harmonized. He makes the sign of Solve and Coagula, thus indicating "That which is above is like unto that which is below, and that which is below is like unto that which is above, for the performance of the Miracle of the One Substance". This is the sole Hermetic Dogma of the Microcosm and the Macrocosm; their Equivalence is found in Tiphereth. This sign also indicates the two Currents of "Will" and "will", harmonized in

the Heart. This Figure should be studied with care, and it will reveal many other truths. The Caduceus in his lap, for instance, clearly shows that the Central Pillar of the Tree of Life is the Staff whereon the Twin Serpents of Time and Space are Twined.

We have explained how the Sut-Typhonians first looked upon the Great Mother as of Animal Nature, afterwards assuming her into the Heaven as the Star Goddess, Mother of the Sun. In this latter assumption they were absolutely correct, but the Worship of Nuit is practically pre-Dynastic, as is Her Symbol the Crossed Arrows. In the Darkness the idea arose of half-human, half-animal beings as representing the earliest types. The Hebrew Tradition of the First Adam corresponds to this. The Universal Tradition of the Sons of God on Earth, was lost. Man, today, is the highest of the Animals, but the lowest of the Spiritual Beings. It is the personal will and power of choice, which makes him more than animal, for he has within him a spark of the Divine Intelligence which makes it possible for him to direct his own actions, though until he discovers the Divine Will in the darkness of his own being, and aligns the personal will with It, he cannot progress. The personal will transmitted to the Heart of man from the Sphere of Geburah, is harmonized with the Divine Will of Chokmah, to the extent to which the Channels of Light are Open. But Har, the Sun of the White Tradition, was "Closer" and the True Will was little realized and understood.

We can now see that Tiphereth is a perfect Image of THE BEAST, 666, as MAN. This aspect combines in itself all that is Animal with all that is Human and all that is Spiritual and God-Like. This is the Great Solar Image which all men have worshipped and all men will worship for a long time to come. Yet it is not the Highest Truth in itself, it is a Harmonious Combination and Synthesis of Light and Darkness. Only through this Synthesis may the Truth be arrived at, however, as the Son of Man, Who was also the Son of God, has before remarked "No man cometh unto the Father but by Me". For the Son is always the visible Aspect of the Invisible and Concealed Father, who may never be known because He Is the very Essence of our Being.

The most truly representative MAN of his time is always THE BEAST, for he displays all the qualities of the Race of the Period in which he lives. We look at such a Man and see in him Ourselves, for we can only see what is within us. To some he appears an Angel of Light, to others the grinning Devil of Darkness. Thus is Genius always misunderstood and blasphemed by some, while recognized and praised by others. He is the Son, wherein Glory and Suffering are identical. He is always betrayed, always Crucified, as we see in the Path of "The Hanged Man" immediately below Tiphereth. This is the Path attributed to Water, and Water was the enemy of Horus. Why? Because his Mother was the Great Deep, and She was misunderstood and reviled as the Harlot because the true Father was invisible. Thus are Man's greatest enemies those of his own household. The Son must suffer on account of the fact that he is born of Matter, and the Soul within him is crucified, by those who see naught but Darkness, while that same Darkness conceals a Higher Light than their own.

See the proud followers of the White Tradition, whose Sun has the Head of an Ass. For Intelligence cometh from Binah the Great Mother of Understanding, and without

Understanding the Way of Holiness is indeed Narrow. These are the people who are always Right, while the others are always Wrong in their sight. Their 2 day additional in the Year makes them too proud to perceive Wider and Grander Spaces and Cycles.

But, as I hope to show, the age of narrowness is passing, and for the first time in 25,000 years, Man has the opportunity of coming into his own.

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Chapter V

The Mystery of Babalon and the Beast

The Beast, or Man of the Sun, represents, as I understand it, the Soul of Humanity, or of Man, between Spirit and Matter, ashamed of neither since both are essential to His existence. The Substance of the Sun descends upon Tiphereth from Binah through the Path of "The Devil"; its Life is transmitted from Chokmah through the Path of "The Sun"; it exists as a Spiritual Idea through the Channel of "Shin" which descends from Kether. Kether is its Final and Efficient Cause, Chokmah its Formal Cause and Binah its Material Cause.

"ON" is the Ancient Egyptian Word for the Sun; as long as we are prepared to go ON, all is well since we are in line with the natural urge of Evolution. But we may rise above the ordinary idea of Evolution into a consciously free co-operation with the Divine Purpose.

The numerical value of ON is 120. This is said to have been the Age of Christian Rosencreutz at the time he passed ON.

Those who try to reverse the process of evolution, to retreat or retrogress, saying "No" in their hearts, fall into Sin which is restriction, and therefore get themselves into trouble.

ON is formed of the Hebrew Letters Ayin and Nun, thus this idea arises at the junction of the Paths of "The Devil" and "Death".

People of the "No" type arose on the other side of the Tree, on the Path of the Setting Sun. No may be spelled Nun, Vau, or NU, who was called the Father of the Waters, the reflector of Nuit.

However, we may look for a reconciliation of these ideas in the Path of "The Star" which represents the Sun at High NOON.

It was at High NOON that Parzival wrought the Miracle of Redemption, when the Spear and Cup were re-united. This Path unites the Spear of Will and Wisdom, Chokmah, with the Cup of Understanding and Intuition, Binah. The Father and Mother being thus united, the "One Star in Sight", Har-Makhu, or Horus of the Star, is recognized in His True nature as the Spirit of the Concealed Light of Kether.

The Truth was never lost to the Supernal Triad, but the Supernals were lost to the sight of man. We may wonder how this could be, and the time is now ripe for its revelation. But before an attempt is made to explain this, it is best that we should glance at the remaining Paths of the Tree, below Tiphereth.

Let us consider the Path of "The Hanged Man", sometimes called the Redeemer. Exoterically this Tarot Key is said to signify: "Enforced and not voluntary suffering"; while Esoterically it means "Self-sacrifice", but not as usually understood.

ATUM or ADAM, as the first purely Human type or Soul, is said to have been Two-sexed until he became as Adam and Eve. Tiphereth is the True Son but the false Father.

When the representative Son at this stage became mistaken for the Father, many women followed Him, seeking redemption. Thus an embarrassing situation of "enforced and not voluntary suffering" might be supposed to have arisen. The only reasonable course of action would be a concealment of the facts and a teaching which might be inferred to imply "Chastity", Celibacy, and other doctrines of repression. This is merely the exoteric view, but it accounts for the mistaken zeal of some who failed to understand the true teaching.

The Physical Sun is just as impotent to fertilize the whole Universe, although He may be entirely capable of attending to His own Solar System. He is all right in His place in the Order of the Universe; only when we misunderstand that place, do we fall into error.

The same trouble might arise in the case of a man who preached a doctrine of promiscuous sexual intercourse to a following of women; even were he a regular Lion he would be unable to supply the needs of an unlimited number and therefore be liable to attempt to retract his teaching.

The above instances could only arise on account of the lack of a true interpretation of the Word of the Justified One, Osiris arisen from Ammenti. Destruction is essential or there can be no renewal, and IU the twin-sexed supplies the answer if interpreted by

means of "The Hierophant" whose Path crosses that of "The Hanged Man" and shows a reciprocal current between the Spheres of Venus and Mercury.

We have noticed how the twin-serpents "crossed over" below Tiphereth, and have studied the Symbolism rather fully. Having separated they must again re-unite in Yesod-The Foundation-and continue as One to Malkuth by the Path of Aleph, the Pure Fool.

We may now consider Malkuth, the Fallen Daughter, who, according to the Qabalah, in order to be redeemed must Unite with the Son, be raised to the Throne of the Mother, re-awaken the Father so that all things are re-absorbed into the Crown.

This process has been much misunderstood, it has been thought to imply a return to the Crown. The Mystics have all wanted to be re-absorbed into the Absolute. The Magicians, on the other hand, have tended to keep going ON, and to attempt to usurp the Throne of God, which rightfully belongs to the Mother.

Both met with a terrible Abyss, while working on the old methods.

The Magician traveled up the "Tree" till he came to Chesed as an Exempt Adept who had built up a wonderful system of knowledge, only to find the whole structure must be broken in pieces in the Abyss, if he hoped to Attain to true Understanding and Wisdom. Few passed this Ordeal.

The Mystics, on the other hand, being of the negative type, opened their minds and souls to the "light" and often mistook false lights for the True One. Having a very limited basis of experience as a foundation of their Pyramid, the Apex was proportionately low, and the Light they saw at that point, they attributed to their own pet divinity as their savior and redeemer. The Dawning of Solar Consciousness (Dhyana) tended to come as such a shock that most of these Mystics lost their balance for a time, if not for the remainder of their incarnation. If they went further, they were literally flooded with the Dark Forces of the Abyss. Some of these truly saw the Devil, and believed in him, and preached his existence to their followers. They certainly never say God.

Many of these people lived a very holy and chaste life, according to the standards of their time, before reaching this stage. Afterwards, the ignorant believed in them as men of good reputation, and were even content to "believe" without further desire for actual experience.

So we find a line of "Theorists" arose, under the guidance of "Partly Disillusioned" people who feared to go further and so taught a doctrine of Fear which is the forerunner of Failure, a doctrine of implicit belief in the leader of the movement, amounting in some cases to a "blind faith" in Substitutes, Reflections, Vicarious Atonement, and anything else but the necessity of working out their own Salvation. Yet there is an element of truth even in such apparently absurd notions as Vicarious Atonement; just as we found an element of truth in the doctrine of the Devil. Every man and every woman who

Attains, make it just that much easier for the rest of Humanity to reach perfection. The whole Race must eventually Attain, for it is bound together by the closest ties, so that the process cannot be finally complete in the individual until the Last has become as the First in the Kingdom of Heaven upon Earth.

We seem far from that issue, but the Way is now OPEN, as before it was Closed, for Horus the Opener has taken his Seat in the East at the Equinox of the Gods.

But, to return to Earth, or Malkuth, as the Fallen Daughter. The true teaching, as I see it, is this. Malkuth, the Sphere of the Elements, or Matter, has been mistaken for the Planet Earth in place of All the Material Substance of the Universe in manifested form. Matter, as we should know, is continuous.

The Sun is the God of this world, its Physical Father, and as such he is worthy of our utmost respect and reverence. We do well to salute and recognize Him as Ra in the four Quarters. We "see" Him in the Rising, the Midday, and the Setting Sun; we "believe" in Him as the Sun of Midnight, our "heads" tell us that He is Osiris of the Underworld.

These are the old doctrines of the "Eye" and the "Head" transmitted to our subconscious minds from the Paths of "Ayin" and "Resh". "Seeing is believing", is a saying that held sway until the Scientists showed us we could not believe in the testimony of our senses. But the whole doctrine of the Birth, Death and Resurrection of the Sun or Son, was based on this dogma.

Also, just as of old the Sut-Typhonians tradition became despised, so Woman has been despised and held down by Man, by the son who had usurped the place of the Father. In this Man is truly a beast, and it required a Greater Beast, a practical living example, to show him his error, folly and wrong-doing. But man misunderstands and fears the Beast, who after all offers him the Secret of the Solar Pathway to the Stars. Why does he fear? The old Dark Tradition in his subconscious mind, holds him back. He fears to enter the Darkness of Night, lest he lose what little light he has therein. But this is the result of his limited earth-bound conception, which is quite un-scientific and gross.

If we truly believe in Osiris (or Christ) why should we fear to descend with Him into the Underworld? Jesus is said to have done so, before he rose again in Spirit to His Father in Heaven, thus uniting His True Self with the Invisible Central Star of the Universe.

Day and Night only exist for us on this Planet; the Sun does not travel round the Earth for our convenience. We, on this Planet, travel round the Sun, revolving as we go. Thus his Light only reaches certain parts of the Earth at any one time, and the rest of the Planet is in darkness. The Sun is always Shining, and if we come to consider things from the point of view of the Sun, we shall begin to shine too.

But the Sun, although Father of this Planet, is but the Son of the Great Mother, the Star Universe. Where then is the True Father? This is the question that puzzled the old Sut-Typhonians in the earliest times. The difficulty arose through the original Illusions of

Time and Space, which have kept the World in ignorance since the last Golden Age. The Universe is Infinite in the Here, but men have tried to circumscribe it. The Infinite is ever present in the Now, but Men have looked backwards and forwards as if time were a line. There are Two Infinities, or conceptions of the Infinite, the Infinitely Great and the Infinitely Small. The extent of the One escapes us, the Present Moment of Pure Being escapes us. The Infinitely Great, is Nuit, Continuous Matter, Mother of the Stars. The Infinitely Small and un-extended point, is Hadit, the Inmost Essential Self of All, the Flame that burns in every heart of man and in the core of every Star. Both these are invisible to our Senses and Minds.

Since these are the Infinite, the Center is Everywhere and the Circumference Nowhere. Every point in Space is equally the Center of the Whole, there being no Limit. The True Father is Invisible, but the Center of all. Men called him "Father Time" but he is Father "Now." The Now became extended as the Serpent of Time, Saturn, who tempted Eve, Matter, and caused the Fall but Now is the accepted Time, Now is the Day of Salvation. The Illusion of Space, on the other hand, made it difficult to imagine or find the Center; study the Stars as we would. Imagining a possible Limit, men failed to perceive how that Center could be everywhere present at the same moment of Time.

The Long Lost Father, Hadit, is the true Life of All, and the Eternal Energy of All. Matter and Energy can never be separated, one always merges into the other in a continuous and continual Marriage Union. The Universe, as we know it, or may come to know it through Spiritual Perception, is the Result of that Union, the Crowned Child in the fullest sense.

Men and women of this Planet may think of the Secret Father as the Sun, till they draw that Sun within the Heart, and look at things from His viewpoint. This is the Balanced and Harmonious conception of the Great Beast which is MAN. Then we realize that the whole Solar System revolves around Its Central Sun, and so on to Infinity. There is No Limit to the Expansion of Consciousness in the Here and Now, for Hadit, the true Father is Now in each one of us, veiled by the Light of the Sun of our being, His Manifest Son of Light. Truly the Kingdom of Heaven is within us, it will never be found outside amid the illusions of space and time. Those who have sought the Kingdom of Heaven within, have rejoiced therein; but that is an experience each must Attain for himself by Work. Let us then return to the general discussion of the subject.

We have said that Malkuth was mistaken for the Planet Earth, which she only is in a narrow sense. If united with the Son, or Sun, she begins to view the universe from His standpoint. Around her revolve the planets of the Solar System, of which Earth is one of the smallest. But it is said she must be raised to the Throne of the Mother from which she fell. She must be understood as the Original Substance, or pre-elemental matter. Also her throne is the Sphere of Saturn, the outermost of the (then known) planets. On reaching Solar Consciousness she must not imagine that she has arrived at the Goal. This is the mistake made by those who are obsessed by the results of Dhyana, the earliest Illumination. She must expand to the Rim of the Wheel, the Orbit of Saturn. She will gaze at the Great Zodiac, the Star Universe in Chokmah. She will seek to absorb

this as the Father, her True Mate, and in so doing will Expand to Infinity as Nuit, The Ain, finding Kether, the True Father of Her Being, or Hadit, at Her Center, made Visible by the Extended Light of the Ain Soph Aur, which is Ra-Hoor-Khuit, the Lord of the Aeon. Having been assumed unto Heaven her effort will be to Contract upon the Center, and to Bring forth the Child. But she is Virgin, and the child is not born but "Ever Coming." The Force and Fire of the Universe ever Expands within Her. Thus we may conceive of the Two Infinities multiplied in the Crowned Child.

All these Mysteries may be discerned Spiritually by the Children of Earth who have within them the Light of the Crown. Man, the Microcosm, the Little Universe, is like unto God the Macrocosm. This is the great Mystery. The Soul, Malkuth, is capable of taking into itself, Spiritually, all that is in the Macrocosm, until able to think the One Thought of God, which is the Universe itself.

The Animal Soul is that which perceives and feels, without it we may not perceive or feel the Joys of the Universe. Despised as the Fallen Daughter, it is our greatest Treasure, for it is The Kingdom of Heaven upon Earth. We may now understand the Mystery of Revelation, of the Woman Clothed with the Sun, becoming great with Child. How the Beast, tried to Devour the Child, and stop further progress, in order that he might continue to be Worshipped as the Lord of Heaven. How the Woman escaped into Egypt, or expanded to the limits of the Mother of Sut, the Orbit of Saturn and so on till the True Child was brought to Light within Her and the light of the Sun and Moon were no longer needed, for there was the Crowned Child in the Midst of the Holy City.

So we may learn, through the expansion of our consciousness to the conception of Babalon and the Beast, to pass ON to the Greater Conception of Nuit and Hadit, and obtain our heritage of Cosmic Consciousness, as the Crowned Children of the New Aeon. This was prophesied by the Beast Himself, who made it his life work to teach; "First obtain the Knowledge and Conversation of the Holy Guardian Angel, the Higher Self, in Tiphereth the Kingdom of God in the Heart, and all things shall be added unto you."

Is it not written in the Qabalah: "Kether is in Malkuth, and Malkuth is in Kether, but after another manner"? This statement has been misunderstood owing to the limitations of our minds. Malkuth is NUIT, and Kether is HADIT, and when united RA-HOOR-KHUIT, their Son is in Tiphereth. Also Nuit has said "My number is Eleven, as are all their numbers who are of us." Kether is 1, Malkuth is 10, together Eleven, which is the Lost Sphere of DAATH, the Child of Chokmah and Binah. This is the Mystery of the Path of Aquarius, The Star, the Eleventh Sign of the Zodiac, brought to Earth at the Eleventh Hour, before Time had swallowed the Last of His Children, which shall be as The First in the Kingdom of the Here and Now.

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Chapter VI

Further Light on the Tree of Life

We should now try to understand the Mystery of "The Tree of Life which is one with the Tree of Knowledge." It is written: "The letter killeth and the Spirit giveth life."

The Structure of the Tree of Life as represented in our diagram is evidently a Divinely given Plan of the Multi-dimensional Sphere of the Universe, in Two-Dimensions. When we examine it superficially it means little or nothing; gradually, as we absorb the Divine Ideas reflected through its medium, our minds take on the Image and Likeness of God, and we are enabled to comprehend all in Spherical form.

The Qabalah teaches us to think of a greater and greater number of things, in the light of fewer and fewer Ultimate Ideas, as has been shown in the chapter on "The Essence of the Practical Qabalah." The highest Reason which is in God and which is God, is absolutely One. God knows all things by One Idea, which is identical with His Being.

The limitations of Time and Circumstance obsess us, and we are at first unable to grasp the Divine Plan. Tradition is the result of the Thought of Humanity in the "past" focused in the Present, the Here and Now. So it is in regard to what we term the "future." The Plan of the Tree of Life gives us an idea of the Unchanging Basis of the Here and Now, in time and space.

The Reformulation of the Paths has made this clear; we have seen how the past leads to the Present, and glimpsed a Vision of the Great Light of the Beginning, which will Dawn on Humanity in the "future." Those who are able to comprehend may obtain this Reward Now. Nuit has said: "I give unimaginable joys on earth, certainty, not faith, while in life upon death, peace unalterable, rest, ecstasy, nor do I demand aught in sacrifice." Or as Christ said to one of the two thieves (Time and Space), "This Day shalt thou be with me in Paradise"; and on another occasion; "Now is the Accepted Time, Now is the Day of Salvation."

Let us examine the Tree of Life again in order that we may further grasp its mystery, and how it comes about that the New Aeon is possible in Human Consciousness. We must use the language of time and space, but we shall be informed of the Spirit if our minds are open to the Truth.

Horus, the Ever-Coming Son, is said to have appeared under many forms, as the Great Cycle of the Precession of the Equinoxes progressed. The Complete Cycle is said to be 25868 years; though in more ancient reckoning it was 26000 years, when the year was taken to represent 360 days. 2155 Years represents one Sign on the Grand Zodiac, and every 2155 years Horus appears in a new guise. About 11,030 B.C. He would have appeared in the Sign of Leo, as the Lion God. If we examine the position of this Path on the Tree, we find it unites Tiphereth and Netzach. It is my opinion that the consciousness of Humanity during that period would be particularly influenced by that Path, and that the flower of the race could not have held conceptions above Tiphereth. They may have obtained a glimpse of the Sun as Ruler of the Elements. About 8875 B.C., Horus would be manifest through Cancer, as the Beetle, and the summit of Human consciousness would be lowered. Thus the age would seem one of retrogression, until Horus, dipping down into Yesod, re-ascended under the Moon's Influence thus entering Gemini. This seems indicated in the Tarot Trump "The Moon" where we notice the Beetle coming up from the Pool beneath the Moon. About 6720 B.C. He entered Gemini and appeared as one of the Twins. Consciousness would balance that of the Leo period, and tend to ascend to Tiphereth. In 4565 B.C. Horus entered Taurus, appearing as a Calf. Moses seemed to consider the worship of the Calf a retrogression, and we see that the Path of Taurus is again below Tiphereth. In 2410 B.C. we find Him appearing in Aries, as the Lamb. This represented a distinct rise in the Race Consciousness, which however took on the Strong but Severe aspect of Geburah. This period was a Natural One, for the Constellation Aries, would coincide with the Sign of Aries in the Earth's Aura or Elliptic. This conflicting Time Cycles would be reconciled. Then, in 255 B.C. we find him as the Fish, the Path balancing that of Aries, and having the Influence of Mercy predominating. Thus it was till 1900 A.D. when He appeared to enter Aquarius. But what a startling change. Suddenly we find Him on a Path uniting the Supernals of Wisdom and Understanding, and Their direct Influence made possible in the Minds of the Race. Not since the previous Golden Age 25000 years ago had the Influence of this Path been felt. No wonder men looked to the Sun as the Father, and even in the Pisces period only understood the lower Aspect of Jupiter. Once again in this Aeon we are able to recognize the Great Mother of the Stars, and to discover the Secret of the Lost Father.

There is also a Trinitarian Cycle of Father, Mother, Child, running parallel, so to speak, with this Tradition of the Evercoming Horus. It is the Natural Formula of Isis, Osiris, Horus, and is of Solar Origin. From 2419 B.C. to 255 B.C. Isis the Mother was said to be the Predominant Aspect of the Trinity. Hers was the Office of Nature, She presided over the Natural opening of the Great and Little Years which both coincided. Then Osiris, Dead and Re-Arisen, was the predominant object of Worship till 1900 A.D., and self-sacrifice and Renunciation were the principal exoteric formulae. In this present Cycle Horus is doubly pre-dominant, so we see Him in his Dual Nature as Horus-Harpocrates.

It is also interesting to note the character of Horus as Apophis the Avenger. The Isis, Osiris, Horus arrangement is quite the natural one for the course of events. Isis (The

Moon) having taken the place of the Great Mother Nuit. But what of the Formula IAO, as Isis, Apophis, Osiris? If we make a list of several repetitions of the series thus:

Isis
Osiris
Horus
Isis
Osiris
Horus
Isis
etc.

and trace them back, we find the order Isis, Horus, Osiris, etc.; or Isis, Apophis, Osiris. Horus appears as the avenger Apophis to those who try to GO BACK, or retrogress. He has to destroy them in order that they may be renewed. But as long as we go forward, we travel with the Ever Coming Son, who is after all our Destiny, since He is within each of us as the True Urge of our Being. This, then, is the secret of the Way of the TAO; step boldly out on the Path of Destiny, having aligned the personal with the Divine Will, and thus prepared oneself for the acceptance of that Destiny. Keep ahead of the urge from behind, and it will not fret us.

Then we become Free, Goers, Doing the Will of God upon Earth, Ever-Coming Sons of God.

But if we attempt to lag behind to carry out some personal whims and wishes, Destiny catches up with us and forces us on. To those who willfully turn back and seek to avoid cooperating with the Divine Plan, Horus is the Great Avenger. Has he not said "I am a God of War and of Vengeance. I will deal hardly with them."

Thus at his Coming in 1904 he found the Race in a state of definite retrogression. "Civilization" met him as he advanced in triumph, and millions fell, without understanding what was happening. He still drives ahead in His Chariot, and millions more will feel his Force and Fire, until the Race recognizes that it must right about face, and cheer the Conquering Hero on. Then we shall have Peace and Rejoicing, and the Stern Warrior will seem as the Gentlest Child.

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Chapter VII

The Law of Thelema

To some, this book will come in the nature of a challenge, to others as the fulfillment of the Covenant symbolized by the Rainbow of Hope. Some will understand readily, some will desire to understand and seek further enlightenment, others will partly understand and try to forget what they have read, some may definitely disagree. But one thing is certain "The sin which is unpardonable is knowingly and willfully to reject truth, to fear knowledge lest that knowledge pander not to thy prejudices."

I have tried to avoid the unpardonable sin by keeping an open mind for all that seemed to express an aspect of truth, even where I failed to understand the full significance of the teaching.

Take, for instance, the statement of the Master Therion "Do what thou wilt shall be the whole of the Law," which has been much misunderstood by some people.

When I first heard this statement, many years ago, it shocked and surprised me; it did not seem possible that such a doctrine could be of universal application. But I did not reject it on that account.

When I read the "Message of the Master Therion," I found it clearly stated and explained that "Do what thou wilt" does not mean "Do what you like." What then does it mean? That I have tried to discover, by means of experiment, and I have found, as stated by Therion, that far from leading to "license" it becomes the "strictest possible bond."

One can hardly fail to realize that we have been living in an age of "restriction" which has led to most direful results. But the solution of the difficulty is evidently not to be found in a mad breaking away from all authority and order, a running wild with cries of "freedom" and "liberty" only to find ourselves more enslaved than before. What then is the solution of the difficulty? I will endeavor to tell you how this teaching has worked out in practice in my life and consciousness.

I considered the matter seriously and said "If do what thou wilt shall be the whole of the Law" it evidently applies to all mankind. In that case my own personal will is but a little part of the will of Humanity, and in doing it I must learn first of all to consider other people's wills more than anything else. If all the people come to do their wills, what is left to be done must be my will, and my course become clear. Therefore let me learn to mind my own business, cease to make any attempt to interfere with the will of another, and see what results.

I found, as soon as I was less anxious to tell everyone else just what, in my opinion, they should do, I gained many true and devoted friends, who have never since deserted me, except through the change called death. People seemed to feel that I had no personal axe to grind, and gave me their brotherly and sisterly confidence. I, at the same time, found there was a great deal it was my will to do, which no one else seemed interest in undertaking, so that I continued very happily doing what I felt to be right, without coming into serious conflict with anyone. I did not feel that my will was in opposition to the laws of the Country, or the City, and so these in no way restricted me in a personal sense. I began to feel this was one of the chief rules of life, a good common-sense business proposition. It seemed so plain that I almost wondered why people had not adopted it before. Then I began to notice its effects on others who were also endeavoring to live it. In some cases their interpretation at first seemed to be "Do your will regardless of the other fellow," but they very soon found this did not work at all in their dealings with me, at any rate. If such came along and made a rough demand, or a stupid statement of what he would, or would not do to me, I simply said "Go ahead and do it but don't expect me to help you." The result was in every instance, since there was no opposition and I didn't really care one bit, that his ardor cooled and he changed his mind; some better way having occurred to him at once. Opposition and resistance in such cases would have been just the same as helping the other person to fulfill what was quite evidently a hasty choice of action, and had I followed that course, I should not alone have done something I did not feel to be right, but have aided him to do something he would afterwards have found to be wrong, and we might both have bitterly regretted the transaction.

I began to realize that the True Will of Humanity as a Whole was the same as the Will of God for Humanity at this particular stage of their development. Therefore by trying to help Humanity as a Whole, without distinction, as far as in me lay, I could learn to do the Will of God, or the True Will. I found this entirely satisfied my "personal will" for I realized that I was living for a greater purpose than I could personally formulate as a plan of action by means of the little "will." Herein then lay the secret of "Do what thou wilt shall be the whole of the Law," it was a divinely sent promise to encourage Humanity in its Hour of Darkness.

The more I endeavored to live up to this Law, the easier I found it became. It is very nearly the same as the Law of least resistance, for one takes advantage of the Inertia of the Universe.

There could be no turning aside, it became a Conscious and Free fulfillment of Destiny, a co-operation in the plan of the Great Architect. This Plan became clearer and clearer. Problems that had perplexed me for years, gradually solved themselves, without effort on my part. Things I had tried hard to do, by means of the personal will alone, became easy. I obtained all the personal pleasure of the fulfillment, without the effort to attain them. I learned to tackle each problem at the time it arose, and to clear it up while it was small. My "duty" became plain, and it was my Will to do it while I had the opportunity. I found I had just enough work to do properly, without time to spare to do anything for others they could better do for themselves; but there was always enough time to help

another on a point I could obviously clear up, and on which he really needed my help.

I began to notice calls on my attention from "outside" and to give them prior consideration. That is to say, if something "came to me to do" I tried to do it with my might; but I curbed, as far as possible the tendency to "look for trouble" that would not otherwise come my way. Thus I am finding "Do what thou wilt" is helping me to find my particular place in the scheme of things. I am beginning to like all I do, which is much more satisfactory than trying to "do what I like."

This book is one of the results of my course of action. I spent many years as an Accountant, which work I did without it being particularly congenial to me. I found it became possible for me to make a living in more congenial ways, so that I became happier, if not so well off financially, than I had been. At the same time I feel that the result of my researches, which have given me great pleasure and keen enjoyment, may be of real service to those whose work does not permit them to apply the same amount of time to preparation and study that I have been able to devote to it. More of my brothers and sisters may therefore profit by my work, than would have been the case had I continued with my profession as an accountant.

In the light of this book, in which, I hope, shines a glimmering of the Universal Tradition, the statement "Do what thou wilt shall be the whole of the Law" will be even plainer to humanity. It is literally the TOUCHSTONE of our lives. This one thing which makes Man more than animal is the power of will or choices of action; the power of Intelligent Purpose. The Black Tradition interpreted this power wrongly, and thought by "personal will" to usurp the Power of God. God was Invisible to them, they could see no reason why they should not do anything they liked, regardless of the other fellow, so long as they had the power or the money to carry out their ambition. The White Brotherhood, while receiving the Will of God, allowed their Interpretation of that Will to become so narrow, that they felt themselves alone to be Right and all others Wrong. Such are the reformers, however well-meaning. But the Universe is the Perfect Work of a Perfect Being. If we see wrong in it, it is owing to our own limited outlook.

THELEMA, or "Do what thou wilt," is a TOUCHSTONE in this respect. If we accept it and interpret it to mean the doing of the "personal will" only, we find Destiny steps in and stops us. If we still persist, willfully going against the Divine Will, against what is for the Good of Humanity as a Whole, against the Natural Urge of Evolution; trying to interfere with the will of others, and to usurp the Divine Right of every man and every woman to be THEMSELVES; we meet Horus the Avenger, and are deservedly smashed out of all recognition, ready to be made over again some other time when Nature has nothing better to do.

If we grudgingly submit to Fate and allow ourselves to be slowly pushed along by the Evolutionary process, we cannot expect much comfort or success. We are practically slaves, little better than animals.

If, on the other hand, we accept Divine Law, search our Hearts in the effort at all times

to discover the Will of God within us, and to put our personal will in line with the Divine; we shall become Men and Women with a True Purpose. We shall step on the Road of Destiny, which is one with Free-will so long as it be God's Will, with a certainty and Courage which will be a living example and help to all around us. We cannot teach better than by example. Let us then seek constantly to do the Will of God which is our own True will, and we shall soon realize "There is no law beyond: Do what thou wilt!"

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Chapter VIII

The Tradition of the Golden Age

A great deal more might be said on this subject, in fact it is truly inexhaustible, for fresh Light is Ever Coming.

There are one or two points which seem of particular interest and importance, and these I should Like to mention in the present treatise, so as to make is as complete and comprehensive as possible, as far as it goes.

I feel I have submitted fairly substantial evidence in justification of the Reformulation of the Order of the Paths, but I may point to some other interesting facts.

Firstly, the Path from Malkuth to Yesod is Aleph. Above Yesod and below Tiphereth we find the Paths of Vau and Mem, forming a Cross. These together are AUM, the word whereby we may prolong Dhyana, etc. But since M, the last letter is a closed sound and represents Death, we have been using the Word AUMN for some time, as this prolongs the Breath through the nasal sound of N, thus showing that Death may be overcome. We find the Path of Nun, N, or "Death" immediately above Tiphereth; so by this means we may be said to pass ON. This formula brings us directly in contact with the Channel of the Holy Spirit, or Shin.

I may say a new Ritual was revealed to us early this Year. I do not intend to describe it on account of its great Power. It might be a hindrance rather than a help to those unprepared for it. All I shall say is, that what we may term the 1923 Qabalistic Cross has

the effect of Enlightening the Subconscious Mind by means of Wisdom and Understanding, thus enabling us, while on Earth, to ascend through the Power of the Breath, overcoming Water and Fire in the Light of the Spirit. Those who are ready will understand without further explanation. The Ascending Sign is that of Apophis as the Triple Flame.

While mentioning formulae we might also point out an exact correspondence to that of the Ritual of Mercury as indicated in the present arrangement of Paths. Taht, or Mercury, assisted Horus, be it remembered, in his struggle against the Powers of the Waters, by means of his Knowledge of the luni-solar reckonings. The Ritual states "The Sun is thy Father, thy Mother the Moon, the Wind hath borne thee in its bosom, and Earth hath ever nourished the changeless Godhead of thy Youth." In other words: The Sun (Tiphereth) is thy Father; thy Mother (Mem) the Moon (Yesod); the Wind (Aleph) hath borne thee in its bosom; and Earth (Malkuth) hath ever nourished the Changeless Godhead (Hadit) of the Youth (IU).

Now let us discuss a slightly different aspect. The Root of the word Qabalah is QBL, meaning "to receive." The Numeration of QBL is 132 which suggests the Supernal Triad. The word Qabalah is in Hebrew QBLH. The Final He suggests the Daughter, Malkuth. Kether, Chokmah, Binah, are the Sephirotic Roots of the Elements Air, Fire, and Water. Malkuth alone is attributed to Earth which is a compound of the other three. Therefore QBLH implies that Malkuth is "To Receive" the "Roots" of the Primordial Elements directly from the Supernals, and is composed thereof.

It has been shown how the Path of "The Magician" is directly representative of the Will and Wisdom of the Father in Chokmah, or of Yod of Tetragrammaton. Also how the Path of "The Empress" is directly representative of the Understanding of the Great Mother Binah, or of the He of IHVH. Again how the Path of "The Fool" transmits the Power of Vau, the Son, and of the Spirit or Shin. We find all these within the Daughter or final He, which becomes one with IHShVH, which, as 326, has also been shown to be the numeration of PARChVAL the earliest spelling of the Fool which is Aleph, the One who is in All. 326 is also indicated in the Descending Triad of Binah, Chokmah, Tiphereth; symbolizing that Tiphereth is also within Malkuth in the Complete Sphere, of which Malkuth or Nuit is the Infinite Circumference, Kether the Invisible and Infinitely Small Center, or Hadit; while Tiphereth, as Ra-Hoor-Khuit, is the Finite Universe, capable of being absorbed into the Heart or Soul of Man, half-way, so to speak, between the Infinities. The Sphere of the Moon, Yesod, is the Subconscious Mind of Humanity which absorbs the Solar Seed of Truth, and reflects it to the Individual Soul.

This can be shown in another manner. If we take Malkuth as the Planet Earth, the Air (Aleph) circles around it. Then comes the Orbit of the Moon. We may imagine Yesod circling round Malkuth with her reflecting surface always toward it. This orbit of the Moon may be fittingly taken for the Aura of the Earth, capable of receiving every impression and transmitting it to the Subconscious.

Malkuth and its Moon travel round the Sun, Tiphereth, and the elliptic is the Aura of the

Earth in a larger sense; since the Signs of the Zodiac retain a fixed relation to the Earth as imaginary divisions of this elliptic, even though the actual constellations have changed their positions owing to the precession of the Equinoxes. This causes the actual Constellation to extend its influence through a different Sign. For instance, at present (since 1900), the Constellation of Aquarius exerts its influence upon the Sun, through the Sign of Aries, and this influence is transmitted to the Earth.

This Orbit of the Earth, is however a part of the Aura of the Sun, which may be said to extend to the Orbit of Saturn. (More properly Neptune in the light of modern discovery.)

Between the Earth and the Sun, as we look to Him as a Center, revolve the Planets Mercury and Venus. If, therefore, we Worshipped the Sun as our main objective, we should find ourselves traveling to a false Center. So we must turn our backs to the Sun, looking at things from His point of view, while still on the Earth, and around us will appear the Orbits of Mars, then Jupiter and then of Saturn, outside which are the Constellations of the Zodiac, and so on. From this symbolical viewpoint we may begin to absorb all these within us, as before stated in a slightly different way.

Now the Sun is ever the Son of the Star Mother, but as Father of Earth He transmits the prevailing influence of the Starts to the Earth through the medium of the Moon's orbit. If, from Earth, we look up at the Sun at the Vernal Equinox, which opens the Year, we should see him with the first Degrees of the Constellation Aquarius as a background. The Sun's Aura is particularly affected by the Influence of this Constellation, during the 2155 Years it appears back of the Zodiacal Sign of Aries in the Earth elliptic. The Life-force from the Sun is therefore charged with this Influence, and all on Earth are accordingly affected.

The Breath, or Prana, of the Sun is transmuted in the Body of Man, and he tends to become the Type of the Aquarian Age. This is a purely Human Sign, of the Water-bearer who carries the Waters of Life fearlessly. Horus has overcome the terror of the Waters, his ancient enemy, and to him that overcometh shall be given of the Waters of Life freely.

One could draw many parallels from the Scriptures to show that this is the Age of Fulfillment; even the FULL-FILLING of MAN with the Water of Life. Readers may, however, be interested in tracing some of these for themselves in "Revelations" and elsewhere.

We should remember, however, that Horus is the Ever-coming Son. This is not merely His second coming, any more than the last manifestation was His first.

At the risk of repeating myself I want to point out once again, from the Tree of Life, what a very important Age we have entered. In the last period, the influence of the Path of Pisces being predominant, it was next to impossible to rise above the Sphere of Chesed. Jupiter was the Highest conception of the Father known to man. It was an age of Mercy, unbalanced, and tending to aid and abet evil, just as the period before that

was Over-severe and cruel. Without tracing all these paths again, let me once more say that the Path of Aquarius (if our plan is accepted as the correct one) is the ONLY Path of a Reciprocal nature among the Supernals, and the only Zodiacal Path above the Abyss. Therefore the coming period of 2132 years, is the ONLY period in the Cycle of 25000 years, when Humanity has the advantage of the True Light of Wisdom and Understanding. At the end of this period, we may expect another FALL, just as Lucifer Fell at one period, and Eve at another. Then the Influence will be in the Path of Capricorn, or "The Devil," and the Light will decline towards Tiphereth as the principal manifestation of God according to the "Eye" Doctrine.

We may now understand why it was that the Ancient Brethren of the previous Golden Ages, seeing all things clearly, and realizing the future as well as the past, made very effort to leave PERMANENT MEMORIALS and LANDMARKS for the guidance of Humanity who would arise during the twilight and dark periods that must inevitably follow HIGH NOON. Our endeavor during this cycle should be to leave just such a permanent record, in Living form if possible. The formation of the Twelve Tribes as Living representations of the Signs of the Zodiac was just such an attempt in the past. The Jews were the IUs, representatives of the Ever-coming Son, the Wanderer, and thus they were called the chosen people. They were the people to which IUsaas came, hoping to find they still had a recollection of the Universal Tradition. But they had lost it, and did not understand. So He had to be content with promising the Gentiles that He would Come Again, and that next time it would be at the Eleventh Hours, in the Sign of Aquarius, and that the Golden Age would be renewed for a period. "In my Father's House are many mansions," He said, "I go to prepare a place for you." In other words, "This limited and restricted Sign of Pisces is which I am now appearing, leaves much to be desired." He knew He must be misunderstood, that the IUs having failed Him there was no chance of reviving the Lost Tradition, that the World would have to fulfill its destiny. He tried to explain to a few disciples, making each of the represent one of the Signs, so as to form a new Circle corresponding to the Tribes. Most of these have misunderstood, as time has shown.

Now He comes as a Conqueror, not as a Slave; but his chief weapon will be His Childlike Simplicity and His failure to perceive anything but good in all around him. For He knows that the Universe is the Perfect Work of a Perfect Being, that Existence is pure Joy, that the sorrows are but shadows, they pass and are done, but there is that which remains.

Now, in conclusion, let us say a few words in regard to Hermes, He who has given us His Book, the Tarot, as a true token of remembrance, of Whom we have one indisputably authentic record in the famous Emerald Tablet; all that is left of the Wisdom of Hermetic Philosophy of Ancient Egypt. Hermes prophesied that Egypt would fall, and so She did. He say there would come an end to the Golden Age in which He lived.

What says the Emerald Tablet. "True, without error, certain and most true; that which is above is as that which is below, and that which is below is as that which is above, for the performing of the miracle of the One Thing (or One Substance); and as all things

were from one, by the mediation of one, so all things arose from this one thing by adaptation; the father of it is the Sun, the mother of it is the Moon; the wind carries it in its belly; the nurse thereof is the Earth. This is the father of all perfection, or consummation of the whole world. The power of it is integral, if it be turned into earth. Thou shalt separate the earth from the fire, the subtle from the gross, gently with much sagacity; it ascends from the earth to heaven, and again descends to earth; and receives the strength of the superiors and of the inferiors-so thou hast the glory of the whole world; therefore let all obscurity flee before thee. This is the strong fortitude of all fortitudes, overcoming every subtle and penetrating every solid thing. So the world was created. Hence were all wonderful adaptations of which this is the manner. Therefore am I called Thrice Great Hermes, having the Three Parts of the philosophy of the whole world. That which I have written is consummated concerning the operation of the Sun."

May Hermes, Thrice Greatest, guide the earnest seeker in his study of this book. May He enlighten the minds of those who study the Emerald Tablet, comparing it with the teaching herein set forth, the Keys of the Tarot, and the Reformulation of the Paths. It is enough if I add that the Three Parts of the philosophy of the whole world, the Three Supernals, now directly exert their Influence upon the Earth, through the Channels of Wisdom, Love and Power, and that in very Truth "That which is above is as that which is below, and that which is below is as that which is above, for the performing of the miracle of the One Thing" which One Thing is the One Thought of the Supreme and Concealed Father, as Manifested in the Ever-Coming Son.

Chapter 7 Achad's Works Home Page

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The Anatomy of the Body of God

Being

The Supreme Revelation

of Cosmic Consciousness

by Frater Achad (Charles Stansfield Jones)

Originally published circa 1923

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I hope you will enjoy this remarkable work of Cabalistic Geometry.

Benjamin Rowe

February, 1997

PREFACE

Although the title of this short essay may seem, to some who have not read its contents, to be both presumptuous and unwarrantable, it is hoped that these will reserve their judgment until they have given due attention and consideration to the study of such an important subject.

We are living in strange times. Civilization seems rapidly to be breaking up, while yet some inner urge is at work towards a better and more balanced construction in many departments of life.

One of the results of the Great War has been to turn the minds of many people from some of the narrower conceptions of life into wider channels. A spirit of enquiry has become apparent on the part of those who had previously been content to accept statements in regard to life's deeper issues on mere belief or hearsay. Many new Movements have arisen under the guidance of people who have obtained at least a partial glimpse of man's wider heritage, and there has been a corresponding falling away from what may be termed the orthodox or established order of things in the churches and elsewhere. Many countries have been making experiments of various kinds, most of which, however, being the outcome of "reform movements" of the narrowest sort, are quickly proving themselves to be unsatisfactory and inadequate. At present, amid all these indications, there seems to have been no complete solution in sight, and, so it might appear, very little comprehension, even on the part of those who are honestly doing their best under the circumstances, of the underlying principles involved. Those who should really be in a position to help, are unable to do so effectively for the same reason.

It may seem a far cry from the present world-conditions of a social and political nature to the Holy Qabalah, but help sometimes comes from quite unexpected sources.

The Jews, and the Jewish problem, represent very important aspects of the difficulty and its solution. A great proportion of the wealth of the world is today in the hands of the Jews, yet as a nation they have no place. As the "chosen people" they were an important nation, but the rejection of the Teacher in who they expected to find their Messiah, is usually considered to have been the cause of their becoming wanderers upon the face of the Earth. Yet the word "Jew" is derived from IU, the Ever-Coming Son, the Horus of the earliest Egyptian traditions, whose influence is not confined to the Christian Era but extends to all Ages, and of Whom all truly typical God-Men, such as Jesus, have been, and are, the representatives upon earth.

But the Jews have neglected the study of their own "Chokmah Nestorah," or Secret Wisdom Tradition, as transmitted in the Holy Qabalah, thus losing sight of their True Will as a nation and their essential Purpose in the Great Creative Plan. It has remained for the Gentile to rediscover some of the deeper mysteries of this Ancient Wisdom, and these are found to be the same in essence as those of Catholicism, Freemasonry, Pythagorean Philosophy, Hermeticism, and so forth; in fact there has always been a Universal Tradition which when known has led the Nations to the height of civilization, and when lost has heralded their decline and downfall.

The present world-crisis and breaking up of civilization is due to the necessity of a general "clean-up" preparatory to a wider and grander conception being presented to humanity than has been possible for many thousands of years. All thinking people realize that things are in a critical condition, and all should be prepared to grasp any reasonable opportunity of obtaining a solution which will be of permanent, rather than of temporary value.

Things cannot be put right without effort, and the question arises: "In what direction is effort most necessary?"

The solution lies with the individual; it is useless to talk of reforming others until we have reformed ourselves. It is equally useless to rely upon someone else to do for use what we are quite capable of doing and should do for ourselves. The soul of Man -- which is the plastic mediator between body and spirit -- has become distorted; he must learn to rectify its structure before he can obtain a clear outlook and a proper point of view.

Man's teachers have been largely responsible for distorting his mental vision, and they must cease from restricting his natural actions and impeding his natural growth, which would be normally proportioned if the Holy Spirit within were allowed to expand in the proper manner. Man's natural tendency is towards health of body and soul under the action of Spirit. Most of the present systems have led him to believe otherwise from his earliest childhood, thus handicapping him from the start.

The child is, in one sense, the best example of the perfect man or woman, and if the child were allowed to develop Intelligence unhampered by false notions from outside, it would grow to be the true example of the God-Man or Man-God in the majority of cases. We have ruined our children before they have had a chance to come to maturity; our

well-meaning, though ignorant, parents and childhood teachers have instilled into our subconscious minds most of the "complexes" which in after life we can only eradicate by bitter toil and bloody sweat.

Yet I thank God for a good mother, whose simple faith, transmitted to me, has given me the quiet courage and perseverance to unravel some, at least, of those ignorantly transmitted "knots" and kinks. But, for all that, humanity has complexes which need to be unraveled and straightened out before much real work can be done.

First, then, let me make an appeal on behalf of the children, even if in this New Aeon they do not so much need my support since they are showing an independence of spirit which is simply astonishing to their parents and guardians who were born and brought up under the Old Dispensation. I make my appeal to these same parents, not to foolishly try to break the Will of the child, for it is God's Will therein, and the only indication of the right course of action. Once this True Will is distorted, and the lower personal will brought out of alignment with it, the child is, so to speak, divided against itself and cannot stand. It is the interior conflict between the "personal" and the "True" Will in each of us, that is the cause of all suffering and all wrong action. There is but one remedy, discover the True Will and then DO IT, and our course is one with Destiny and the Will of the Universe in our regard.

The age of "mothering" children is past. The women of today failing to do so in regard to their offspring, or having no offspring to "mother" are doing all they can to "mother" the nation, particularly in America. Such "reforms" as Prohibition are largely due to this mistaken zeal for the good of others. What the "Mothers" need most is to learn to mind their own business and to correct their own distorted vision. Repression can never take the place of RIGHT USE on any plane. The Righteous are those who use rightly what they have, for their own good and that of Humanity from which they can never really cut themselves off. Man cannot live, or die, to himself alone. The same is true of Nations.

All things come from One Substance, and are actuated by One Spirit. Rightly used, any aspect of that substance may be taken into the body and soul of Man, and there transmuted into just the proper condition and proportions for the building up of his own particular being.

If, for instance, it were possible to eliminate the effects of wine from all the American people for two or three generations, they would go to the most terrible extremes and act as savages do whose systems have not been used to alcohol, as soon as the habit was revived, as it inevitably would be in the long run. As it is, insofar as their parents have been accustomed to the use of wine, they are comparatively immune while their normal appetites in this respect are not over-stimulated by the attempt at repression. Many of the most normal people drink more under "prohibition" than they ever thought of doing before. The best men and women are those of such varied experience on all planes that they are immune from every poison and every disease because they have found the proper proportion and balance of all that is called good and evil makes up the Perfect Man who is like unto his Father in Heaven, in Whom all things have their being.

Man must eat of the Tree of the Knowledge of Good and Evil before he comes to the Tree of Life in the Midst of the Garden. Only when he eats too much of one thing and not enough of another, does his body or soul become distorted. Every "Christ" and every Genius has been the friend of publicans and sinners, as well as of the "selected and exclusive." Idealism and Materialism must unite and go hand in hand if a new Civilization is to be build up. The Soul of Humanity is the connecting link. There is nothing to be ashamed of in our material bodies, but they would not be of much use without the Spirit and Will which give them Life and motion. On the other hand we should not be so cowardly and selfish as to desire to be re-absorbed into Spirit, as if the whole Creative Plan were a waste of time, and had better never have been started. No! Let us give thanks in our souls for both body and spirit, using both rightly and to the full extent of our power. But how shall we learn the right proportions of each?

We must eat of the Fruit of the Tree of Life, and it will be found to nourish us perfectly and cause all the elements of our system to come to their proper proportion and fullness of stature. We must enter upon the heritage of Freedom that has been prepared for us in the Father's Kingdom upon Earth.

We have sacrificed the flower of Humanity, not alone in the Great War but in many, many ways, to our false gods. In the Name of the True and Living God, let us cease from bloody sacrifice, and start to build a "Living Temple, not made with hands, eternal in the Heavens"-upon Earth.

Introduction

On April the fourteenth, nineteen hundred and twenty-three E.V., having just completed the ms. of my treatise on "The Egyptian Revival" or The Ever-Coming Son, in which my endeavor was to show that the "Restored Order" of the Paths of the Qabalistic Tree of Life was likely to be the correct one, since it indicated the Universal Tradition as symbolized by the Keys of Hermes, I was rewarded by the opening up of an amazing further possibility in regard to the Design of "The Tree of Life" itself.

It was between 8:30 and 9:30 P.M. on the above date, that the "Tree" began to GROW, and proved itself, to my mind, to be the veritable anatomy of Ra-Hoor-Khuit, Ever-coming, between the two Infinities. This fresh revelation left me strangely silent; it seemed almost too wonderful to be true, but it has since-for I am writing this on April 17th-shown even greater possibilities, the most extraordinary of which was only revealed to me this afternoon, after discussing the matter with W.R.

I do not intend to write of the discovery itself for the moment, but merely to prepare a brief essay on the Qabalah by means of further Light I have so recently received. This will serve as an introduction to the more complete explanation of the whole matter which, in order to be comprehensible to my readers, will require a number of diagrams showing the different stages of its development. To begin at the beginning. As stated in

"Q.B.L.," the Qabalists postulated the AIN or NO-THING as the Zero from which, in a mysterious manner, the Universe arose. Next, they say, the AIN SUPH, or Limitless Space, became the Nature of the AIN, and this conception was followed by that of the AIN SUPH AUR or Limitless Light of Chaos. It was not until this Limitless Light had concentrated Itself to a Center that the First Positive Idea arose, and this was called Kether and attributed to the Number One.

From this One there arose in succession the other Numerical Emanations or Sephiroth from Two to Ten, thus completing the decimal scale of Numbers. The Number 10 is said to represent the return of the One to Zero, thus completing the Cycle of Manifestation. These ideas may be found more fully described in "Q.B.L." and elsewhere, but I now desire to attempt a slightly different presentation, which will be developed in greater detail later on in this book.

The finite mind of man is unable to grasp the Infinite, except in a certain Mystical and Spiritual manner, but by the Light of the Spirit let us do our best to comprehend this great mystery of the Beginning.

Let us accept the term AIN as representing That of which Nothing is known, nor can be known, except through the positive manifestations which arise from It. When we attempt to imagine the AIN SUPH-Limitless Space-our minds tend to rush on and on, only to fall back before the Profundity of the Great Deep; yet we have to admit the possibility of Infinite extension in space. In my opinion this is due to the fact that we are only able to extend the fine material substance of the mind to a certain limit, after reaching which there is NOTHING for Us unless we succeed in developing fresh Power to drive that limit further back and so to extend the actual substance of our being accordingly.

If Life is the Substance of Light, the Life itself is to be considered as the most subtle substance in our make-up, while it would follow that the more this substance is extended, the greater will be our Illumination, the further our range of vision, and the wider our Sphere of Consciousness.

With these thoughts in mind let us attempt to obtain a more complete Understanding of the Primal Process, which is still "going on" Here and Now.

When the AIN SUPH AUR became concentrated upon a Single Center, it compressed the Light into the Substance of Light, which is Life. Or, in other words, the Concentrated Light became an inconceivably powerful Force or Energy in the center of Kether. This Pure Being, or Living Substance, owing to its reaction from the Invisible Center, tends to expand towards Infinity. This gives us the idea of the Substance of the Universe ever expanding, ever occupying more and more of the Limitless Space of the AIN SUPH, while the Primal Centralizing Urge still continues to contract upon the Infinitely Small, or the AIN.

Kether is then the junction of these Two Infinities, but particularly represents the concentration of the Light to a Point on its way to the Infinitely Small, while Malkuth, the

Tenth Sephira and Sphere of the Elements-which the Qabalists say is one with Kether-is the Substance which is ever expanding and, so to speak, gradually FILLING UP THE NOTHINGNESS of the AIN SUPH. So we may consider Kether as the Light and Malkuth as the Substance, while the complete Sphere is composed of LIVING SUBSTANCE. This represents the Macrocosmic Universe, but it is every BECOMING GREATER AND GREATER in extent, and driving back, so to speak, the Nothingness of Chaos. Man, being made in the Image and Likeness of God and of the Universe, has the same infinite possibilities of growth in Consciousness, as the Force of the Spirit extends the substance of his mind to wider and wider fields of thought.

Yet the whole existing Universe is the result of the One Thought of God, and it progresses according to the Order of Pure Reason, as indicated in the Qabalah. All the Sephiroth and Paths have their place according to this Order, within the Sphere of the One Substance, and represent the manifold possibilities of the action of the Life Force upon that Substance and the different manifestations of that Substance under the Influence of the Life Force.

In other words, WITHOUT [i.e. outside] the manifested universe is the Infinite Body of Nuit; at the CENTER of All is the Infinitely Small and unextended Essence of Life, or Hadit. The Contraction of Nuit upon Hadit and the Expansion of Hadit into Nuit are constant forces. The Finite Universe, or Ra-Hoor-Khuit, the Ever-Coming Son, is bounded by an EVER WIDENING CIRCUMFERENCE which is always exactly BETWEEN the Infinitely Great and the Infinitely Small. Kether and Malkuth-Spirit and Matter-together represent this Universal Sphere, while Tiphereth, the Central Sphere of the Tree of Life, must always correspond to Ra-Hoor-Khuit within them; a Sphere HALF-WAY between the Center and the Circumference.

In Nature we may consider the finite representatives of these two Infinities to be the smallest known particle of matter as the Center, the widest expanse of the Star Universe as the circumference, and the Central Sun as their child.

In Man we find all these possibilities, both infinite and finite. The true Center of his being is Hadit whose representative is the tiny Spark of Pure Spiritual Light; the substance of his Mental Body is only limited by the Bounds of the Universe, and these ever recede towards Infinity. His physical body is, however, quite small, while his heart, which regulates the life of that body, is in a mystical sense capable of comprehending the "Light in Extension" of the Sun of his being, which is the soul.

Thus Man is composed of body, soul, and spirit, and the soul is the mediator between the spiritual and material.

The Universe is composed of Malkuth and Kether, with Tiphereth as the Mediator between them, while, in a still greater sense we may consider Nuit and Hadit, the Two Infinities, with the Whole Living manifested Universe of Ra-Hoor-Khuit, as their Ever-Coming Son, the Crowned Child and Lord of the Aeon.

Chapter I

In the Name of the One, by the Grace of God Triune, and by the Favor and Appointing of the Ever-Coming Son, I will now endeavor to expound that which has been revealed unto me.

First, let me state my conviction that this Universe is the Perfect Work of a Perfect Being, and that any apparent imperfections are due to the limitations of our finite consciousness, so that even these contribute to the larger Perfection of the Whole.

Secondly, I believe there is a Supreme and Perfect Order in all things, in spite of any apparent disorder which, again, is but the result of restrictions in man himself.

Thirdly, that the essence of Order consists in the perfect adjustment of parts in subservience to the ends of the Whole, so that that which is most complex is most perfect, but that this very complexity is due to the combination of a few Ultimate Ideas which go to make up the One Thought of the Supreme Being.

I am inclined to believe that the perfection of the existing Universe is Progressive, insofar as the Whole may be said to expand and become more and more complex and greater and greater in extent while still in accord with the One Order which prevails from its most minute atom to its inconceivably vast circumference. I incline to believe that the finite universe is not spherical, though tending ever to become so as its substance materializes. In other words that the Light precedes the Life which is its Substance, and the Life precedes the material which is its substance. Thus the rays of Light may spread out in the form of a Star, while the Ever-becoming Life and material substance tend to expand as a Sphere. The projecting rays, so to speak, drive back the primal chaos more easily than would a smooth sphere which expanded equally all over its surface. That such a conception implies at least a possibility, I shall presently endeavor to show.

There is another important point which should be mentioned. The Spiritual World of Ideas is in Perfect Order; the Material World of Substance is in Perfect Order; the Soul of the World, and of Man, which is the result of these, is capable of comprehending that Order perfectly.

But, again, the spirit of Man is perfect, his body is made in the Image and Likeness of God and of the Universe, but his soul, having within it the power of personal choice, or will, which alone enables him to progress in a free and intelligent manner, is at the same time liable to distortion if the personal will is ill-used or restricted. In that case the Eye of the soul sees things out of proportion and order, and this astigmatism must be corrected. Otherwise, man is under an illusion, self-created, which, however, in no way interferes with the Real Order of the Universe, but merely tends to confine him and to prevent him from enjoying his due heritage in all its fullness.

Thus the Great Work for Man consists in the adjustment of the soul, or Intellectual

Sphere, so that it bears a perfect resemblance and correspondence to the Material and Natural Order of the Universe and at the same time exhibits its relation with the Supreme or Archetypal Order. This possibility of distortion in the soul has led him into the direst troubles, but unless that soul were thus plastic it could not expand and take on the complex Design of the Greater Universe. Man's work consists in building up his soul by means of his personal will and creative imagination, under the guidance and direction of the Will of the Universe, into the same Archetypal Pattern which is to be found in the One Thought of God.

But how shall man discover this Design upon the Trestleboard of the Grand Architect? He may at least make an intelligent attempt to do so, as we shall endeavor to show.

Since perfect Order consists in a right relation, adjustment, and proportion of all the parts in subservience to the Idea of the Whole, we must first consider some of the necessary requirements of that Order.

The "Tree of Life" of the Qabalists has been called the "Minutum Mundum" or "Little Universe," and students of the Qabalah will have become aware that this system has great possibilities as a convenient means of classification in regard to every thing in the Universe, or idea in the mind of man. The Universe, for each one of us, consists of what we are able to comprehend of it. Some are content to feel themselves at one with a very limited part; others realize that if once they could obtain the true Design, all would become possible of comprehension in a spiritual manner. But this Design has been lost, or so it seemed.

In Book 4, Part III-still in ms.-we may read: "An excellent man of great intelligence, a learned Qabalist, once amazed FRATER PERDURABO by stating that the Tree of Life was the framework of the Universe. It was as if some one had seriously maintained that a cat was a creature constructed by placing the letters C-A-T in that order. It is no wonder that Magick has excited the ridicule of the unintelligent, since even its educated students can be guilty of so gross a violation of the first principles of common sense."

I may state that I have not the slightest idea who this excellent man was, and that I have a good deal of respect for the opinions of Frater Perdurabo, but, at the risk of falling under the same stigma as this "unknown warrior" I shall break a lance with Frater Perdurabo on this point, before this treatise is completed.

Meanwhile, let me refer Students of the Holy Qabalah to the various designs of the Tree of Life which may be in their possession, or readily available.

Let us examine, for instance, those shown in Westcott's "Introduction to the Study of the Kabalah," Mather's translation of the "Kabbalah Unveiled," Pike's "Morals and Dogma," Inman's "Ancient Faiths," "The Equinox," Volume One, Number 2, page 243, Waite's "Doctrine and Literature of the Kabalah," Ginsburg's treatise on the subject, the Frontispiece to Book 777, the oldest extant design in the British Museum, etc., and we shall notice one very striking thing: The all vary greatly in their proportions. Some, it will

be seen, are long and thin, others short and squatty. 777 alone gives a well proportioned Tree.

It would seem that this important aspect of proportion has received little or no attention in the past. But let me once again refer you to the ancient "Sepher Yetzirah" (as I did in regard to the arrangement of the Paths in "Q.B.L."); in it we are told to "Fix the Design in its Purity," to "Replace the Formative Power upon His Throne," or to "Restore the Device or Workmanship to its Place."

Was the author of that old treatise using mere idle words, or did he mean what he said? It is possible he did not know how to do this himself, since the mss. of the "Sepher Yetzirah" contains no diagrams of the "Tree of Life"; but, in any event, we may at least attempt to follow his lead and try, if possible, to discover more Light from a study of the true proportions of the Tree.

The formation of the "Tree of Life" is entirely geometrical, and as might be expected, we find the simplest elements of geometry as its basis: The Point, the Line, the Circle, the Triangle, and Right-angled figures.

The proper method of finding the correct centers of the Ten Sephiroth, and thus the points connected by the Paths, is as follows: Upon a vertical straight line of convenient length, describe with unchanged compasses four circles, the center of each being on the line, the point where the upper arc of the lowest circle cuts the line forming the center of the circle above, and so on. Thus:

The center of the top circle gives the central Point of Kether, the intersections of the first and second circles form the centers of Chokmah and Binah, [the intersections of the second and third circles form the centers of Chesed and Geburah,] the center of the third circle is Tiphereth, the intersections of the third and fourth circles indicate Netzach and Hod, the center of the fourth circle is Yesod, and the lower point of its intersection with the vertical line is Malkuth.

This method produces a perfectly proportioned Figure of the Tree of Life, and the connecting Paths can all be made by joining the various points, thus:

In Freemasonry, Geometry is referred to as the "first and noblest of the Sciences" and as "the head of all learning." One of the simplest figures is produced by the intersection of two circles, thus forming what is known as the Vesica Piscis.

The curious and marvelous properties of the Vesica Piscis and of the Rectangle formed on its length and breadth, have been subjects of profound speculation, and perhaps nowhere have they been better described than in the "Magister-Mathesios" by our

learned Brother Sydney T. Klein. I am sure he will have no objection if I quote a few passages from his work, which has been one of the means of opening up before me such marvelous vistas.

After discussing the properties of the Masonic Square, obtained from the right angled triangle by means of mundane measures of 3, 4, and 5 units to each side, respectively, he points out that a wave of wonderful enthusiasm must have swept across the civilized world when they first discovered that the Geometrical way of creating a right angle as given in Euclid I, 11, was by means of an equilateral triangle, by joining the vertex with the center of the base. "This Equilateral Triangle" he writes, "was the earliest symbol, in connection with the Vesica Piscis, we know of the Divine Logos and, as the Bible declared that the Universe was created by the Logos (the Word) so the form of the Lodge which represents the Universe was naturally created by means of the Equilateral Triangle. A great mystery this must have appeared to those who, like the Hellenic philosophers, postulated that everything on earth has its counterpart in heaven, and who, in their religious mysticism, were always looking for signs of the transcendental in their temporal surroundings.

"But in what awe and reverence must they have held Geometry when they further found that the Equilateral Triangle was itself generated, as in the first problem of Euclid, upon which the whole Science of Geometry was therefore based, by the intersection of two circles.

"This figure was not only looked upon as a symbol of the Three Divine personae, but that part of the figure which is bounded by the arcs of the two circles and which takes to itself one-third of each of the two generating circles (making its periphery exactly equal with that remaining to each of the two circles, all three therefore being co-equal), and in which the triangle is formed, was naturally held from earliest times as the most sacred Christian emblem, namely that of regeneration or new birth. To how the extraordinary reverence and high value attached to this symbol, it is only necessary to remember that from the fourth century onwards all Seals of Colleges, Abbeys and other religious communities have been made invariably of this form and they continue to be made so to this day. It was also in allusion to this most ancient emblem that Tertullian and the other early Fathers speak of Christians as "Pisciculi." It was called the "Vesica Piscis" (Fish's bladder) and named such no doubt for the same reason as led the learned Rabbi Maimonides in the twelfth century, when dealing with a similar religious subject, to command his hearers: 'When you have discovered the meaning thereof, do not divulge it, because the people cannot philosophize or understand that to the infinite there is no such thing as sex.'

"The Vesica Piscis is intimately connected with the discovery by Augustus Caesar, as narrated by Baronius, of a prophecy in one of the Sybilline books foretelling 'a great event coming to pass in the birth of One who should prove to be the true "King of Kings," and that Augustus therefore dedicated an altar in his palace to the "unknown

God." ' ' "

Brother Klein then goes on to show how the Vesica Piscis was the true foundation of Gothic Architecture, and that its influence accounts for the sudden change from the old Norman style, which was based on the properties of the square rather than the triangle.

He then discloses some of the great wonders of the Vesica Piscis and points out: "The rectangle formed by the length and breadth of this mysterious figure in its simplest form has several extraordinary qualities; it may be cut into three equal parts, by straight lines parallel to its shorter sides:

and these parts will all be precisely and geometrically similar to each other and to the whole figure, strangely applicable to the Symbolism attached at that time to the Trinity in Unity, and this sub-division may be proceeded with indefinitely without making any change in the form; however often the operation is performed the parts remain identical with the original figure, having all its extraordinary properties, and no other rectangle can have this curious property. It may also be cut into four equal parts by straight lines parallel to the two sides, and again each of these parts will be exactly similar to each other and to the whole, and the process may be continued indefinitely, the equilateral triangle appearing everywhere:

Once more, if two of the tri-sub-divisions be taken, the form of these together is exactly similar geometrically to half the original figure, and the equilateral triangle again appears everywhere in both; as in figure V.

In Figure VII I have carried the tri-sub-division to the sixth degree, and to help the eye I have marked with darker lines one of the tri-sub-divisions of each degree; it is only owing to the above unique similarity that the equilateral triangle is again formed on every part of the base line. Again the diagonal is exactly double the length of its shorter side, which characteristic is also unique and greatly increases its use for plotting out designs, and this property, of course, holds good for all the rectangles formed by both species of sub-division, but perhaps its most mysterious property (though not of any practical use) to those who studied geometry, and to whom the figure was a Symbol of the Divine Trinity in Unity, was the fact that it actually put into their hands the means of trisecting the right angle. Now the three great problems of antiquity which engaged the attention of geometers throughout the Middle Ages were 'the Duplication of a Cube',

'the squaring of the circle,' and lastly, 'the trisection of an angle,' even Euclid being unable to show how to do it, and yet it will be seen that the diagonal A-B of Figure IV and the diagonal A-E of the subsidiary figure, which is also the plumbline, actually trisect the angle D-A-C. It is true that it only shows how to trisect one kind of angle, but it was that particular angle which represented the Craft and was created by the equilateral triangle. All these unique properties place this figure far above that of a square for practical work, because even when the diagonal of a square is given it is impossible to find the exact length of any of its sides, or vice versa."

I have quoted Brother Sydney Klein thus fully in order to give him due credit for his detailed working on this most important matter, and also to supply the reader with a clear idea of the unique features of these symbols, as well as of their deep religious significance and the actual effect that their practical application produced on all the religious Architecture of the Gothic period. On this basis many of the most important Cathedrals and Churches were erected, and their Beauty is not to be denied. When we compare some of these beautiful Gothic structures with the Pyramid, for instance, we cannot but notice the difference; but after all the Pyramid is a truly Symbolic structure in every detail, while the Gothic Cathedrals only show part of the truth.

Imagine my overwhelming joy when I discovered that the ancient Qabalistic Tree of Life, with all its wonderful possibilities as a means of mental classification of every idea in the Universe-Natural, Human, and Divine- was in its entirety based upon the same fundamental principle of the Vesica Piscis, and was therefore not a fixed design but capable of indefinite progression towards the Infinitely Small or the Infinitely Great. For it can be so drawn that it appears with all its details and properties, repeating themselves indefinitely in every direction of Space to Infinity.

Imagine what it means to a Qabalist who has arranged all the ideas in his mind, in duly Balanced and Equilibrated formation, to discover a way of perpetuating in thought all these Ideas, and to be able to realize that the "Tree of Life" upon which they are based is a LIVING TREE, with its Roots in the Infinitely Small and its Branches and Fruits extending to the furthest Limits of the Universe.

This is the nature of the discovery, or revelation, which came to me on April 14th, and it will form the subject of our further studies and researches.

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Chapter II

Before discussing in detail the events which led up to this discovery, and the further application of it to the Tree of Life, it will be well if we spend a little time in considering the Nature of the Trinity, and its fundamental relation to all Systems of Religious and Philosophic thought.

Hermes the Thrice Greatest, like Solomon, is highly celebrated by antiquity for his wisdom and skill in the secret operations of nature, and for his reputed discovery of the quintessential perfectibility of the three kingdoms in their homogeneal unity; whence he is called the Thrice Great Hermes, having the spiritual intelligence of all things in their universal law.

It is to be regretted that no one of the many books attributed to him, and which are named in detail by Clemens Alexandrinus, escaped the destroying hand of Diocletian.

But we have one truly authentic record in the famous Emerald Tablet, which contains the one sole dogma of Hermetic Philosophy: "That which is above is as that which is below, and that which is below is as that which is above, for performing the miracles of the One Things."

The Emerald Tablet, unique and authentic as it may be regarded, is all that remains to us from Egypt of her Sacred Art. A few riddles and fables, all more or less imperfect, that were preserved by the Greeks, and some inscrutable hieroglyphics, are still to be found quoted in certain alchemical records; but the originals are entirely lost.

There is little doubt that Ancient Egypt did at one time hold the true Key of the Mysteries. For what did Pythagoras, Thales, Democritus and Plato become immured there for several solitary years, but to be initiated in the wisdom and learning of those Egyptians? Yet Hermes himself is reported to have prophesied her fall, and the loss of her wisdom and learning; and this certainly was fulfilled. But, as I have endeavored to point out in my treatise, "The Egyptian Revival," there seems every reason to suppose that in this New Aeon, during this Aquarian Age, man will once more come into his own, and be directly informed by the true Spirit of Wisdom and Understanding in a way that has not been possible for many Ages. At least there seems every hope of the revival of the Universal Tradition of the Golden Age, despite the present world-crisis and the breaking up of the old civilization. But it is necessary that things should be destroyed in order that they may be renewed, as the Justified Osiris said in regard to His Body. So it is, perhaps, in regard to our pre-conceived ideas of the Body of the Universe, or of the Tree of Life, or some other pet theory; but so long as we receive something better in exchange for that with which we must part, what matter!

There is certainly no denying the importance of the "Three in One," as far as Hermes is

concerned, for his very title of Thrice Greatest implies in what veneration such conceptions must have been held in his day.

In Alchemy we find three Principles-Sulphur, Mercury, and Salt; and Three great Stages of the Work - Discovery of the Formation of the Stone of the Wise, its Multiplication, and its Projection. These later stages have been very little understood.

In the Qabalah (from the three-lettered root QBL, meaning "to receive") we find mention of the Sacred Three Lettered Name of God IHV, implying Father, Mother, and Son. We find three Mother Letters in the Hebrew Alphabet, Aleph, Mem, and Shin, and these are in turn attributed to the Three Elements, Air, Water, and Fire, which correspond to the Alchemical Principles, and in admixture form Earth, or The Stone. We also find in the Sepher Yetzirah, the oldest Qabalistic treatise, that the "One created the Universe by means of the Three Sepharim, Number, Writing, and Speech." These correspond to the Three Mother Letters and to the Three Paths of the Middle Pillar of the Tree, as I have shown in "Q.B.L."

The Hindus venerate the Three-lettered Word AUM as the most sacred Name of God; their Deity has Three Aspects as Brahma, Vishnu, and Shiva; the Creator, Preserver, and Destroyer. They postulate Three principles, Rajas, Tamas, and Sattva, or Activity, Inertia, and Peace.

The Christians believe in Three Persons in One God; The Father, Son, and Holy Spirit; in Three that bear witness in Heaven, and in Three that bear witness on Earth. That man is three-fold; Body, Soul, and Spirit.

In fact the Importance of the Number Three, and of the Triangle, is a well nigh inexhaustible subject.

Many of these three-fold Ideas are summed up in a Fourth, representing the Materialized or Manifested aspect.

The Sides of the Pyramid are Triangular, but its Base is Square. The Word AUM is made continuous in sound by the addition of the nasal N, forming AUMN. The Hebrew IHV, becomes IHVH through the addition of the final He, or the Daughter. The Archetypal, Creative, and Formative Worlds become Manifest in Assiah, the Material World of the Qabalah. The tripartite Word INR, becomes INRI. The Trinity of Triads of the Tree of Life are summed up in the single Sphere of Malkuth, the Kingdom. Sulphur, Mercury, and Salt produce the Gold of the Alchemist. Rajas, Tamas, and Sattva act on Prakriti.

Three and Four together make Seven, another Sacred Number, as everyone knows.

Seven and three are Ten, and this is said to be the most Sacred and Complete of all, since it represents a return from One to the Primal Nothing of the Beginning. We find Ten Sephiroth on the Qabalistic Tree. The Four letters of the Sacred Name IHVH, when